

# The Living CHURCH

## The Gifts of the Magi

—W. Ramsey Richardson

*"The Adoration of the Magi,"*  
tempera and oil on wood, by  
Quentin Massys.

—The Metropolitan Museum of Art,  
Kennedy Fund, 1911.



# AROUND & ABOUT

— With the Editor —

**N**o Comment Department: A Pennsylvania pet cemetery now sells an \$80 certificate—or one for \$190 with a bronze memorial stone thrown in—for a pet burial service. “Reward those years of unquestioning devotion and love,” says the cemetery, “by planning now for the time ahead.”

**I**n the December issue of *Canadian Churchman* appear the following lines of the poet Yevtushenko in a recent letter to the Russian people that might help us to formulate our hopes, prayers, and resolutions for the new year.

Let us be delicate with persons.  
 Let us touch the earth lightly  
 like petals.  
 Let us speak softly and carry  
 no stick.  
 Let us be meek till all can stand  
 up in pride.  
 Let us be frugal till all are filled.  
 Let us give till all have received.  
 Let us lay down our lives till  
 others have life abundantly.  
 Let us be restless for others, serene  
 within ourselves.  
 Let us be as gods.

**M**ichael Novak makes a very sound comment on what we may call the new orthodoxy. Writing in the December 20th issue of *Commonweal* he notes (and here I paraphrase him in my own words) that the anti-traditional-orthodoxy of today has become an orthodoxy in its own right; he calls it “historical orthodoxy.”

The old orthodoxies (e.g., Thomistic scholasticism, or for that matter Calvinistic or Lutheran or any other scholasticism) have been despised and rejected for their alleged lack of relationship to history and to human “process.” For example, a doctrine of God as Holy Trinity that is simply unrelated to human life and experience would be damned out of court by the liberated ones.

But, Mr. Novak contends, they have established an orthodoxy of their own: “History, the future, change—these provide the substance of the orthodoxy.” He describes it further by saying: “We are led to imagine that our purpose on earth is to ‘raise consciousness’ and then by all-mastery will to change the world. The same faith lies behind the mythologies of

industrial progress and growth; and now it is applied to individual will and social will; the mythology of social transformation, of ‘liberation,’ of ‘humanization.’”

What is this if not the old 19th century superstition of Progress, warmed over and souped up?

Mr. Novak continues: “What is missing from this orthodoxy is a respect for institutions, for traditions, for the tangledness of human communities, for the inertia of history. . . . Historical orthodoxy is pelagian; it puts far too much trust in the ‘openness’ and ‘honesty’ at the heart of individuals, left to themselves, and it has excessive faith in the malleability of social institutions and the possibilities of social reconstruction.”

I would add to Mr. Novak’s indictment of the new orthodoxy that it lacks not only respect for institutions and traditions but also for human beings. He does recognize this element when he notes that historical orthodoxy holds up an unrealizable standard for human self-advancement and thus “unleashes vast self-hatred, and ends often in misanthropy—the accusation Camus made against Sartre.”

No religion or philosophy or attitude becomes so scornful, and ultimately hateful, toward the ordinary person as that which expects him to be an angelic superman now that he has been “liberated.” Of course he never comes through as expected and demanded. A true respect for human beings is like a good teacher’s true respect for the child: it asks of him as much as he can be reasonably expected to give at his stage of development, but no more.

The new historical orthodoxy now prevails in the religious establishment in this country. It is already failing because it is showing its lack of respect for people as well as for institutions and traditions.

One more addendum of my own to Mr. Novak’s helpful analysis: Human beings are inseparable from their institutions and traditions, and when you despise the latter you despise the former.

It’s a pity when Christian “liberationists” know their Bible and their history so little, and their human nature even less; for that’s where the whole trouble lies. When Christians make Bible, history, and people—beginning with their own selves—their primary study, rather than sociology, psychology, and politics, they are hardly likely to fall into the error of “historical orthodoxy.”

# The Living Church

Volume 170

Established 1878

Number 1

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.

Robert L. Hall,\*† Milwaukee, president; the Rev. Dudley J. Stroup,\*† Scarsdale, N.Y., vice-president; the Rev. Carroll J. Simcox,\*† Milwaukee, secretary; the Rev. Kenneth Trueman,\*† Wauwatosa, Wis., treasurer; Warren J. Debus,\* Wauwatosa, Wis., assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; the Rt. Rev. Paul Reeves,† Bishop of Georgia; the Rt. Rev. John P. Craine,† Bishop of Indianapolis; the Rt. Rev. Richard B. Martin,† Executive for Ministries, Executive Council, New York City; the Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; the Rt. Rev. Alexander Stewart,† Bishop of Western Massachusetts; the Rt. Rev. Charles T. Gaskell,† Bishop of Milwaukee; the Rt. Rev. Robert Wolterstorff,† Bishop of San Diego; The Rev. William E. Craig,† Salina, Kan.; the Rev. John Andrew,† New York City; the Rev. Robert Shackles,† Muskegon, Mich.; the Rev. Darwin Kirby Jr.,† Schenectady, N.Y.; the Rev. H. Boone Porter Jr.,† Kansas City, Mo.; the Rev. George C. L. Ross,† San Diego, Cal.; The Rev. Robert L. Howell,\*† Chicago; the Rev. Sheldon M. Smith,† Valley Forge, Pa.; the Rev. C. FitzSimons Allison,† Alexandria, Va.; Jackson Bruce, Jr.,\*† Milwaukee; Prezell R. Robinson,† Raleigh, N.C.; John C. Pierson,† New York City; Robert Shoemaker,† Naperville, Ill.; Peter Day,† New York City; Frank J. Starzel,† Denver; Miss Augusta Roddis,† Marshfield, Wis.; Mrs. William Horstick,† Oconomowoc, Wis.; Mrs. Arthur C. Sprague,† Columbia, S.C.

\*Director †Member  
 EDITORIAL AND BUSINESS OFFICES  
 407 E. Michigan St., Milwaukee, Wis. 53202  
 TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. Georgiana M. Simcox, news editor. Eleanor S. Wainwright, editorial assistant. Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Irene B. Johnson, assistant business manager. Lila Thurber, advertising manager. The Rev. John Wallace, circulation manager.

## DEPARTMENTS

Around and About	2	Feasts, Fasts & Ferias	6
Books	15	Letters	3
Editorials	12	News	8

## FEATURE ARTICLES

The Gifts of the Magi W. Ramsey Richardson 11

## THE KALENDAR

### January

5. Christmas 2
6. The Epiphany, or the Manifestation of Christ to the Gentiles
10. William Laud, B.
12. Epiphany 1/The Baptism of Our Lord Jesus Christ
13. Hilary of Poitiers, B.
17. Antony, Abt.
19. Epiphany 2
20. Fabian, B.M.
21. Agnes, M.

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

# Letters

No anonymous letters can be published, though 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.

## What About World Hunger?

To prevent our being downright hypocritical it is important to realize that all we say and do regarding the starving and undernourished people of the undeveloped nations of the world is a "cover up" for the absence of realistic, dedicated action.

We are the one nation in the world which can supply food to the needy. Our farmers know how to produce food in large quantities as no other farmers in the world. Yet so much is grown on farm land for other than food purposes!

Acres and acres of land which could be producing food produce tobacco. And among the top users of tobacco are bishops, priests and laity of our own Episcopal Church. Acres upon acres of land are used for products which end up not as food but as liquor. And of all the denominations we rank at the top in drinking liquor.

Food products for pets—dogs, cats, monkeys, skunks, birds, horses—outnumber the amount of food we feed even the undernourished children here in America.

We talk about meatless days and "money for the Presiding Bishop's Fund." But such efforts are so insignificant they become "eye wash" to satisfy our consciences that we are helping feed the starving, undernourished. Attend any church dinner, supper or potluck. At the last meeting of men they served individual steaks, three vegetables, salad, dessert and much coffee with sugar. The men would not have attended unless they were fed such good food, too much of which uneaten had to be dumped into the church garbage pails.

We should either permit the starving mercifully to starve to death or take some extreme—radical—measures to assure them we really mean to feed them. Shouldn't we? (The Rev.) W. HAMILTON AULENBACH, (ret.) Claremont, Calif.

## Bishop Dees Replies

The letter in your Nov. 3 issue by the Rev. Thomas Rightmyer has been called to my attention, and I have been urged to set the gentleman straight, being assured that in justice THE LIVING CHURCH would print my letter right away and in full. I give you the following information for your readers for the umpteenth time.

I was consecrated by the Most Rev. Wasyl Sawyna in Allentown, Pa., on March 15, 1964, the Rt. Rev. Orlando Woodward assisting. We need only look at one of my consecrators, Bishop Sawyna, since a consecration by one bishop is recognized historically to be a valid ordination. Even Rome has acknowledged this.

Bishop Sawyna was consecrated by the Primate of the Holy Ukrainian Autocephalic

Orthodox Church and others in St. Nicholas Church in Rougemont, Switzerland, Dec. 18, 1959. His consecration was valid and canonical. The church of his consecrator was established by many bishops who severed themselves from that church which was being led to Communist domination in 1921, and established the Ukrainian Orthodox Church in exile, its headquarters moving to Berne, Switzerland.

Bishop Sawyna is not in communion with the other Ukrainian Orthodox churches in this country for a number of reasons, one of which is that they are members of the National Council of Churches. The members of other branches of the Ukrainian church in this country naturally will seek to discredit Bishop Sawyna and his orders because he is a threat to them.

The Anglican Orthodox Church has been maligned by the clergy of other churches since its inception, as one would expect it to be when a competitor comes into the field that stands firmly for the preservation of the Book of Common Prayer, for our Episcopal-Anglican heritage and traditions, for the Bible as God's divinely inspired Word, for biblical morality, for the historic sacraments, for the ordination of male priests only, and for things that its detractors are repudiating.

I am sure that many of your readers will be interested in knowing that in addition to large branches of our church in India, Pakistan, Madagascar, Rhodesia, Nigeria, and in Colombia, we added another segment last summer in the Fiji Islands which separated from the Anglican Communion of Canterbury and affiliated with us.

In writing this letter I feel as though I am "beating a dead horse." I hope that this will lay some issues low.

(The Most Rev.) JAMES P. DEES  
Presiding Bishop

The Anglican Orthodox Church  
Statesville, N.C.

Fr. Rightmyer replies: When I did the research [on Bp. Dees's consecration] at General in '65-'66, I wrote to ask Bp. Dees for his account of his consecration but he did not answer two letters.

## Language and Life

This is in response to your editorial entitled "The 'Galilean Accent' Today" [TLC, Oct. 20] and Madge Bastian's letter [TLC, Nov. 24]. The editorial appears to me to be based on the assumption that changes in language usage are equivalent to linguistic degeneration. With this, I must sharply disagree. The purpose of language is to communicate, and if concepts and ideas change, the language must also change or there is no communication. As any general semanticist knows, words do not contain any meaning. Meanings reside in people, and are not exactly the same for any two people. Meanings must be assessed in terms of context. For this reason it seems to me that none of us can stand back and play Humpty-Dumpty who, as you will recall said to Alice in a rather scornful tone, "When I use a word, it means just what I choose it to mean, neither more nor less." When language and words cease to be meaningful to us, perhaps we should examine our intellectual rigidity

Arrangements Have Been  
Made for You to Travel  
Over Two Thousand Years  
in Only 21 Days to the

# HOLY LAND

under the personal direction of

The Rev. Dr.  
Carroll E. Simcox

Editor, *The Living Church*



October 6th through 27th

**\$1479** Everything from/to  
New York included in  
your full membership  
except your lunches.

Holy Scripture comes alive for you as you walk the Way of the Cross in a Jerusalem which looks almost as it did when Jesus was crucified.

Your faith forever takes a deeper meaning as you pray where stood the stable in Bethlehem or kneel in the Garden of Gethsemane.

You will gaze out over the Jordan valley from atop the Mount of Jericho, visit Nazareth, Cana, the Mount of Beatitudes, and many other holy places.

Come to the Holy Land! On your way you'll stop at Rome, Cairo, and the valley of the Nile. On your return you'll visit Corinth and Athens.

The first step is to send in this coupon today. By return mail you will receive a fact-packed folder which tells what you can expect every moment of a superb travel experience.

Rev. Dr. Carroll E. Simcox (phone  
Editor, *The Living Church* 414-  
407 E. Michigan St. 276-  
Milwaukee, Wis. 53202 5420)

Please send your colorful  
illustrated tour brochure to:

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_

## OFFERING ENVELOPES For Episcopal Churches

TRY OUR FULL SERVICE SYSTEMATIC  
GIVING PROGRAMS

Send Your List Of Requirements For  
A Specially Designed Program To  
Meet Your Church Needs Economically  
And Efficiently

- New Style Offering Envelopes
- Yearly Carton Envelopes
- Monthly Mailed Envelopes
- Bulk Envelopes
- Rapid Record Forms
- Letterheads
- Bulletins

**NATIONAL CHURCH SUPPLY CO.**  
Box 269  
Chester, West Virginia 26034  
Telephone (304) 387-2630

### THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

**Grades 7 through 12**

Tuition, room and board \$700.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

**Write:**

**Headmaster, Box S,  
Paoli, Pennsylvania 19301**

### SEWANEES ACADEMY

Formerly Sewanee Military Academy  
The College Preparatory School of the  
University of the South . . . Est. 1888

Coed boarding and day. In Grades 9-12. Fully accredited. Independent study program. Academy and University students share 10,000 acre mtn. campus and 200,000 volume library. Full sports program. Summer School-Camp. Write or Call: Dir. Admissions, Sewanee Academy, 2504 Tenn. Avenue, Sewanee, Tenn. 37375. 815/598-5646.



### ST. MARY'S and ST. JOHN'S SCHOOL

Established 1868 — Episcopal B-76  
Coed Boarding

Grades 7-12. Fully Accredited. Small Classes.  
Music, Art, Dramatics, Sports, Pool.

Headmaster, St. Mary's and St. John's  
Peekskill, N.Y. 10566

When Writing to Advertisers Please Mention  
**THE LIVING CHURCH**

rather than condemn others for not conforming to our particular and perhaps outdated usage.

The editorial asks and answers a "nonsense" question, ". . . when language deteriorates, other things do too. What is cause and what is effect?" As the editor correctly points out, they are inter-related and neither can be separately studied to the exclusion of the other. It seems clearly to be an instance of continuous mutual interaction. Use of language is a peculiarly human form of behavior and its study provides some insights. The field of general semantics has been addressing this problem for many years. I agree that all persons should try to use words and language as unambiguously as possible. It does not follow, however, and it is extremely simplistic to advocate that present day "good" standards of English usage will remain "good" standards for all time. If the language is "living," we must all be prepared for continual change in usage even though we may deplore the fact that it does not fit our neat conceptions of what constitutes "proper" usage. In our scientific age, where would we find ourselves if we tried to use the vocabulary and structure of Chaucerian English? Latin and Greek also, while interesting to study, could not be used to convey much of significance in today's world without considerable revision and additions.

Perhaps I am one of those university professors whom Madge Bastian does not propose to defend but I do not think so. I attempt to set an example by using, both in the classroom and outside, current academically acceptable words and structures. To make a point, however, I do not hesitate to use the vernacular for clarity. I must admit that I am much more concerned that my students convey their meanings accurately and that they have something to say than I am concerned with the niceties of capitalization, complete sentences, etc. I strongly believe that we need more interchange and more understanding of ideas between young and old as well as among nations if we are to arrive at any kind of peaceful and just world. If we subscribe to a rigid code of correct English established as of any chosen year and held constant for all time, how can we ever really appreciate what others are truly thinking and doing?

MERRITT A. WILLIAMSON

Nashville, Tenn.

### Preventing Church Fires

After a long ministry of almost half a century it is satisfying to reminisce and know that in that period in the churches I served we never had a fire in church, parish home, or rectory buildings. Being retired, I can make this bold statement without crossing my fingers or knocking on wood. This record should be pleasing to fire insurance underwriters. However, good luck is not the only answer, for I can recall potential scares especially in former days when our furnaces were heated by coal, and wood stoves were not uncommon. By constant observance and frequent inspection fire damage was eliminated.

As a rector I always considered it my task as well as that of the vestry and wardens to check regularly the wiring and heating facilities. In my time these have involved coal, gas, and oil. In one case we had electric heat. In visiting churches other than my

own I have in some instances actually seen inflammable materials standing near the furnace boiler, and furnace rooms filled with junk rather than clean and tidy.

The old adage, "an ounce of prevention is worth a pound of cure," applies in the heating and lighting field very aptly. If rectors, as well as wardens, would systematically and frequently check their properties, not leaving the responsibility only to the sexton, the trauma and loss by disastrous fires in many cases would be non-existent.

(The Rev. Canon) DAVID C. TRIMBLE  
Hagerstown, Md.

### "Chauvinism or Chivalry?"

Bishop Brown, in his article "Chauvinism or Chivalry?" [TLC, Dec. 1], relegates women to the role of "bearer of ongoing life." This, I think, is the great complaint of those who press for women in the priesthood and episcopate. Women, they say, should do everything that men do (even better). So it is really a question of job discrimination.

I like your editorial [TLC, Dec. 1] that describes the ministry as not a job but a service, even a sacrifice.

(The Rev.) DONALD C. LITTLE, (ret.)  
Diocese of Atlanta

Macon, Ga.

### Women

If it fell to my lot to award a prize for the best letter to the editor of TLC on the subject of the 11 female pseudo-priests who are getting so much attention at the present time, Beulah Hobbs Bates [TLC, Dec. 1] would be the recipient. In my opinion — and in my wife's also — she has hit the nail smack on the head.

(The Rev.) FRANCIS C. LIGHTBOURN  
Librarian, University Club of Chicago  
Wilmette, Ill.

### Voting at General Convention

Re suggestions now being put forth to change the voting procedure at General Convention so that it reaches its decisions on the basis of simple majority votes which take place on a one man one vote basis:

Inherent in these proposals is a conception that the church is a collection of individuals, each free to go his own way in General Convention. The truth is that the church is the body of which Christ is the Head; in which, sharing in the life of the Head, the members corporately bear witness to that life in the world. Life in the body thus requires obedience to the head in an ordered life and corporate discipline.

In the church today there are many who would act to satisfy their own egos rather than the Lord of the body. Our primary concern should be the welfare of the body as a whole rather than the welfare of special groups within the church.

General Convention is set up to prevent mere "simple majority" votes. The system of voting by diocesan delegations in which a divided delegation's vote is counted as negative means that there *must* be a substantial body of opinion within the church before *any* business can be transacted at all. This prevents the danger of schism and promotes unity by requiring, in effect, consensus, enabling the church to move together as a

body rather than as a mere collection of individuals.

To be the body of Christ means to move *together*. Not to move together is to encourage sectarianism and sound the notes of an uncertain trumpet. If we *can* move together as Christ's body, we will be able to make a united witness to a badly divided world, perhaps even invoking the awesome formula of the Acts of the Apostles: "It seemed good to the Holy Spirit and to us. . . ."

(The Rev.) H. SCOTT TONK  
The Church of the Mediator

Lakeside, Mich.

### Ordination of Women

Once upon a time 11 women candidates for holy orders were ordained deacons *in and for the Episcopal Church*; subsequently, these 11 women deacons *were* ordained priests, but *not in and for the Episcopal Church*. They *are* priests; they are *not* priests in the Episcopal Church. As deacons, they are subject to discipline within the Episcopal Church, if they choose to remain within that church. There is an honorable way out: resignation.

I am *for* the priesting of women within the Episcopal Church; I am *against* accepting anyone as a priest of the Episcopal Church who has not been so ordained in accordance with the procedures established for this purpose. We, as the Episcopal Church, do not decide who is, or is not, legally ordained outside the Episcopal Church; we *do* decide who is, or is not, legally ordained within the Episcopal Church.

Further, I would urge, with Gerald L. Claudius ["Community," TLC, Dec. 1], that a move to authorize the priesting of women be backed by more than "mere majority" sentiment. I feel that it should be the result of conviction of "landslide" proportions and that a two-thirds majority is not too much to ask.

As to the question of who is, or is not, fit to offer priestly sacrifice ["Chauvinism or Chivalry," TLC, Dec. 1], are we not all called to "offer our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice" to our Lord? I have seen our Lord's eyes, felt his touch, been reprimanded and chastised and led by him as truly in female form as in male. He is present in my sister as in my brother, and his priesthood is exercised through both. It is with his love that we feed his sheep; do we presume to limit the serving of his love to male vessels only? Our Lord chose those to serve who made themselves available to him. How dare we, in his name, deny full service to those who struggle to serve him now?

(The Rev.) JAMES E. BAUER  
St. Stephen the Martyr Church  
Monte Vista, Colo.

### David and Jonathan

In his letter [TLC, Dec. 8], Fr. Gooderham explains the nature of the love between David and Jonathan as expediency on the one side and fear on the other. Exactly these conditions control the Sanhedrin's interpretation of the "Son of David" some centuries later. Does Fr. Gooderham buy that interpretation as well?

It is wonderful how he slips that inno-

cent little adverb ("actually") into his letter. It gives the touch of verbal honesty and suggests he is dealing with fact, instead of absolute absurdity. His letter is pure nonsense.

(The Rev.) WILLIAM H. RALSTON, JR.  
St. John's Church  
Savannah, Ga.

### God as E.O.P.

Re "Around and About" [TLC, Dec. 8]: Bravo! Your comments on God as an "equal opportunity provider" were long overdue. To my way of thinking, it should be required reading from every pulpit. Perchance it would help to dispel the idea that the Declaration of Independence, the Constitution, and the Bill of Rights, precious as they are to us, record the Word that changes lives.

LAURA WILLIAMS  
Houston, Texas

### Answer to Mormons?

I wish to thank you wholeheartedly for your article in "Around and About" [TLC, Nov. 10] regarding the piece your friend, the Rev. R. F. Palmer, wrote for the use of people who have Jehovah's Witnesses to deal with at their doors. It is my intention to make use of this excellent answer to them. However, in my neighborhood there are more Mormons who ring my doorbell, and they are more difficult to deal with. Have you any answers or literature to suggest for them?

NAME WITHHELD

### Fr. Collar's Centennial

I was pleased to see the article about the centennial celebration for Fr. Collar, rector emeritus of St. Paul's in this village [TLC, Dec. 1], but was sorry to note one inaccuracy. Your correspondent writes that one reason the service took place in the Aurora Presbyterian Church was that "St. Paul's members have been absorbed into the Presbyterian congregation in a 'united parish' venture." The "absorbed into" is a misleading phrase. A more accurate statement is: "St. Paul's members have *joined with* the Presbyterian congregation in a united parish."

CHALMERS MACCORMICK  
Aurora, N.Y.

### Massachusetts Does It Again

So Massachusetts has done it again: sitting on or near the Hub of the Universe, having created their own Tower of Babel, they unhesitatingly tell less fortunate Christians what the will of God is, especially in matters doctrinaire.

The latest is the Massachusetts United Church of Christ's statement about the ordination of 11 women as priests in the Episcopal Church.

Among other such things, a year ago Bp. Burgess and seven other leaders representing the Methodist, UCC, Baptist, Unitarian, Roman Catholic, and Council of Churches of Massachusetts spent 48 hours in and near Bakersfield just after Cesar Chavez's United Farm Workers lost their grape contracts. Their opening statement to the local clergy made it crystal clear that

*Continued on page 13*

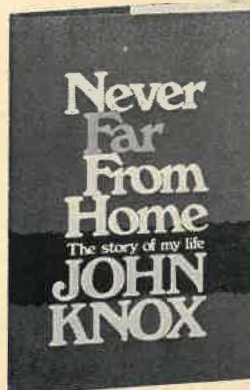
# YOU'LL NEVER MEET ANYONE QUITE LIKE JOHN KNOX

An eminent 20th-century theologian describes his personal journey of faith.

John Knox, a man of unusual honesty and openness, shares his pilgrimage from boyhood doubts and hopes to mature conviction and achievement. *Never Far From Home* was written originally as a letter to his own sons. You will feel his agony as he confronts racial segregation in the '30s and sacrifices prestige and comfort for his beliefs.

You will be caught up in a vibrant world of learning and teaching at Fisk University, Chicago Divinity School, Union Theological Seminary and Episcopal Theological Seminary. Read how he rubbed shoulders with the theological greats like Tillich, Niebuhr and Goodspeed. Yet throughout all his life, John Knox was "never far from home."

A teacher for 40 years, Knox is author of over 20 books. He served as associate editor of *The Interpreter's Bible* and as a translator for *The New American Bible*.



\$5.95  
at your  
bookstore

**WORDBOOKS** for people on the grow  
Publisher, Waco, Texas 76703

in-stock • custom

## CLERGY APPAREL

Complete selection: Shirts, our new "Best-Fit" Rabat Vests, Suits, Topcoats, Travel Accessories. Finest materials and tailoring all with Cuthbertson label for superior quality.



SEND FOR NEW CATALOG



J. Theodore Cuthbertson, Inc.  
2013 Sansom St. • Phila., Pa. 19103

### VESPERS OF THE DEAD

For Public or Private Devotions  
5¢ each — \$4.00 per 100

For further information, address  
The Secretary-General, Guild of All Souls  
233 Grove Road, South Orange, N. J. 07079

### EPISCOPAL JET FLIGHTS

From \$269 round trip

N.Y., TORONTO, CHICAGO TO: LONDON, AMSTERDAM,  
FRANKFURT, COPENHAGEN, MADRID, STOCKHOLM  
Departures: May thru October;  
some winter and spring flights.

**AIRLINE TRANSPORTATION CHAIRMAN**  
150 Greeves St. Phone 814/837-9178 Kane, Pa. 16735

GIFTS • PARISH SUPPLIES • BOOKS  
CURRICULUM • CHURCH APPOINTMENTS

### MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017  
Telephone: 212 532-4350

# LEARN

*What the Church is  
doing,  
thinking,  
saying*

*Subscribe to*

## THE LIVING CHURCH

*Now!*

One Year — \$12.95

## THE LIVING CHURCH

Dept. A, 407 E. Michigan St.  
Milwaukee, Wis. 53202

## FEASTS, FASTS, AND FERIAS

# January and Then Lent

By The Rev. H. Boone Porter, Jr.

Lent begins in early February this year, with its call to prayer, almsgiving, and fasting. In this year of Grace, 1975, one hopes that this call will not be regarded as a mere routine, an old custom repeated simply out of habit. This year, we ought to see the urgency of prayer for ourselves, our communities, our churches, our nations, and our world. Similarly, the world food crisis raises the question of almsgiving to a level we have never faced before. But what about fasting? It has been out of fashion in recent years. It is evident that the fashion must change. How much food, and what sort of food, each of us should eat is not easily decided by any public agency. Surely the age-old Christian tradition has not been wrong in directing that on at least one day of the week, Friday, people should not eat meat. Growing children, lactating mothers, and the sick, can fill up, if they need to, on cheese, eggs, or fish.

Because Lent is so distinctive, and its message so important, the Lenten liturgy has always been different. When the *Gloria in excelsis* is regularly used on Sundays throughout the year in its ancient place at the beginning of the holy eucharist, then its omission in Lent establishes a different tone at the start of the service. So too, with that most familiar word of Christian praise, *Alleluia*. Its omission marks a change of tone. There are a variety of other things that can mark off this season, both with the new forms in Trial Use and with the Prayer Book. One of these is the long exhortation on pages 85-86 of the Prayer Book, the use of which is obligatory on the First Sunday in Lent. This exhortation is revised in clear and forceful terms in the Green Book, pages 59-60, and the Zebra Book, pages 51-52. Penitential psalms are a major feature of the traditional lenten liturgy, both in the daily offices and in the eucharist. In the latter, such a psalm is fittingly recited after the Old Testament lesson or after the Epistle.

The spirit and character of a season is conveyed to the eye as well as the ear. In Lent most of our churches adopt vestments and altar hangings of a rich purple trimmed with gold. Some congregations go a step further and have bouquets of purple flowers on the altar. Does purple silk with golden orphreys really suggest repentance and self-denial? At the end of the season, in some parishes crosses, pictures, and statues are veiled—sometimes

with see-through lavender gauze. People wonder why crosses are veiled in the season of the cross. Is this the best way to do things?

As with other liturgical questions, looking to the past may present other options. We need not follow the past exactly, but it can open our minds to new possibilities. In Pre-Reformation England, purple was not normally used in Lent. Brocaded silk vestments of all colors were given up. Instead, priests wore chasubles of unbleached linen, suggestive of sack-cloth. The same material was used for the altar hangings. If there was a reredos or picture back of the altar, it was covered over with this cloth. Embroidery was not used on these lenten hangings, but symbols of the passion, such as crosses and crowns of thorns, might be painted or stenciled on it in black, purple, or red. This whole arrangement was called the lenten array. In late Lent and Holy Week, in some places the priest apparently wore a red chasuble—not, one presumes, the festal red silk of Apostles' Days, but rather a modest vestment of dyed linen. The effect would have been very striking against the pale background of the lenten array.

In recent years, a number of Episcopal churches have revised or adapted the concept of the lenten array. Various kinds of off-white or buff colored fabrics have been used. Suitable designs can be applied to them, if desired, with paint, appliqué, or block print. An outstanding example has been the Chapel of the Good Shepherd at the General Seminary in New York. Some years ago, students purchased inexpensive rough cloth and made a simple but attractive frontal for the altar. A huge burlap curtain was then made to cover the massive Victorian stone reredos which at other seasons dominates the chapel. In Lent, the effect becomes quiet, simple, clean, and restful. It is a good change of flavor.

A number of other things can also be done. At Roanridge, in the small chapel used for daily services, we usually have a polychromed cross hanging back of the altar. In Lent, we replace it by a rustic cross made of two pieces of apple bough, surmounted by a crown of thorns. The two polychromed candlesticks on the altar are replaced by a pair of massive wooden ones, finished in natural wood color, with a band of red around the upper and lower portions. All these things, incidentally, were made by mem-

bers of the staff and other local people. We think they compare favorably with the uninteresting brassware seen on the altars of large Episcopal churches. Surely those larger congregations have in them some creative and talented people who could make suitable appointments for special times and seasons. Canon law does not require that all church furnishings be bought from a mail-order catalogue.

Real crowns of thorns can be used effectively in many ways. If the thorns are large, they convey their meaning in no uncertain terms. To make one, get youngsters to locate a thorn tree in your neighborhood. Cut three-foot lengths of the thinnest, thorniest boughs. They can be made more bendable by soaking them for a day or two in a tub of water. Work them around into a crown and, if desired, tie the boughs permanently together by using thin and scarcely visible green florist's wire, obtainable from a hardware store. As with other handi-crafted artifacts, it is well to get the necessary tools

and materials together and proceed to the work in a careful manner. Such a crown can be hung on the front of a pulpit, or in some other conspicuous place. At Roanridge we have a lenten processional cross made from the shaft of a tall straight sapling, with the cross part surmounted by a crown of thorns.

It need hardly be said that supernumerary candlesticks, decorative alms basins, flags, and other such things do not belong in the sanctuary during Lent. They should be kept in the sacristy until Easter.

Lent is a season for repentance, but decorating, or underdecorating, a church for this season can be fun. If a number of people in the congregation take part in this project, they will strengthen their own sense of the meaning of the season. When everything is finally in place on Shrove Tuesday evening, all will be able to eat pancakes with satisfaction, ready on the next day to "enter, with joy, upon the meditation of those mighty acts" whereby God has given to us salvation.

### An Epiphany Litany

#### TO BE YOUR HANDS—

To touch and to strengthen the weak and the lonely,  
To uplift and support the downcast and fallen,  
To comfort and relieve the distressed and the suffering,  
To guide and direct the strayed and bewildered,

*Is not this our mission, Lord?*

#### TO BE YOUR VOICE—

To speak your words of assurance and hope,  
To proclaim your Gospel of redemption and grace,  
To teach your promise of salvation and peace,  
To pray and to worship in your sacred Name,

*Is not this our mission, Lord?*

#### TO BE YOUR FEET—

To go forth to restore and reclaim the forgotten,  
To lead and direct the innocent and young,  
To seek and to save the lost and forsaken,  
To travel new paths of service to your people,

*Is not this our mission, Lord?*

#### TO BE YOUR HEART—

To care and provide for the unloved and uncared for,  
To give and forgive without reservation,  
To love and to cherish each person as neighbor,  
To challenge the world by our faith and example,

*Is not this our mission, Lord?*

To prepare your Way,  
To establish your Truth,  
To perpetuate your Life,

As taught and revealed through your Son Jesus Christ!

*Is not this our mission, Lord?*

James D. Furlong

# HERE'S HOW TO FEEL YOUNGER AT ANY AGE



## By REUEL L. HOWE

Whatever your age, it's not too early . . . or too late . . . to read this book. You'll find workable ways to live creatively, stay healthy and feel young. You'll learn how you can stay younger by facing your fears, risking growth, living in the "now" and, above all, developing trusting relationships.

You'll see that when you live joyfully *in the present* there is no need to regret the past or fear the future. Here are practical principles that will help you discover the deepest joy and fulfillment possible for the Christian.

Invest now in your own future. Read **HOW TO STAY YOUNGER WHILE GROWING OLDER**, by Reuel L. Howe. \$5.95 at your bookstore.

Reuel L. Howe—minister, teacher and author, is the founder and former director of the Institute for Advanced Pastoral Studies. At 68 his vibrant life is a witness to the truth of his philosophy. His many previous books include *The Miracle of Dialogue* and *The Creative Years*.

**WORD BOOKS** for people on the grow  
Publisher, Waco, Texas 76703

# The Living Church

January 5, 1975  
Christmas II

For 96 Years  
Serving the Episcopal Church

## EXECUTIVE COUNCIL REPORT

By GEORGIANA M. SIMCOX

In his Message from the Chair, the Rt. Rev. John M. Allin, Presiding Bishop, made two requests at the opening session of the December meeting of the Executive Council at Seabury House, Greenwich, Conn.

He asked for aid in relieving human suffering and world hunger and adoption of both the projected budget and the Income Development Program (IDP) for 1975.

"Let us request each Episcopalian to give a special additional Christmastide offering before January 6," he said, emphasizing that, potentially, if every member of the Episcopal Church contributed only one dollar, a sum in excess of three million dollars would be available immediately for relieving world hunger.

This act could be a "test of our communication system and a measure of the responsibility of our church community," he said.

Bishop Allin told council he planned to inform President Ford, who is an Episcopalian, of the special Christmas offering and urge his participation in the fight against world hunger.

In urging the adoption of both the projected budget and the IDP, the bishop said the request contains the proviso that the expenditures be regulated by available income.

The P.B. reported that "with some long hours" of work by staff and representative volunteers the process has been initiated of enabling the members of the church to clarify the church's doctrine of priesthood and, further, to develop a contemporary Christian understanding of human sexuality.

The "enabling committee," he said, "hopes to provide a vehicle the whole church can use in facilitating decision making as a result of being able better to acquire information, define issues, develop perspective and perceive solutions."

The bishop said this was another "instance" of his concern to find means whereby the participation and sense of belonging can be increased among members of the Episcopal Church.

"In conclusion," the P.B. said, "I plead with every member of the church to help

develop and maintain stronger relationships among us all for Christ's sake. . . . We are every one called to serve.

"By God's grace," he said, "together let us realize the greater potential for good among us and for others by better communication, cooperation, and coordination.

"Let those who have ears hear."

### Finances

One of the major matters under discussion was the 1975 budget for the Episcopal Church.

Estimated income for the year from domestic and overseas dioceses is \$11,040,000. (General Convention had estimated the joint figure to be larger — \$11,343,381.)

Other sources of expected income and their respective amounts are listed as follows:

Trust Fund incomes . . . . .	\$1,700,000
Special gifts (legacies, etc.) . .	339,469
Short term investments . . . . .	425,000
Income from trusts held by others . . . . .	28,000
Expended budget balance (1973) . . . . .	393,263

The total sum for budgeting in 1975 is over \$13.9 million.

The finance commission has recommended a budget of \$13,925,732 against a total request, from all church agencies, commissions, and departments, of \$15,121,025.

The recommended budget figure is only slightly more than the 1974 budget of \$13,625,732.

The budget has served divisions such as Office of Executive for National and World Missions, Office of Executive for Ministries, Office of Executive for Program, Suffragan Bishop to the Presiding Bishop for Chaplaincies to Military, Prisons and Hospitals, Communication, Development, General Convention, Executive Council meetings, and various administrative offices.

A number of agencies in the budget would receive additional funds through the Income Development Program (IDP), provided that the church receives finan-

cial support beyond its budgetary needs. The "auxiliary" IDP would allow individuals, parishes, foundations, etc., to make grants on their own initiative to specific programs. Included on the IDP suggested list were Black Colleges, Community Action and Human Development Commission (CAHD), Hispanic Commission, Ministry Council, National Committee on Indian Work (NCIW), communication, Board of Theological Education (BTE), as well as other groups.

Shortly before adjournment, a move was made to add *The Episcopalian* to the IDP list with the suggested support of \$50,000 for "development." The action was defeated on several grounds: pressure of time prior to adjournment, early departures of several council members, and adoption of an item agreed upon much earlier in the council meeting, namely, that no new business would be presented after 4:30 p.m. on the last full day of the entire meeting.

### World Hunger

The council's task force on world hunger presented a report and asked that council members spend some time in small groups discussing two questions relating to the starving nations: What are some of the implications/commitments for me as a Christian? What are the implications for council in terms of commitment, policy, and future direction?

At the conclusion of the study groups and presentation of their conclusions, council approved an "Immediate Response Commitment" which said in part: We invite every parish and diocese, to join with us "to pray daily for those who do not have enough food and for God's wisdom to understand that we are a part of both the problem and of the solution, and for grace and power to take appropriate action; to support the Presiding Bishop's Christmastide Appeal; to contribute a percentage of our income to the feeding of the hungry—at least \$1 per family, per month; to examine our life styles . . . with respect to the use of resources which might be available for feeding the hungry; to find ways to use less energy in our daily lives: heat, light,



etc.; and to participate in reforming the institutions of society by working in organized groups and coalitions to raise awareness, to involve others, and to bring about appropriate political, social, and economic changes."

(Offerings taken at services held during the council were given to the P.B.'s Fund for World Relief.)

The task force for world hunger presented a budget of \$69,980 to support, during 1975, Team Meetings—\$13,000; East & West Regional Meetings 42 each—\$24,200; Overseas Regional Meetings—\$10,000; printed material for parishes, etc.—\$10,000; and participation in coalition and ecumenical planning—\$5,000.

Council approved the above program.

#### Communication

The 1975 budget supports the department of communication by \$310,000 for its work. The sum includes an item of \$60,000 earmarked for "services provided by Seabury Press." Other items covered are expenses, audio/visual, radio and TV, press office, national publication, development of communication, and printing. Support for the last item is \$122,000 which seems to be "up for grabs" on a bid basis.

The entire budget figure for the department of communication, as recommended by the finance commission, is \$477,157.

#### National and World Mission

Companion relationships between the following were approved: Maryland/Liberia, extended until February, 1978; Southern Ohio/Hong Kong, extended until December, 1977; Kentucky/Guatemala, extended until February, 1978; South Carolina/Dominican Republic, extended until December, 1977; Western New York/Belize (formerly British Honduras), extended until December, 1977; Southern Virginia/Alaska, extended until December, 1977; and New Jersey/Matabeleland, to be in effect until December, 1977. All these programs may be terminated at earlier dates by mutual consent.

#### Investments

The Committee on Social Responsibility in Investments presented a resolution that would authorize the committee "to initiate, file and pursue with International Business Machines Corporation a shareholder resolution" the thrust of which is pressure on the company to refuse to sell computer systems to the government of South Africa.

IBM, unlike Polaroid, the committee said, "has refused to consider the possibility that they have a moral responsibility for the use to which their product is put. Computer systems which can be accessed by the South African government should not be made available by IBM."

Paul M. Neuhauser, chairman of the committee and a member of the University of Iowa faculty, spoke to council on

the subject of social responsibility in investments. In the discussion of the above resolution which followed his speech, he said IBM "will not look" into the use to which its product might be put.

The resolution was adopted.

Council member Walker Taylor asked that in the future a representative of the business involved in such a shareholder-related measure be invited to speak to council "from the other side of the fence." It seemed "only fair," Mr. Walker said, to do this.

His motion was defeated.

#### P.B.'s Fund

Lindley Franklin, Jr., national church treasurer, reported that as of November 30, receipts to the Presiding Bishop's Fund for World Relief amounted to \$926,831.78.

Between late September and early December seven emergency grants totalling \$31,097 were made. The largest amount, \$17,500, went to Church World Service toward "ecumenical purchase" of wheat for India.

#### Seabury Press

A progress report on the business affairs of Seabury Press was made available to council. Under its new management, the Press has substantially increased its sales volume and operating surplus; it has eliminated its entire capital deficit and for the first time since its founding in 1951, the company's net assets exceed the Executive Council's working capital advances.

Since 1973, the Press's expanded staff has published 220 new books and distributed more than 10 million books and other materials.

Seabury's "Professional Services Division" offers a wide range of communication and production services and its book store in the Episcopal Church Center, New York, distributes books of all publishers.

Werner Mark Linz is president of the organization.

#### P.B.'S FUND

### 22 Areas Aided by Recent Grants

As of November 30, 1974, receipts to the Presiding Bishop's Fund for World Relief amounted to \$926,831.78. In December, the following emergency grants were approved:

Diocese of Cyprus and the Gulf—\$1,000; Diocese of Honduras—\$5,000 plus \$1,097.86 from Calvary Church, Pittsburgh, for the bishop's discretionary fund; Diocese of Mississippi—\$1,500; Archbishop Hla of the Church of Burma—\$1,000; Diocese of Antigua—\$2,000; Church World Service (CWS)—\$17,500 (this grant was mentioned in the report of the Executive Council meeting); Diocese of Alaska—\$2,000.

Other grants approved were: \$10,000 for All Africa Conference of Churches for rehabilitation work with refugees; \$42,000 to Bangladesh; \$1,000 to Cambodia toward mobile hospital unit; \$4,000 to El Salvador; \$8,000 for famine relief in Ethiopia (administered by Christian Council of Ethiopia); \$2,500 to CWS for food and material goods to Haiti; \$46,000 for hurricane relief in Diocese of Honduras; \$10,000 to CWS for Kenya; \$1,000 toward mobile hospital unit in Laos; \$10,000 to CWS for health outreach in Madagascar; \$1,000 to CWS for Pakistan; \$1,000 to CWS for social welfare ministry through the Philippine National Council of Churches; \$10,000 to World Council of Churches project in Sri Lanka; \$12,000 to CWS for agricultural development in Tanzania; and \$10,175 to ecumenical project administered by the Diocese of Zululand.

#### WASHINGTON

### Host Rector at Illegal Eucharist Is Being Investigated

The Bishop of Washington, the Rt. Rev. William Creighton, has summoned a board of presenters to initiate an inquiry concerning the illegal eucharist held on Nov. 10 at the Church of St. Stephen and the Incarnation in Washington [TLC, Dec. 8] and to determine whether or not the rector of that parish, the Rev. William A. Wendt, is guilty of offense under Title IV, Canon 1, of the canons of the Episcopal Church.

The board of presenters, as a diocesan spokesman described it, is "somewhat equivalent to a grand jury in its function, which is to carry on an inquiry and investigate the charges to see if grounds exist for what is called a 'presentment' (or indictment), and if so to hold a trial."

If, however, the board's investigation "leads it to conclude there are no violations of Episcopal canons sufficient as grounds for a trial, then there is no trial," and the matter is closed.

The investigation will be conducted "totally independently" of the diocese and in secret, the spokesman said, but if there is a trial it will be public.

The action came as a result of a letter the bishop had received from 18 priests of the diocese, requesting an inquiry into the facts attending the illegal eucharist celebrated on Nov. 10 at the Church of St. Stephen and the Incarnation by the Rev. Alison Cheek of Annandale, Va. She is one of the 11 women supposedly ordained to the priesthood in Philadelphia on July 19, in a service which the House of Bishops of the Episcopal Church has declared invalid.

The accused rector, Fr. Wendt, invited Mrs. Cheek to celebrate in his parish, in violation of his bishop's order not to do so.

In their letter the 18 priests charge Fr. Wendt with violation of those canons

which require an ordinance to promise conformity to the "doctrine, discipline, and worship of this church."

Bishop Creighton, in a statement issued at the time Mrs. Cheek performed the forbidden action, said he "regretted" that this celebration "has to occur without the sanction of her bishop and without my approval." She had been ordered by her own diocesan, the Bishop of Virginia, not to function as a priest.

At the same time, the bishop said: "I do not intend to take any action of a disciplinary nature because I do not believe any such action would make a positive contribution to the solution of our present dilemma."

The diocesan spokesman said that under the canons the bishop was obliged to summon the board of presenters, since only one priest need request an inquiry into alleged irregularities of a fellow priest for it to be summoned.

## JERUSALEM

### Anglican College Leader, an Arab, Said to Be Deported

Dr. Hanna Nasser, president of the Anglican sponsored Bir Zeit College, was one of five prominent Arabs recently deported from the Israeli-occupied West Bank (of the Jordan River).

The expulsions came in the wake of unrest, rioting, demonstrations, and strikes in the West Bank sparked by the United Nations' recognition of the Palestinian Liberation Organization.

Bir Zeit, an institution founded 50 years ago by an Anglican family at their home in the village of Bir Zeit, near Ramallah, Jordan, was reopened by Israeli authorities last January after they had closed it down for a period as "a hotbed of Arab nationalism."

Reopening of the college came after formal representations had been made by the Rt. Rev. Najib Atallah Cuba'in, the Bishop of Jordan, Lebanon, and Syria and chairman of the college's board of trustees.

Dr. Nasser was regarded as one of the leading educators in the West Bank territory. He studied in the United States and has a doctorate from Purdue University. A committed Palestinian nationalist, he has been outspoken in his support for an independent Palestinian state. Recently, he has called for Palestinian coexistence with Israel rather than destruction of the state, as is demanded by some more militant Palestinians.

## The Living Church Development Program

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

Previously acknowledged .....\$29,960.60  
Receipts Nos. 15,598-15,783, Dec. 2-18 ..... 4,768.45

\$34,729.05

## ROMAN CATHOLICS

### Efforts Renewed for Cardinal Newman's Canonization

New moves aimed at the canonization of John Henry Cardinal Newman, the Anglican who became a Roman Catholic in 1845, are underway following a meeting at the Westminster Cathedral Conference Center, London.

One report claimed this was in response to a statement by Pope Paul that he would very much like to see Cardinal Newman canonized during the Holy Year.

At the Westminster meeting, it was recalled that the Newman Cause was officially introduced in 1958 when a commission of four was named. For various reasons, it was said, this unit had never functioned.

Msgr. Francis Bartlett of the cathedral said if Cardinal Newman were canonized he would certainly be the saint for our times.

The Rev. Gregory Winterton, superior of Birmingham Oratory, told participants he was anxious to see a new commission appointed because without it, the cause cannot advance.

Other speakers included the Rev. Herbert Keldany of the Westminster Ecumenical Commission, and the Rev. Dr. Eric Mascall, noted Anglican theologian.

## COURTS

### State Anti-Drug Pushing Law Does Not Violate U.S. Constitution

The Appellate Division of the New York Supreme Court ruled that the state's tough anti-drug pushing laws do not violate the ban on "cruel and unusual" punishment in the U.S. Constitution.

In an unanimous opinion, eight judges of the court's third department upheld the convictions of three men and a woman found guilty under provisions of the laws. Sentences for the four ranged from a stated number of years in prison to life, with the additional proviso of lifetime probation.

Earlier, the second department of the Appellate Division upheld the constitutionality of the anti-drug laws but called the penalties imposed "hard and in many cases unjust" but added that changes could be made only by the legislature.

The new ruling declared that the drug problem is too serious to permit the judicial drawing of distinctions between small and large sellers.

"Regardless of the niche occupied by an offender in the illicit traffic of drugs," said Presiding Judge C. Clarence Hirlihy, "it is the insidious criminal activity which flows from any marketing which is outlawed."

# Diocesan Conventions

## Western Massachusetts

The Diocese of Western Massachusetts, meeting for its 73d annual convention, voted to donate an ambulance to the people of Northern Philippines. The \$6,000 jeep-type vehicle will be used by personnel at the Christian Medical Center.

Convention approved a budget of \$785,020 for 1975 and agreed to assist the Episcopal Church Women in their drive to raise \$2,400 to be used to train a worker in education for the Diocese of Northern Philippines.

While a guest in the diocese, the Rt. Rev. John M. Allin, Presiding Bishop, not only preached at the opening convention service, but met with bishops in the New England area, and spoke at a clergy conference at Holy Cross College.

At a business session, Bishop Allin presented a gift to Judge Russell L. Davenport, chancellor of the diocese for 40 years, who retired at the close of convention. Succeeding him is Dudley N. Hartt, Jr.

Convention called for study programs on the nature of priesthood and sexuality and named the Rev. Peter Chase of Greenfield chairman of the project.

Christ Church, Fitchburg, was host parish for the two day meeting.

## Massachusetts

The annual convention of the Diocese of Massachusetts met at Trinity Church, Boston, in a session beginning with the usual housekeeping resolutions and ending for lack of quorum with failure to act on a number of resolutions which were to come before it.

There was considerable dissatisfaction with the one-day convention format for dealing in depth with matters before the church today.

The report of the clergy salary committee was accepted with the new recommended minimums of \$8,500 for deacons and \$10,500 for a priest who has been ordained for five years. Increases other than the cost of living are to be on a basis of performance and evaluation. Many small parishes are expected to have trouble meeting the new minimums.

In the report of the commission on women and ministry, resolutions urged recognition of priesthood of any woman ordained July 29 in Philadelphia whose orders have been recognized by her own diocese; urged the bishop and standing committee to proceed to the ordination to priesthood of any qualified deacon in the diocese, regardless of sex; urged

*Continued on page 14*

# The Gifts of the Magi

By W. RAMSEY RICHARDSON

**G**aspard, Melchior, Balthazar: "We three kings of Orient are, Bearing gifts we traverse afar . . ."

Year after year we sing those words as the drama of Epiphany unfolds once again, beginning in the Christmas season with cards showing the kings bearing their gifts and continuing with the manger scene replete with the kings "on site"; and finally, into the proper season itself.

There is a lot one could say about the "wrongness" of having the kings themselves present at the manger—as our pageants do—but that is the kind of lore that will never be eradicated completely from people's minds. A Christmas scene without the Wise Men is no Christmas scene at all to the mass of Christendom.

It is a pity they are not singled out more than they are, for those three Wise Men as they have come to us through the ages are intriguing and their gifts are no less interesting. There is, in fact, a close correlation between the men themselves and the gifts they presented to the child Jesus.

To see this more clearly, we must have some background information. No one knows how many Wise Men there were originally. The number fluctuated from 12 to three for a couple of centuries, with the number three finally being settled on, probably as much from the number of gifts mentioned in the biblical account as from anything else.

However, the Wise Men remained nameless until the fifth or sixth centuries when they were identified as Gaspard, Balthazar and Melchior. The wonder is that it took that long to identify them concretely, to personify them, to give them names and bodies and faces, for mankind has never been able to live for long without embodying in artistic medium an idea or reality, much less an historical event.

Quite naturally there came a time when someone portrayed them as people who could be seen and touched, even if that sight and touch took the form of marble or canvas or some other medium.

An incredibly interesting thing transpired during the process of personifying

them though, and that has to do with what early artists put in the hands of each of the Wise Men. No one knows what possessed the first artist in his determination of who was to carry what, but whoever he was and in whatever medium he worked, how ingenious he was! How perceptive, how knowledgeable he was of mankind, for not only did he depict them as being of three distinct generations (youth, maturity, old age), but he also gave them or ascribed to them gifts which match even to this day the major concerns of persons of those respective generations.

Gaspard was the youth. What was his gift? Gold. And what is the quest of our younger people today? For gold and the kinds of security that material possessions and economic privilege offer.

Surely there are young people today who do not look for gold as their mainstay in life, but probably are in the minority. A person applying for a position in business is not so much interested in opportunity as he is in his salary and the other perquisites that go along with it, the "side" benefits such as pension and insurance plans.

Gaspard the youth offered gold to the child Jesus, a gift that meant much to him as it does to the young of every generation.

Balthazar is the man of maturity, and in the hymn we sing as well as in the other presentations of him he is portrayed as presenting myrrh. On the surface that is troubling, for it would seem at first glance that Melchior, the old man, should be the presenter of myrrh.

But no, the early portrayals were right after all. Myrrh, of course, is a resin derivative of certain shrubs and trees in the Middle East. Compounded with certain oils or other liquids it gives off a pleasing fragrance when the body is anointed with it; also it masks unpleasant smells in liquids. Jesus, for instance, drank vinegar mingled with myrrh; the myrrh was supposed to overcome the smell of the vinegar and make the drink more palatable to the taste, for smell and taste are intermingled with one another.

More than that, myrrh was used in ancient times as an ointment for anointing the dead. "Myrrh is mine," said Balthazar in the hymn. "Its bitter perfume breathes a life of gathering gloom."

Should it not be Melchior, then, the oldest of the three, who brought the myrrh? Melchior who would see death soon? No indeed! What possibility in life is more jolting to the human thought processes than any other? It is the prospect of death, and the mature person, the person in the flower of life, is the one who finds the prospect of and the reality of death the most jolting prospect of all. It is a bitter, hard thing to consider, much less to accept.

Death is something that a person of some years (but not too many!) shies away from, does not want to hear or to think about. A younger person does not fear death nearly as much as does a person who has begun to set his goals and values in life and who has begun also to gather about himself treasures in the form of persons and possessions.

Rightly does Balthazar, the mature man, offer a gift which signifies a deep concern: myrrh, the anointing oil of death.

Finally comes Melchior the old man, who offers the child Jesus frankincense. Frankincense is another resin, a gum resin, which also is exuded by certain trees in the Middle East. People would pick it off a tree much as we might pick a chunk of resin from certain pine trees. Ground into powder and ignited, it emits a balsamlike fragrance.

Frankincense was used in religious ceremonies on the most holy of occasions as a special offering to God; and who would be more fit to offer to God such a fragrance than Melchior, the old man, the person who, as it were, had gone through the stages of seeking gold, who had gone through the agonies and throes of seeing loved ones die, who had lived enough of life and who had come to understand that it is the spiritual qualities of life which bind the world together, which uplift the person who seeks them. Moreover, because he had endured through many years, he knew full well that life does not end with death. It goes on even as the fragrance of frankincense wafts its way to the heights above.

Those are the gifts the Magi brought: gold, frankincense, myrrh. They are representatives of concerns in life, they are life, and they all belong at the feet of Jesus.

*The Rev. W. Ramsey Richardson is rector of the Church of the Redeemer, Richmond, Va.*

# EDITORIALS

## We Honor a Great Witness

The late Ecumenical Patriarch Athenagoras of the Greek Orthodox Church once told the Episcopal Church's then Presiding Bishop John E. Hines: "Dr. Anderson is my father confessor."

The Dr. Anderson referred to is Paul B. Anderson, whom we are proud to claim as one of our LIVING CHURCH family as an associate editor. Over many years he has contributed to our pages much valuable news, information, and interpretation about the world of Eastern Orthodoxy and the Soviet Union.

Our distinguished friend is about to celebrate his 80th birthday, and this is an ideal time for the church to honor this gifted and devoted layman whose career as an interpreter between East and West began in 1913 when he became a secretary to John R. Mott. That career continues.

It would be impossible to refer even briefly "by title" to all of his contributions to East-West relations through the International YMCA, the National Council of Churches, the Episcopal Church's Joint Commission on Ecumenical Relations, the community of Russian scholars, through St. Sergius Theological Institute in Paris and the YMCA Press, Ltd., which published the authorized Russian edition of Solzhenitsyn's *Gulag Archipelago*. Other renowned Russian authors whose works have been published with Paul's help include Sergius Bulgakov, Georges Florovsky, and Nicholas Berdyaev.

On January 21, which will be his 80th birthday, Dr. Anderson will be honored at a banquet jointly sponsored by the presiding officers of the Episcopal Church, the National Council of Churches, and the Greek Orthodox Diocese of North and South America. In the advertisement on the facing page you can find out more about this event. If you are in New York at the time you may wish to participate by attending, but whether you do that or not you can join in the celebration in two ways: by thanking God for the long, faithful, fruitful, and continuing service of Paul Anderson in the important field which he has so thoroughly mastered, and by carefully considering what is being established as the "Scaife-Anderson Fund."

This fund is named for Paul Anderson and for the Rt. Rev. Lauriston Livingston Scaife, late Bishop of Western New York and chairman of the Council on Eastern Churches from 1948 until his death in 1970. Friends of Bishop Scaife have already contributed some \$35,000 toward a \$50,000 scholarship fund at Harvard University for students specializing in the concerns to which he devoted his life—relations between Western Christianity and the Eastern Orthodox Churches.

The Scaife-Anderson Fund, as resources permit, will complete the funding of this scholarship, together with a fund of comparable size (approximately \$50,000) to assist students from the USA to study and work overseas in the interest of strengthening relationships between Eastern and Western Christians. The achievement of both goals will require about \$100,000.

The Scaife Memorial Fund will be administered by

the Divinity School of Harvard University. The Scaife-Anderson Fund will be administered by the Executive Council of the Episcopal Church.

Peter Day, Ecumenical Officer of the Episcopal Church, sums up simply and well what can be the result of a generous response to this appeal: "Taken together, the two goals will make it possible for a new generation to follow in the footsteps of Lauriston L. Scaife and Paul B. Anderson to the glory of God and the peace and unity of his church."

We urge our readers to think prayerfully about this opportunity to share in a project that has as its goal the strengthening and deepening of the bond of unity in Christ between Christians of East and West. We know that you will join us in congratulating Paul Anderson on attaining the four-score mark—still going strong, and in thanking God for all that he has done through this man's life and witness.

As we enter the Epiphany season of 1975 we rejoice to see and to testify that through such candles of the Lord as Lauriston Scaife and Paul Anderson the Light which lightens every man continues to shine and the darkness overcomes it not.

## Madonna and Child with Saints

The mother and the starving child weep.  
The shepherds have not heard  
a song from heaven.  
There are no wise men.

Young saints  
cast down  
their napalm crowns,  
a burning barrier.

What voice  
cries comfort,  
comfort  
in this wilderness?

What warfare  
is accomplished,  
where is  
the meek inheritance?

Our stars  
have all gone out,  
and we are people  
walking in the dark.

Even so,  
once  
out of darkness  
came a Mystery.

Caryl Porter

## LETTERS

Continued from page 5

they had come to support the UFW and that nothing we or the growers could say would deter them—and their departing press release said that justice lay on the side of the UFW.

Unfortunately, Boston does not seem to have the benefit of these Christian leaders' insights and advice. From the newspapers it appears that they are still very much hung up on a school intergration problem that most of the rest of the country has solved.

Perhaps a committee of church dignitaries from other parts of the country should pay a flying visit to Boston to straighten out the Christian leaders on a few points about God's will, mercy, justice, and plain common sense and courtesy. They haven't asked for this free help—but neither did the major recipients of the advice they have so freely dispensed, so they should easily understand the spirit and grace with which it would be done.

(The Rev.) JOHN W. ELLISON  
St. Paul's Church

Bakersfield, Calif.

### The Bates—Brown Reflections

First let me say that I very much enjoyed Bp. Brown's article [TLC, Dec. 1]. I also reacted very sympathetically to Beulah Hobbs Bates' comments on the Philadelphia affair [TLC, Dec. 1].

As an outsider (Roman Catholic), but one acutely interested in the ecumenical import of this question, I feel Bates and Brown have both underscored some rather direct and clear aspects to be considered. Thanks for the refreshing directness of both presentations.

(The Rev.) JOHN LA POINTE  
Wakefield, R.I.

### Is the NT "Relevant"?

There seems to be mounting evidence that our church is today struggling with the problem of "understanding of itself" (to borrow the phrase used by Dr. Rudolf Bultmann). In these times of deafness-cum-lethargy, one is hesitant, nay, reluctant, to appear to take issue with any of those men of courage who are willing to assume the responsibility and spiritual risk of serving as bishop; yet, if your report [TLC, Nov. 10] of the meeting of the House of Bishops quotes Bishop Wetmore accurately as saying: "The question of whether or not this issue (the ordination of women) is grounded in the New Testament is irrelevant," our situation is becoming grave. The question is not so much this or that doctrine (or practice) but the question whether or not the teachings of the New Testament are relevant to doctrines or practices discussed in the New Testament. It is patent that ordination is discussed in the pastoral epistles, to say the least.

The bishop of the church who is widely regarded as having been the most successful of them all once observed, "Faith comes by hearing, and hearing by the Word of Christ." If the New Testament message—the Word of Christ as we have encountered it—is regarded as "irrelevant," and if such teaching spreads among us unchallenged, then the root of our crisis is manifest.

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

January 5, 1975

HIS EMINENCE THE MOST REVEREND  
ARCHBISHOP IAKOVOS  
Chairman of the Standing Conference of  
Canonical Orthodox Bishops in the Americas,  
and Primate of the Greek Orthodox Archdiocese  
of North and South America

THE REVEREND STERLING CAREY  
President of the National Council of Churches  
of Christ in the United States of America

and

THE MOST REVEREND JOHN M. ALLIN  
Presiding Bishop of the Episcopal Church  
in the United States of America

request the pleasure of your company

at a

Celebration and Dinner  
in honor of

DR. PAUL B. ANDERSON  
and to inaugurate

THE SCAIFE-ANDERSON FUND

Tuesday, January 21, 1975

at half past five o'clock in St. Thomas Church  
Fifth Avenue and 53rd Street, New York City  
for Vespers

sung by the Choir of the Russian Orthodox Seminary  
and afterwards at

The University Club, Fifth Avenue and 54th Street  
for a Reception at half past six o'clock and Dinner at seven

\_\_\_\_ I am pleased to accept your invitation to a celebration and dinner  
for Dr. Paul B. Anderson on January 21, 1975. I enclose \$ \_\_\_\_\_  
for \_\_\_\_\_ tickets to the dinner at \$16.00 per ticket.

\_\_\_\_ I enclose \$ \_\_\_\_\_ for the Scaife-Anderson Fund.

Please mail this coupon with your check(s) to: Dr. Peter Day,  
Ecumenical Officer, 815 Second Ave., New York, N.Y. 10017.

Name \_\_\_\_\_

Address \_\_\_\_\_ Zip \_\_\_\_\_

Make checks payable to Executive Council of the Episcopal Church. Contributions to the  
fund are tax deductible.

Please make reservations by January 13, 1975

# CHURCH SERVICES NEAR COLLEGES

## CONVENTIONS

Continued from page 10

Refer to Key on page 16

**C**OLLEGE students need to be re-membered. Do you have a son or daughter at a college listed here? Is there a man or woman from your parish at one of these institutions? If so, forward the task of the Church by helping it to carry on its college work efficiently and effectively. Write the student, giving him the name of the chaplain as listed here. Write also to the chaplain.

**CALIFORNIA**  
**WHITTIER COLLEGE** Whittier  
**ST. MATTHIAS** 7056 S. Washington Ave.  
 The Revs. C. Howe, r; M. Griffith, assoc r  
 Sun 8, 9, 11

**COLORADO**  
**UNIVERSITY OF DENVER** Denver  
**ST. RICHARD'S**  
 Fr. J. B. McKenzie, chap.  
 MP & HC Sun 9:30; MP, HC, EP daily  
 Evans Chapel Vicarage 1965 So. High

**CONNECTICUT**  
**YALE UNIVERSITY** New Haven  
**THE EPISCOPAL CHURCH AT YALE**  
 Fr. R. Fabian, Fr. D. Schell  
 Dwight Hall  
 EP & HC Sun 4:30; Wkds 5

**GEORGIA**  
**EMORY UNIVERSITY** Atlanta  
**EPISCOPAL CAMPUS MINISTRY**, Room 305 AMUC  
 The Rev. John McKee, chap.  
 Sun HC 7; 1 Thurs, Durham Chapel

**GEORGIA INSTITUTE OF TECH.** Atlanta  
**ALL SAINTS CHURCH** 634 W. Peachtree St.  
 The Rev. Paul R. Thim, chap.  
 Sun HC 8, MP 9:15 & 11:15; Tues Supper 6

**ILLINOIS**  
**LAKE FOREST COLLEGE** Lake Forest  
**HOLY SPIRIT** 400 Westminster Rd.  
 The Rev. F. W. Phinney, r; the Rev. D. A. Owen, chap.  
 Sun 7:30, 9:15, 11; Tues 7; Wed 10

**NORTHERN ILLINOIS UNIV.** DeKalb  
**ST. PAUL'S** 900 Normal Rd.  
 The Rev. C. H. Brieant, v & chap.  
 Sun 7:30, 10, 11, 5:15; Wkds Mon-Fri

**MAINE**  
**BOWDOIN COLLEGE** Brunswick  
**ST. PAUL'S** 27 Pleasant St.  
 The Rev. Donald A. Nickerson, Jr., r  
 Sun 8, 10:30

**MARYLAND**  
**UNIVERSITY OF MARYLAND**  
**MEMORIAL CHAPEL** College Park  
 Rev. W. K. Smith, chap.; Rev. R. T. Gribbon, ass't  
 Sun HC & Ser 10; Wed & Fri HC 12 noon

**NEW JERSEY**  
**RUTGERS UNIVERSITY** Newark  
**GRACE CHURCH** 950 Broad at Walnut  
 The Rev. G. Butler-Nixon, r  
 The Rev. Robert C. Francks, c  
 Sun Masses 8, 10; Mon thru Fri 12:10; Sat 9:15

**RUTGERS UNIVERSITY** New Brunswick  
**Cook, Douglass, Livingston & Rutgers Colleges**  
**ST. MICHAEL'S CHAPEL**  
 The Rev. Thomas A. Kerr, Jr., chap.  
 Sun 10, 7; other services as anno

**NEW YORK**  
**R.P.I. and RUSSELL SAGE COLLEGE** Troy  
**ST. PAUL'S** 3rd & State Sts.  
 The Rev. Canon Fred E. Thalmann, r  
 Sun HC 8, MP & Ser 10:30; Wed 12:05 HC

**SYRACUSE UNIVERSITY** Syracuse  
**EPISCOPAL CHURCH AT SYRACUSE UNIVERSITY**  
 The Rev. Robert C. Ayers, chap.  
 Community House, 711 Comstock Ave. 13210

**NORTH CAROLINA**  
**DUKE UNIVERSITY** Durham  
**EPISCOPAL UNIVERSITY CENTER**  
 The Rev. H. Bruce Shepherd, D.D., chap.  
 Sun HC 9:15, 5:15—Center Chapel; Wed HC 8—  
 Duke Chapel; Thurs HC 5:15—Duke Chapel

**OHIO**  
**OHIO UNIVERSITY** Athens  
**GOOD SHEPHERD** 64 University Terrace  
 Sun 8 HC, 10 Family, 4 Folk Mass

**PENNSYLVANIA**  
**PENNSYLVANIA STATE UNIV.**  
**EISENHOWER CHAPEL** University Park  
 The Rev. Derald W. Stump, chap.  
 HC: Sun 9, 6:15, and as anno

**RHODE ISLAND**  
**BROWN UNIVERSITY** Providence  
**R.I. SCHOOL OF DESIGN**  
 Episcopal Ministry at Brown-RISD  
**ST. STEPHEN'S CHURCH** 114 George St.  
 Sun, 8, 10; Ev 5:30; Manning Chapel Wed 7:30;  
 University Church, Sun 11:30

**TEXAS**  
**LAMAR UNIVERSITY** Beaumont  
**ST. MATTHEW'S** 796 E. Virginia  
 The Rev. Earl 'J' Sheffield III, chap. & v  
 Sun 10, 6; Wed 5

**TEXAS A & M** College Station  
**ST. THOMAS'—Epis. Student Center** 906 Jersey  
 The Rev. W. R. Oxley, r; the Rev. J. T. Moore, chap.  
 Sun 8, 9:30, 11, 7; Tues 5:30; Thurs 6:30

**VERMONT**  
**GREEN MOUNTAIN COLLEGE** Poultney  
**TRINITY** Church St.  
 The Rev. A. Stringer, r  
 Sun H Eu 11: 7:30 & 11 June-Aug.

**VIRGINIA**  
**MADISON COLLEGE** Harrisonburg  
**BRIDGEWATER COLLEGE** Bridgewater  
**EMMANUEL CHURCH**  
 The Rev. James P. Lincoln, r; the Rev. Dale  
 Mekeel, c  
 Sun 8, 10:30; Thurs 7

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

**WISCONSIN**  
**UNIVERSITY OF WISCONSIN** Superior  
**ST. ALBAN** 1404 Cumming  
 The Rev. G. Randolph Usher, r  
 Sun HC 8, 10; Tues 7:30; Thurs 10

The Directory is published  
 in all

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

holding a diocesan convention early in 1976 to deal with women and ministry, war reconciliation, eco-justice, and the structure and life of the diocese; and urged each diocesan church to move towards recognition of women in liturgical and organizational structure.

In his address to convention, the Rt. Rev. John M. Burgess announced his intention to retire in January, 1976. He called for a special convention May 30-31, to elect his successor.

He also called for a second diocesan convocation separate from convention—the first was held last May—to deal with pressing issues of today. He also commended church people who had been active in the Boston school unrest.

Resolutions not acted on for lack of a quorum included the following: division of the diocese; method of electing General Convention deputies; eco-justice; amnesty; employment of ordained women; and ordination of women to all orders.

### Eastern Oregon

Declaring a "Year of Renewal" in collaboration with the Order of the Holy Cross, and establishing a broad based program of confronting the world's food and life style issues, the 5th convention of the Diocese of Eastern Oregon met in Baker.

Special speakers included the Rt. Rev. Edmund L. Browning, executive for jurisdictions of the Executive Council; Bro. William, OHC; the Rev. Richard Hughes, executive director of the Ecumenical Ministries of Oregon; and Mr. Edward Robbins, executive director of the Organization of Forgotten Americans, which had received a grant from the National Committee in Indian Work (NCIW) of the Episcopal Church.

Convention took initial steps to coordinate the Standing Committee and the diocesan council into one body, and considered possible long range plans for Ascension Summer School at Cove.

The question of continuing education for clergy as well as regular evaluation of clergy and congregations was discussed and the commission on ministry was empowered to continue implementing practices and procedures.

Convention reaffirmed its relationship with Coalition 14 under that group's initiating principles, and adopted a measure of support for the New Direction thrust of the Joint Commission on the Church in Small Communities.

To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.

William Temple

The Living Church

**THE SPIRIT OF EASTERN CHRISTENDOM (600-1700), Vol. 2** in **THE CHRISTIAN TRADITION: A History of the Development of Doctrine**, by Jaroslav Pelikan. University of Chicago Press. Pp. 329. \$16.50.

This is the second volume in a projected five volume opus which will be a comprehensive historical survey of Christian doctrine from the beginning to the present. Dr. Pelikan is as well qualified to produce such a study as any scholar now writing in English.

In the volume now under review he leads us through a field of Christian thought and experience, that of Eastern Christendom from the seventh to the 18th century, which is *terra incognita* to most 20th century American Christians. Because of this unfamiliarity we find the subject difficult. What Kipling said about how East is East and West is West and never the twain shall meet may be overstated, but it must be said that when Christians of East and West are trying to understand each other they find meeting very difficult.

The effort must be made, however, and if we would examine the roots in history and culture of the Eastern beliefs which are "peculiar" to us we shall find this book a very rich mine. There are many other books available in which much the same information is provided, but few that approach this one in grasp of the subject and lucidity in its exposition.

And it must be noted that Pelikan relates the details of his panorama to the whole as he sees it and presents it.

We look forward with happy impatience to the appearance of the volumes scheduled to succeed this one. The next one will be on the growth of medieval theology.

**GEORGES BERNANOS: A Biography.** By Robert Speaight. Liveright. Pp. 285. \$8.95.

I suspect that few Americans know very much about the French Christian patriot Georges Bernanos, except as the author of *The Diary of a Country Priest* which ought to be required reading for every clergyman and perhaps for every Christian who can read.

This biography by Robert Speaight is an interesting and well-written book about a complex and rather remarkable person, Georges Bernanos (1888-1948). Bernanos, caught in the maelstrom of two world wars, was a forceful voice among French patriots, a monarchist, at times a revolutionary, a man of literature and drama, a realistic and somewhat tormented Christian, and a devout Roman Catholic confronted with the disintegration of his beloved country.

Reading this book one is reminded of Jeremiah; of a man who might have been a joyful and radiant person, sensitive to the beauty and tenderness of the earth, gentle in his dealings with his fellow men,

but who under the blows of circumstance can cry out only in pain: "The harvest is past, the summer is ended and we are not saved. . . . Is there no balm in Gilead, is there no physician there?" Thus in reading about Bernanos one is led to believe in a person who in a less stringent era might have produced a larger body of creative work, and less political polemic; but who was made solemn, and even somber by the calamities through which he lived and in which he took part.

There is some indication that in the intensity of his search for some movement, some messiah to rescue France, he moved with a degree of uncertainty from one group to another: royalist, non-royalist, anti-Semitic, anti-democratic, pro Action Française, and anti Action Française.

Through the years of diminished liberty and increasing frailty of health Bernanos made his way as a Christian man, struggling to understand the meaning of God's Word, to probe the depths of the meaning of sin and evil, to grasp and to interpret in his time the state of his nation and the source of its salvation.

I hope this careful and excellent biography will remind us at least to read again *The Diary of a Country Priest* and stir us to discover other writings of this wartime patriot and devoted Christian.

(The Rev.) THOMAS V. BARRETT  
Church Divinity School of the Pacific  
Berkeley, Calif.

## CLASSIFIED

advertising in **The Living Church** gets results.

### FOR SALE

PIPE ORGAN: 2 manual plus pedal, 8 ranks. Reply Box A-159.\*

### LINENS AND VESTMENTS

CREATED OUT of a Love for Excellence. Beautiful Hand Embroidered Aitar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

### PERSONALS

ANYONE knowing whereabouts of Rev. John Oren Weaver please contact Philip L. Shutt, Diocese of Springfield, 821 S. 2nd St., Springfield, Ill. 62704.

### POSITIONS OFFERED

ASSISTANT: Parish of 1000 communicants, Ft. Lauderdale, Fla., with day school, seeks young priest with some experience to share in full parish ministry. Reply Box M-162.\*

CHURCH SEXTON. Light duties 30 hours/week. Stipend and comfortable apartment with utilities. Gentleman or couple. Quiet suburban community. Write resumé and background to: Rector, Christ Church, 65 Washington Ave., Suffern, N.Y. 10901.

TWO PRIESTS, rector's administrative assistant, youth work, large southwest parish. Photo and resumé. Reply Box I-163.\*

### POSITIONS WANTED

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider Church-college teaching combination. Reply Box J-161.\*

PRIEST, single, inner city church. Box 2169, Denver, Colo. 80201.

### RELIGIOUS COMMUNITIES

THE CONGREGATION OF SAINT AUGUSTINE. A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to the Very Rev'd William K. Hart, C.S.A., Ph.D., Prior, P.O. Drawer 640, Picayune, Miss. 39466.

### SUMMER SUPPLY

IRISH priest-schoolteacher seeks locum for mid-July and August. No exchange possible. Reply to: Rev. D. C. Johnston, 245 Eastfield Road, Peterborough, England.

### WANTED

HARD-BOUND copies (25) "The Canticles at Evensong." State price and reply to Box C-160.\*

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

### CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 Cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of  
**The Living Church**  
to **BUY or SELL**

### NOTICE TO SUBSCRIBERS

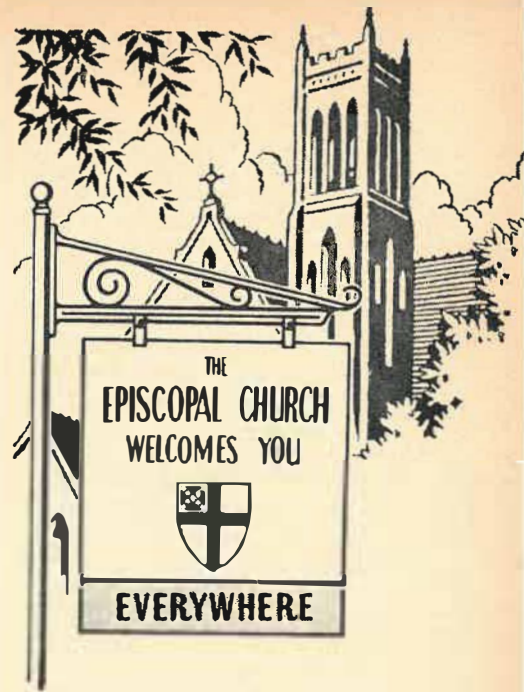
When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

# 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 Masses 7:30, 9 & 11. Daily as announced.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses 7:45, 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

## ATLANTA, GA.

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

## CHICAGO, ILL.

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

## 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

## 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, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD 6 H Eu

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 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.

## 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; Wkdys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdys, 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; William Tully, c; Lee Bel-ford, assoc; Hugh McCandless, r-em  
Sun 8 & 12:15 HC; 9:15 Family Service (HC 2S & 4S); 10 Ch S & Adult Forum; 11 Morning Service & Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

**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

87th Street, one block west of Broadway  
The Rev. Charles A. Weatherby, r; the Rev. Howard T. W. Stowe, c  
Sun Masses 8:30, 11 Sol Mass; Tues & Thurs 8; HD as anno; C by appt

## CHAPEL OF THE INTERCESSION (Trinity Parish)

Broadway at 155th Street  
The Rev. Frederick B. Williams, v  
Sun Masses: 8, 9 (Spanish), & 10:30 (Solemn). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs 8:30; Sat 6; P by appt. Tel.: 283-6200

## 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



**ST. PAUL'S CHURCH**  
K St., N.W.  
WASHINGTON, D.C.

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

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun 8 & 12:15 H Eu, 9:45 Ch S, 10:30 Sol Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser; the Rev. Thomas M. Greene, the Rev. J. Douglas Ousley  
Sun HC 8, 9, 11 (1S) MP 11, Ev 4; Mon thru Fri MP 8, HC 8:15; Mon, Tues, Fri HC 12:10; Tues HS 12:40; Wed SM 12:10, HC 12:40, EP 5:15, HC 5:30; Thurs HC 12:40. Church open daily to 11:30.

## PHILADELPHIA, PA.

**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 8 HC, 11MP (1S HC)

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Mass Daily; Sat C 4-5

## PARIS, FRANCE

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

## GENEVA, SWITZERLAND

**THE AMERICAN CHURCH (Emmanuel, Episcopal)**  
Rue Alfred Vincent  
The Rev. Donald G. Stauffer, r  
Sun 8 HC, 9:30 Worship with Choir, Ser & Discussion, Adult Classes, Sunday School (HC 1S)

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.