

# The Living Church

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Vladimir Mazuranick: *The Resurrection (Three Lions)*

## *Without Portfolio*

**O**NE DAY  
along the halls of the United  
Nations, unexpectedly,  
in fact by accident,  
a man and woman  
met.

“Could you be Mary of all Marys  
known to come from Magdala?”

“Yes, I am,” she said, “and you?  
But wait.  
Please let me guess!  
You are my great, great, great—  
you must be Abraham!  
What brings you here? Could you  
this once instead be tracing down  
a genealogist?”

He caught her note of humor  
in a sober smile then answered,  
“No, my dear. I feel at home  
in some strange way. Surely you  
remember it was I,  
the willing one to let my son  
be sacrificed, who heard God  
speak my name  
in no uncertain terms.  
Presumptuous of me now  
in retrospect! though destined,  
as it was my offering  
proved premature.

“I do agree, my father. Not  
by blood alone  
but by experience we are linked  
in history with death and many wars  
to come and go subhumanly since  
that fair morning where I heard Him  
call me  
‘Mary!’  
Abraham! the sounds in syllable  
within my ear were vibratory,  
glistering clear in common sense,  
uncommonly reposed in peace.  
Nor can it be so singular  
the two of us, at least, should find  
each other in this place.”

“It isn’t,” as her grandsire  
wistfully observed  
and deeply in his contemplation  
breathed, “I could not be  
a son  
until that day. Just think!  
In his own name he first  
named you. Within the factual  
moments of his own  
Baptismal and re-breathing birth  
you heard his voice.  
You also saw him  
face to face.”

Lenore H. Findley

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# Around



# & About

— With the Editor —

The Holy Gospel for Easter Monday (St. Luke 24:13-35) has always been cherished by Christians for its beauty and affective power. Meditating upon this account of the risen Christ appearing to two sorrowing disciples on the road to Emmaus, they have felt their hearts strangely warmed by the glory of the Resurrection mystery.

Today, this scripture has acquired an additional appeal to many by seeming to them more credible, less scandalously miraculous and supernatural than such other Resurrection accounts as the empty tomb, the rolling away of the stone, Christ's showing his mortal wounds to his friends. There are those who want to believe both the Resurrection and the currently respectable theories of reality which exclude supernaturalism; and for some reason which, frankly, eludes me, they seem to take to this Emmaus story as the kind of testimony they can prudently bring into court.

St. Luke had no intention of providing any such hiding place for the philosophically fastidious, nor does he in fact. The mysterious Stranger who falls in with the dejected pair on their journey is finally disclosed as the very flesh-and-blood Jesus, once dead and now alive, who said to Mary "Touch me not!" and to Thomas "Touch me!" True, they did not immediately recognize him as their Master whose death they mourned; later, as they ate their evening meal, he made himself known to them in the breaking of bread. It is entirely proper for interpreters to go on from this to tell us that thus, in the eucharistic breaking of bread, the living Lord forever makes himself known to his faithful ones.

But it is a very different thing to say that a subjective or psychic "appearance" to his believers is all that there was in that original incident (or all that there is in his eucharistic "appearances"). St. Luke's Emmaus story is not allegory but history; at any rate, in his intention. He is telling us that the Christ of the Emmaus Road is he who had been crucified, dead, and buried, now risen in the flesh—a bread-eating man. And so it must be said that this Resurrection story in St. Luke is as scandalous as all the other New Testament accounts. One modern explainer (and explainer-away) of the Resurrection accounts for it all by saying that "the memory of him quickened into a Presence." There is no New Testament support for that idea.

The desire to make the Resurrection credible and intelligible to the modern mind is commendable in itself; but it is possible so to rationalize it that the whole world will believe it—only to yawn and say "So what?" Here is this notion that the Resurrection means that "the memory of him quickened into a Presence." An analogy must come to the mind of anybody who gives it a moment's thought: the analogy of a man standing at the grave of, let us say, his beloved bride, and exclaiming fiercely, "I tell you she's not dead! She cannot be dead! Death cannot possibly destroy that beautiful being! She's got to be alive! To me, my dearest, you are alive now and forever, and you will never be dead!" If the memory of her so "quickens into a presence" that he will never admit that she is dead, and he swears that she is living with him as she did before, he has all our sympathy, even pity; but we know that his disbelief in her deadness does not affect in the slightest degree the fact that she is totally and unalterably dead.

To say that the first Christians believed in their Lord's Resurrection because "the memory of him quickened into a Presence" is to base the foundation of the Christian faith on a pathetic case of pathological self-delusion, and no reasonable reading of this scripture in St. Luke, or any other New Testament passage, will bear it out.

The Easter good news is that Christ really did rise living from the dead, not that his friends just couldn't believe he was dead. In order to believe it, a person must be able to believe that there are more things in heaven and earth than are dreamt of in his philosophy.

If we want to believe that death has been conquered for us by the power of the Friend behind phenomena, the New Testament proclamation speaks to our need. Life on this planet is one thing for us, if death is swallowed up in Christ's victory; it is quite another thing if that victory has not been won. The skeptical world will listen to an "explanation" of the Resurrection as a memory that quickened into a Presence, but only with a yawn, for if that's all there is to it then Christian believers are of all men most pitiable—like that poor chap who refuses to believe that his wife is dead. If the unbelieving world listens to the wild undomesticated gospel of the risen Christ it may remain unbelieving, but with a sigh, not a yawn.

# The Living Church

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## THE KALENDAR

### March

- 29. Easter Day  
John Keble, P.
- 31. Easter Tuesday  
John Donne, P.

### April

- 1. Easter Wednesday  
John F. D. Maurice, P.
- 2. Easter Thursday
- 3. Easter Friday  
Richard, B.
- 4. Easter Saturday  
Ambrose, B.
- 5. Easter I

NEWS. Over 100 correspondents, at least one in each diocese and district, 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.

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# Letters to the Editor

## Christian Pacifism

Your reporting of the Rev. C. Leslie Glenn's sermon, "The BCP and Peace," [TLC, Jan. 18] and the repetition of his theme in your own editorial [TLC, Jan. 25] gives rise to the unsettling thought that you intend to canonize it for future reference as a *priori* fact. That, I think, would be a bit much.

The church put the brakes on its drive to "make no peace with oppression" when it was allied to the state by Constantine's so-called conversion. Ever since, its ethical and political teachings have been increasingly supportive of the state, to the extent that we now have difficulty in distinguishing between

the duties owed each institution. One cannot really blame those who, after 1,650 years of duplicity, see little hope for the ending of tyranny by occasional prayers, good intentions, and the unrealized, unattempted ideal of "living in goodness and love."

Dr. Glenn to the contrary, there is precedent for pacifism within the church. For three centuries after Christ, most Christians were "doctrinaire pacifists," no doubt in response to the words of Luke 6:27-29 and 10:25-28, Matthew 5:39-45 and 22:34-40, and Mark 12:28-34. Christian pacifism's working method is simple. If there is no one who will fight, there can be no war or violence. Nor can there be tyranny or injustice, because their requisite tools are

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(The Society of St. Paul is an Episcopal Community founded in 1958 under Canon 52, Bishop Carman, visitor.)

precisely war and violence. A bit wild-eyed, yes . . . unless one remembers that, with God, all things are possible.

With the history of the Christian era an almost continual narrative of wars, often caused and led by good churchmen or the church itself, don't you think it might be time to try a new approach to the problem?

JEFFREY H. S. WHITWORTH

Hartford, Conn.

Dr. Glenn's sermon was fine as far as it went. There is little doubt that the Messiah was expected to be a "Lord of Armies" and this is evidenced to in the feeding of the 5,000. But our Lord would not let them proclaim Him that type of Lord. He rode into Jerusalem as a Prince of Peace as prophesied by Zechariah. And for this reason, perhaps, the zealot Judas betrayed Him and the crowd's shouting changed from "Hosannah" to "Crucify him!" In other words, Jesus rejected this Messianic image then, as I am sure He does now.

I was not surprised at the lack of prayer for peace in the Book of Common Prayer. Disturbed, upset, and penitent, but not surprised. I hope the Standing Liturgical Commission will rectify this sad commentary on the state of the church.

(The Rev.) JOHN DAVID ELSE  
Priest in charge of  
St. George's Church

Waynesburg, Pa.

### "These Are the Times . . ."

As a garden variety of parish priest I sense the imperative of trying to keep my parish operating under full steam and serving at the same time as an apologist for all of the recent vagaries of the national church. This has not always been easy. We have lived through the GCSP, South Bend, and the Alianza; met our quotas and completed this past year one of the best canvasses in our history. This was done amidst unprecedented flak from our constituency.

Now comes Bp. Chandler W. Sterling's recent offering, *The Holyrod Papers*. All I can say is: "How long, O Lord, how long?"

(The Rev.) JOHN S. CUTHBERT  
Rector of St. Peter's Church

Ashtabula, O.

### Ecclesiastical Housekeeping

Fr. Carroll's article, *Ecclesiastical Housekeeping* [TLC, Feb. 15] is a very good one, but I would like to add two observations.

A better addition to Section 2 (b) of Canon 44 would be: "And no infant or child shall be baptized in this Church unless

### The Cover

This week's cover, a Japanese *haiku* written for Easter, is one of a set designed especially for THE LIVING CHURCH. Drawn by Mr. Peter Heizaburo Wada, a communicant of St. Andrew's Church, Tokyo, and written by the Rev. James Tetsuzo Takeda, SSJE, head chaplain at St. Paul's University, Tokyo, the translation is as follows:

*The light of spring  
Now streams  
Into the empty tomb.*

at least one parent is a member in good standing under the general regulations of Canon 16; or unless one Godparent or sponsor is a member in good standing under the general regulations of Canon 16." There is no need at this point to abandon the ancient practice of qualified Godparents sponsoring the children of "pagan" parents.

Another way to restore church discipline in relation to marriage would be to rework Canon 17 to require a diocesan license for an ecclesiastical marriage. Part of the requirements for such a license could be completing a diocesan course of instruction on the nature of Christian marriage.

(The Rev.) LESTER B. SINGLETON  
Curate at Emmanuel Church

La Grange, Ill.

### One Seminarian's Opinion

At the conference of seminarians on theological education held in Sewanee, we met for the express purpose of investigating a proposal to change three canons which have a direct bearing on seminary students, involving the abolition of postulancy, the establishment of national canonical examinations, and the formation of regional selection councils.

The convention was begun, conducted, and ended in the right spirit but with a complete lack of understanding of what was supposed to be accomplished. Despite bitter protest from a minority element, only token consideration was given to the proposed canonical changes which will be introduced at the General Convention at Houston, and through the careful manipulation of a few of the sentiments of emotion prevailed and ruled everything. We picked our way through the normal semantic battles in forming a great number of resolutions and a constitution for the newly created Association of Episcopal Seminarians, and the most important decisions were voted upon under extreme duress due to fatigue after midnight on the last day of the conference.

In my opinion, the convention was a conflict between those who feel they can use the church to dictate to the consciences of men to amend all those "incompetents" in other walks of life, and those who are concerned primarily with changing the lives of men through spreading Christianity. Both groups have the same ultimate aims. Those who wish to serve Christ with their whole being are not equipped to defend their positions on many issues against those who spend most of their time and effort investigating political issues. I fear that our church will suffer and that our members will lose sight of Christ if fewer priests spend their time teaching the Good News, and ultimately our country will fall into greater difficulty because our sense of Christian commitment will decrease in all of society.

This expression is the opinion of one person and does not indicate the feelings of an entire delegation.

H. DAVID WILSON

Seminarian at Nashotah House  
Nashotah, Wis.

### The Alianza Case

*J'applaud* Dr. Ellison's comments [TLC, Feb. 1]. It is, indeed, heartening to know that responsible Christian social action is alive and well and living in the Diocese of New Mexico and Southwest Texas. I

hope it is now not in vain to pray that it will be resurrected elsewhere. How long will the rest of us sit complacently, like Eglon, in our cool-roof chambers and let the present policies continue?

(The Rev.) CARL G. CARLOZZI

Rector, St. Christopher's Church  
Chatham, Mass.

Dr. Ellison's article, together with the lengthy account in *The Episcopalian*, both dealing with the GCSP grant to the Alianza, have undoubtedly caused a great deal of thought and discussion in regard to the General Convention Special Program—as indeed they should. It seems to me that there is a very important underlying issue here. The basic question, I think, is this: Where does authority really reside in the church?

Out of this come these questions: (1) Does the authority of the Executive Council and its employees supersede the authority of a bishop, a diocesan council, and the people of a diocese? (2) Is it reasonable to assume that the representatives of the ivory tower at "815" know a local situation better than the people who live and work there? (3) Does the Executive Council (and its staff) have the right to disregard the people who are on the scene, people who have been entrusted by the church there with authority and power to direct a diocese?

If the answer to these questions is yes (as apparently the people at "815" think it is), then a very basic change has been made in the structure of the church as a whole, a change which (as I see it) is totally at variance with the historic tradition of Anglican Christianity. If the answer to these questions is yes, then has not "815" become a kind of Episcopal Vatican, the *fons et origo* of all power and authority, and has not the bishop of a diocese become a puppet of the ecclesiastical bureaucracy in New York? The carefully balanced constitutional structure of the church, which very wisely places ultimate authority in the hands of the dioceses, and gives only *delegated* power to the Executive Council and to the Presiding Bishop, will soon be gone, and in its place we will see a monolithic totalitarian structure of the kind which even Rome itself is coming to realize is obsolete.

It is time, I think, for the rank and file of the church to begin to say *no*, in clear and unmistakable tones, to those who would centralize all authority and power in the Presiding Bishop, the Executive Council, and most of all, in the council's staff personnel. Until this begins to happen, we will continue to see more and more focusing of power, more and more arrogation of authority in the headquarters building. Instead of being the servants of the church, those at "815" appear to regard themselves as its masters.

(The Rev.) HALSEY DEW. HOWE  
Rector of St. Martin's Church

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The Living Church

# The Living Church

March 29, 1970  
Easter Day

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## DALLAS

### Bp. Mason Dies

The Rt. Rev. Charles Avery Mason, 65, Bishop of Dallas since 1946, died in a Dallas hospital Mar. 4. He had been ill for two weeks.

Bp. Mason, who was ordained to the priesthood in 1929, was a graduate of the Virginia Theological Seminary, class of 1929, and held honorary degrees from VTS, Temple, the University of the South, and Seabury-Western Seminary. He was consecrated Bishop Coadjutor of Dallas Sept. 21, 1945.

He and the former Virginia Fear were married in 1929 and they had two children.

Services were held in St. Matthew's Cathedral, Dallas, Mar. 7, with the Very Rev. Charles P. Wiles, the Rt. Rev. Theodore H. McCrea, and the Rt. Rev. W. Paul Barns, officiating. Interment was in Hillcrest Cemetery, Dallas.

Apr. 2 is the date set for election of a successor to Bp. Mason. Delegates to the election-convention will meet in St. Matthew's Cathedral, Dallas.

## CHURCH COLLEGES

### Voorhees Closed, Campus Occupied

National Guardsmen and highway patrolmen occupied the campus of Voorhees College in Denmark, S.C., a predominantly-Negro college of the Episcopal Church, to enforce the closing of the school by its administrators.

On Feb. 20, college officials asked all students to leave following three days of demonstrations. A student boycott had been in progress earlier. Most of the 750 students left, but a few refused to go. Two were arrested when charged with violating a no-trespassing order handed down by a district judge.

The boycott originated as part of a student campaign to replace the white chairman, an Episcopal priest, of the board of trustees. He is the Rev. J. Kenneth Morris, a 74-year-old marriage counselor. Students also demanded the reinstatement of four black and two white teachers who were not invited back for next year.

Conflict between students and the administration of Voorhees is not new. In spring 1969 students charged that President John P. Potts had broken an agreement with students by allowing criminal



BISHOP MASON  
Diocesan of Dallas: 1946-1970

charges to be brought against a group which seized three campus buildings. That matter was taken to the Executive Council of the Episcopal Church which offered bail for some students arrested.

Isaac Williams, head of the state chapter of the National Association for the Advancement of Colored People, criticized Fr. Morris as "an arrogant paternalistic white" who, he said, had once described Voorhees College as "my hobby." Mr. Williams commented: "No white man can take the education of Negroes as a hobby."

A prominent white Episcopal layman from Columbia, S.C., Michael Mungo, is working behind the scenes trying to find a settlement. He proposes that a panel of leading educators undertake an objective study of the Voorhees crisis and make recommendations. While this study is underway, the college would reopen with the six teachers temporarily reinstated under this proposal.

The Bishop of Upper South Carolina, the Rt. Rev. John A. Pinckney, has said that he will take no action independent of the board of trustees.

Voorhees was long a prep school and junior college. It granted its first four-year degrees in 1968.

## CANADA

### Primate Retires

The Most Rev. Howard H. Clark, 67, has retired three years before the compulsory age, because he can no longer meet the physical demands of his office. A victim of spinal arthritis for many

years, the Primate of Canada made his announcement at the national executive meeting of the Church of Canada, held in Toronto. His resignation came only seven weeks after he was relieved of diocesan responsibilities in Rupert's Land and the ecclesiastical province over which he also presided. The post of primate was made full-time by action of the church's general synod.

Abp. Clark said: "When I came into the primacy in 1959, the church was discovering a unity that it had appeared to lack for some time. I regret that the church is not as united when I leave as when I took over, but I don't blame myself for it. It just happened. The world has become a global village and our church in Canada has global contacts which require an exhausting program of world travel which is now beyond me. Moreover, the primate needs to be constantly traveling in Canada in order to be in touch with the people and the clergy in all parts of our country. . . ."

The Most Rev. W. L. Wright, Archbishop of Algoma, became acting primate, but said he would not actively seek the post on a permanent basis. "It's not like a political position. You don't run for it. The man doesn't seek the office; the office seeks the man." A third-generation priest from the Belleville, Ont., region, the acting primate has been Archbishop of Algoma and Metropolitan of the Province of Ontario since 1944. He will preside over the church's affairs until the next general synod at Niagara Falls, Ont., next January.

## MASSACHUSETTS

### School Prayer Advocate Sentenced

Judge George Covett of Brockton District Court, Mass., sentenced Mrs. Rita Warren, a crusader for prayer in public schools, to 60 days in jail and fined her \$20, but released her on \$300 bail pending appeal. She was given two 30-day terms on charges of disturbing the peace and trespassing in connection with a sit-in at the office of the Brockton superintendent of schools. She was fined \$20 for keeping her 13-year-old daughter out of the public school since late January as part of the prayer crusade.

The judge, who advised Mrs. Warren to return her daughter to school, said, "this woman is trying to impose her be-

*Continued on page 12*

*Gilbert Joel Keithly*

## THE FIRST DAY

O God, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection.

*The second collect for Easter Day*

THOUGHTS whirled in her head as she walked along the path. She could always go back to Magdala. There was always a job in Magdala, that busy little place on the coast, where wealthy fishermen sat in the evenings, drank too much, bragged of their catches, and heckled the tourists. How she hated the tourists! They were so bold about it, strutting around in groups, singing their dirty little songs, and poking fistfulls of money at every female they met. She much preferred the fishermen, dirty and smelly as they were. The fishermen never joked about it, were never loud about it, and she could always trust them. She wondered about the fishermen. Would they say anything when she went back to Magdala? Would they ask her anything? She had left so quickly that afternoon, running blindly out of the village and up into the hills where she had often gone to be by herself. The grass was tall and thick there, and one could rest and think and weep and decide all over again. But that afternoon she found a crowd there, in her hills. And a man spoke to them. She thought now of that man and of his words. Had he ever been to the village? Had he heard of her? He seemed to be speaking only to her. She had eaten with them there in the hills. They *asked* her to eat. She tasted again the bread and the fish which Jesus blessed, and stopped abruptly in the path. The woman wiped her eyes with the tail of the long cloth

she now wore over her head, not wanting in her blindness to crush any of the little flowers which pushed up under the rocks. "How funny they are," she thought, "and how beautiful!" The flowers in the garden shook moist earth off their heads and smiled at her with shining eyes. The sun rose.

### *The body of Judas Iscariot lay in potter's field.*

Cleopas turned to his friend, and with a shrug remarked that "politics is a curious thing." He noticed the shadows the scrubby trees made across the trail and wondered if they would reach Emmaus before dark. They had been talking about all that happened in Jerusalem day before yesterday. "He didn't say much to Pilate, I hear," the other began again. "Well, what could he have said?" Cleopas replied, kicking pebbles in the dust as he walked. "It was a case of who could shout the louder." "Herod knew what he was doing," the other said. "He's clever as a fox, and he knew what he was doing." "Did you get a good look at him?" Cleopas asked. "At Herod?" his friend replied. "No," answered Cleopas, and for a few moments they just walked and didn't say anything. "I did," Cleopas began again. "They dragged him right by me. Soldiers will be soldiers, I guess. There were so many of them and so few of us. I couldn't have done anything anyway. . . . I had to look away when Jesus looked at me. What could I say? What could I do? He had blood and spittle all over his face and he kept tripping in that fancy robe. He looked right at me, and

I looked away. I still feel his eyes looking right at me, fixed on me. . . ." They walked slower now, and Cleopas felt the arm of his friend upon his shoulder. "I shall miss him, too," the other replied.

### *And Judas lay in potter's field.*

They sat around a table, waiting. One chewed a crust of bread and brushed the crumbs away with his hand. "I still don't understand just what they had in mind," he said. "I think women tend to exaggerate." Another spoke: "You all know Mary, and that she comes from Magdala." They stopped suddenly and everyone listened at the door. "Is it locked?" asked one of them in a whisper. "I locked it after I came in," someone assured. They listened a while longer in silence, and then began to talk again in low whispers. "Why would he want us to come here?" He kept brushing crumbs off the table as he talked. "Even if what the women say is true, I don't believe all their story." Someone drummed his fingers nervously on the table. The candle went out. One of them got up to fetch another.

### *Iscariot slept in a field of blood.*

And then it happened. It happened all at once. Time stood still. Or it burst forward with such speed and fury it seemed to exceed itself and to regress. It was as if the world suddenly stopped, shook itself, and started again. The world was reborn by cosmic explosion. "The morning and the evening were the first day." It had been dark and now it was light. It had been night and now it was day. It all happened in a flash. The tomb had been sealed with a heavy stone, and now the rock was

*The Rev. Gilbert Joel Keithly is rector of St. Mark's Church, Moscow, Ida.*



rolled away. His body had been wrapped in linen clothes, and now there were only clothes and an empty tomb. The earth seemed to shift and to settle heavily with a great jolt which nobody felt, which nobody saw, and which nobody heard because feeling and seeing and hearing are only human things. Man does not recall when he was created; he only knows he is a creature, that once he was not and now he is. He can think and speculate where he has been and where he will be; he only *knows* he is. The guards were dazzled and dazed. On the first day of the week, as the sun came up, Jesus rose from the dead.

A gentle wind caught Mary's veil as she stepped off the path and made her way to Joseph's new tomb. Her breath caught and she swallowed hard. He was not there! "Where have they taken him?" she asked the gardener. And then it happened. The Gardener replied, "Mary." Mary turned and said, "*Rabboni* (Master). "I am the good shepherd, and know my sheep, and they know me." "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." Mary ran, as fast as she could, and called Simon Peter.

***The body of Judas Iscariot lay in potter's field.***

Cleopas couldn't tell when they met him, or if he had met them. There had been two walking to Emmaus, and suddenly there were three. The stranger asked them why they were sad. Cleopas told him about Jesus, "a prophet mighty in deed and word before God and all the people: And how the chief priests and rulers delivered him to be condemned to death, and crucified him." "We trusted," he said, "that it had been he which should have redeemed Israel. . . ." Then this stranger began at Moses and the prophets and recounted from the Hebrew scriptures the things concerning himself. At Emmaus they asked him to stay for dinner. And then it happened. Jesus took bread and blessed it; he broke it and gave it to them. Then they knew him! They hurried to Jerusalem with the news. "They told what things were done in the way, and how he was known of them in the breaking of bread."

***And Judas lay in potter's field.***

The new candle fluttered for a moment. Then the flame rose high and steady. Someone drummed his fingers nervously on the table, and another picked up crumbs with a moistened finger. And then it happened. "Peace be with you," said Jesus. They all looked at the door, and the door was still locked. And then they all looked at Jesus. They saw the holes in his hands and the wound in his side. Some rubbed their eyes, and thought they were dreaming. Others scoffed, and Jesus scolded. One reached out to touch, but fell back and gasped, "My Lord and my God!"

***Iscariot slept in a field of blood.***

It still happens. It happens now as it happened then. It seems to happen all at once, in a flash, in a burst which no man can really feel or see or hear, because we are only men and we cannot comprehend our own creation. But it happens at all times and in all places. The earth shifts and settles, never to be the same again. One awakes dazzled and dazed to the realization that human life is extremely important, and that we have the choice to stifle it, to smother it, to mock it and to crucify it, or to live it to the fullest. We can be dead now and dead forever, or alive now and alive forever. The only difference between Judas and all the rest of us is that Judas Iscariot quit too soon. He gave up. He quit. He took his own life. He shut out the Lord. Where there is no will to live, there is death. But where there is a will to live, there is always in Christ a new life. There is no sin too

great, no problem too complex, no pain so unbearable, no burden too heavy, no grief too powerful, no fear too strong that it cannot be met with Easter hope and overcome by the victory of Jesus Christ our Lord.

*I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.*



**Easter 1970**

Sound your trumpets, angel choirs,  
Pierce the fateful morning gloom;  
High above our altar fires,  
Praise anew the empty tomb!

While triumphant rhythm swells,  
Echoing from earth and sky,  
Loudly pealing Easter bells  
Chime the vow, we shall not die.

Joy affirms our trust in Him  
Who is Sacrifice and Priest;  
Seraphim and Cherubim,  
Share with us our Paschal feast.

Trinity in Whom we live—  
Father God, we bless Your Name,  
Risen Lord, our thanks we give,  
Paraclete, Your love we claim.

Joseph Wittkofski

# The Basis of the Christian Message

By WILLIAM H. DUNPHY

“CHRIST is risen!” “He is risen indeed!” This is the way Christians have greeted each other from the first century to the twentieth. It is also a brief statement of the resurrection of Jesus, on which the Christian church is founded, and of the joy with which it floods our hearts. It is entirely different from “Happy Easter,” which may be used by Christians and lovers of ambiguity alike, and which means “happy spring festival” or—nothing.

We should always bear in mind the warning of the late Arthur Darby Nock, most clearly expressed perhaps in his essay, “A Note on the Resurrection” as to the great difference between the pagan and the Christian conception of “dying and rising gods”: “In the pagan stories the rising again is the joyous reversal of defeat; in the Christian story it is the complement of victorious death.” In other words, Easter (including the first Easter) is not the reversal of Good Friday (including the first Good Friday), it is the revelation—at least the partial revelation—of its meaning.

Of course there is the added fact that in Christianity everything—not only the Cross but the Resurrection—is the historical experience, the dated experience, of one who “suffered under Pontius Pilate” in the reign of the Emperor Tiberius. We remember in a novel of the Empress Helena, by Evelyn Waugh, how enthusiastic the Emperor Constantius was over Mithras, over the “taurobolium” and the experience of death and resurrection which underlay it. “When did this happen?” asks Helena. Constantius had no reply, as Mithraism has no reply. Christianity has a reply. Just as definitely as Jesus the Christ “suffered under Pontius Pilate, was crucified, dead, and buried,” just as definitely as “he descended into hell,” as the harrower of hell, so just as definitely “the third day he rose again.”

THE Resurrection has always been incredible. Buber, who himself rejects it as

he rejects most of the facts of the creed beginning with “that,” emphasizes that most Jews who believed in a resurrection believed in a general resurrection at the last day (like Martha), but not the resurrection of a particular person. Most Greeks on the other hand found nothing incredible in the fact that a demi-god should survive death and even experience a resurrection; what they found incredible was that there should be a general resurrection at the last. Paul found difficulties at Corinth precisely on this ground.

Buber, in his *Two Ways of Faith*, points out that Thomas in his ecstatic cry, “my Lord and my God,” addressed to the risen Christ, had passed beyond the limits of Judaism. So had the early Christians who took seriously the healing of the blind man as well as the resurrection of our Lord.

The account of the Resurrection given by St. Paul is in the form of a creed which existed at the time of his conversion; he delivered (“traditioned”) to them what he also received, “how that Christ died for our sins, in accordance with the (Old Testament) scriptures, and that he was buried, and that he arose the third day, in accordance with the scriptures.” Yet this is followed immediately by accounts, resting on the testimony of eyewitnesses (Peter and James, then in the prime of their powers and activities, with whatever he himself received on the road to Damascus). St. Paul lists the appearances to Cephas (Peter), to the eleven (apostles), to more than five hundred brothers at once (of whom he boldly says the majority are still alive), then James, then all the apostles, and finally himself, “the abortion.” “Whether it were I or they (the other apostles) so we preach, and so ye believed.”

As the Apostle is well aware that the

resurrection which Jesus the Christ underwent was more than a spiritual experience—whether on his own part or that of his disciples or both—so he is fully aware of the fallacious nature of the tendency to base the Resurrection on “spiritual experience” while sitting loose to the factual nature of the Resurrection itself. If the Resurrection is not a fact, they are still in their sins. Nor can I Corinthians 15 be twisted to mean that the empty tomb was a matter of indifference to Paul—that he preached a different kind of resurrection from that implied in the gospels. What is the meaning of his statement in the synagogue at Antioch of Pisidia that “He whom God raised, saw no corruption” (Acts 13:37)? There may have been differences between Paul’s preaching of the Gospel, and that of some of his contemporaries, but this was not one of them. Both of them believed in the Resurrection—the actual, factual Resurrection—and it was the basis of what they believed, of what they preached. God Himself had acted, had intervened, in human history, and the Resurrection of Jesus the Christ was the result—contrary to all expectations.

Nor can philosophy or criticism be appealed to to undo what God himself has done, in raising his son from the dead. The divine life bestowed by Jesus the Christ may be interpreted in terms of the New Being—to use the language of Tillich—but if the philosopher tries to interpret the Resurrection as simply the first of the three theories of the Resurrection which he considers unsatisfactory—the “physical” theory, identifying Resurrection with the presence or absence of a physical body—then we part company with him right away on this essential point. The physical resurrection of our Lord’s body is not, as he suggests, “absurdity” or “blasphemy.” It is the very basis of the Christian faith, and has been since New Testament times—in fact, before a line of the New Testament was written.

THE resurrection of Christ is a fact—the central fact of all history. If any philosophy denies it—so much the worse for that philosophy. If any critic denies it—or tries to make it simply the price tag of the Cross—so much the worse for that criticism. If any church denies it or holds that it does not matter, such a church is not part of the church of the New Testament, part of the church of Christ. It has no excuse for existence. Apostolic succession apart from the Resurrection is a mockery, since the apostles—and their successors, the bishops—find their primary function in bearing witness to the resurrection of Jesus Christ.

We may well make our own the words of the ancient Easter hymn: “Christ is risen from the dead, trampling down death by his death, and bestowing life upon them that are in the tomb.” For “Christ is risen!” “He is risen indeed!”



*The Rev. William H. Dunphy, Ph.D., a retired priest of the church, makes his home in La Grange, Ill.*

# EDITORIALS

## Not Just THEM — US!

WHO these days, in this land of the free, would dare to be against cleaning up the environment: that is, against having *them*—big industry and government—clean it up? The issue is great, in urgency and importance, and the crusading spirit that currently possesses the land is sanitizing. Only one thing about it troubles us: Everybody is thinking about how other people can be compelled to do the job. Those people in big industry must quit dumping waste into the rivers, those people in the federal government must quit spending money on defense programs and start spending it on national resources. To date, about all the talk we have heard is of this strictly other-directed sort (*i.e.*, directed at, not by, others).

Being an idealistic people, Americans must always have noble causes for which to write to editors and senators; but unless the crusade is one in which they can work up a sweat by their own personal exertions they soon grow bored with today's vision splendid. That must happen to the current ecological enthusiasm unless theoretical environmentalism gets itself expressed in direct personal participation. This cause seems a natural for such activism. College students have been lusty advocates of cleaning up the environment. Let them now vote with their legs and biceps by tackling the debris in their campus neighborhood. Everybody who lives in any kind of neighborhood can do the same.

If militant environmentalism is to last long enough to accomplish any serious results, there must be a general popular shift from saying "Let *them* do it!" to "Let *us* get started!"

## We Protest

WE hope that the leaders of the New Mobilization Committee to End the War in Vietnam will think better of their plan to send upon local draft offices a veritable pestilence (word is ours, idea theirs) of Bibles, with the purpose of clogging the files. The proposed tactic strikes us as juvenile and sacrilegious. The Bible is given for our learning and is to be read, marked, learned, and inwardly digested. We know of no other proper use for it.

## "Freedom of Choice"

IT was an amazing speech that Senator Abraham A. Ribicoff, liberal Democrat of Connecticut, made in the Senate debate on the aid-to-education bill. "The North is guilty of monumental hypocrisy in its treatment of the black man," he said as he supported Mississippi Senator John Stennis's argument that if segregation in Southern public schools is wrong it is no less wrong up North.

Ribicoff and Stennis both maintain that the parent must have "freedom of choice" in the school his child shall attend. This cannot be an unlimited freedom, but it can and must mean freedom from prescription by other people on some such arbitrary basis as race.

White people have found more than one way of

keeping black children out of "their" schools. The traditional southern way of segregation by law, now outlawed, is one. Northern white folk have found a more subtle way of accomplishing the same end: by creating all-white neighborhoods with schools operating strictly on the neighborhood principle. Northern schools as such are not segregated, but their neighborhoods are, and the end result is the same, in most metropolitan areas.

"We cannot solve our urban crisis unless we include the suburbs in the solution," Senator Ribicoff contends. "We can talk all we want about rebuilding the 'ghetto,' better housing, tax incentives for job development, and massive funds for education. Hopefully, we may even do this. But improving the 'ghetto' is not enough.

"One reason is that it fails to offer to the black man something we have heard about in this chamber recently: freedom of choice. The black man must have the freedom to choose where he wants to live, where he wants to work and where he wants to send his child to school. If he wants to remain in the central city, he should be helped. But a man should not be condemned to the 'ghetto' when opportunity exists elsewhere.

"The second reason why improving the 'ghetto' is not enough is because the opportunity—the jobs and the housing—are in the suburbs. . . . How much more sensible, both in terms of economic growth and simple humanity, it would be to open up our suburbs to the black and the poor so that they live near their places of employment!"

This approach, essentially economic, may be what the nation has been groping for since 1954. Much of what seems to be racist discrimination will disappear as the economic gulf between haves and have-nots who happen to be of different races is narrowed. Even now it is generally true that a family of minority race can "make it" in Suburbia if it has money enough. In public education "freedom of choice" becomes a working reality for people only as they rise from poverty. Poverty, not race, is the crux of the problem. The beginning of the end of it will appear as Lower America becomes Middle America.

## To Pilate

Truth? It is the Word made flesh and bone,  
Most human since essentially Divine.  
Man's mind the Temple, and man's heart the Throne:  
Sound prose its Bread, pure song its vintage Wine.

Poor pagan Pontius! With still-soiled hand  
*You* ground the wheat, you crushed the purple grape.  
But now before a mightier Judge you stand  
to die . . . or be absolved: can you escape?

For look: the broken Body's been restored  
To wheat the leaven and to wine the yeast.  
Here stands the table of great Caesar's Lord:  
You think it odd He bids you to the Feast?

William B. Stimson



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## News of the Church

Continued from page 7

liefs on the superintendent of schools and the school board which she has no right to do." He added: "She is asking them to break the law."

Mrs. Warren, who said she would take the case to the Supreme Court, said her daughter would be tutored by a qualified teacher outside Massachusetts until the outcome of the further court appeals. The Brockton mother of three children, has debated with Mrs. Madalyn Murray O'Hair, an atheist who initiated the U.S. Supreme Court case banning public school prayers, on television.

### ECUMENICAL RELATIONS

## Cardinal Calls on Queen and Canterbury

Francois Cardinal Marty of Paris, senior Roman Catholic archbishop in

France, went to London for a four-day "largely ecumenical" visit, and within two hours of his arrival he was received in audience with Queen Elizabeth, titular head of the Church of England. The 63-year-old cardinal headed a delegation of French bishops in returning a visit paid to France almost three years ago by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury and Primate of England.

The cardinal's call upon the Queen was not without incident. As his car reached the gates of Buckingham Palace, shouts of "No Popery" and other anti-Roman remarks went up from a group of supporters of the Rev. Ian Paisley, moderator of the Free Presbyterian Church of Ulster, Northern Ireland. Mr. Paisley did not take part in the demonstration. The group was led by the Rev. Brian Green. When the demonstrators refused to halt their uproar at the palace gates, police arrested 18 of them. The Paisley group had threatened to interrupt Evensong at Westminster Abbey in which Cardinal Marty and Dr. Ramsey were to partici-



PARIS AND CANTERBURY  
A "largely ecumenical" visit together in England

pate. However, the service went off without difficulty.

During a visit to an Anglican parish in London, the cardinal said his visit to the Anglican Primate was intended to be "an act of prayer for the return to unity of all Christians."

## LOS ANGELES

### Bp. Gooden on Cathedral

The decision to lease the downtown property of St. Paul's Cathedral, Los Angeles, [TLC, Mar. 15] thus making the demolition of the structure inevitable, has been termed "wicked" by the Rt. Rev. Robert B. Gooden, retired Suffragan Bishop of Los Angeles. Bp. Gooden, 95, charged that his written statement opposing the actions was "suppressed" at the diocesan convention.

Bp. Gooden told *The Los Angeles Times*: "I prepared a statement on this matter to be read to the convention but it was not allowed to be read. It was suppressed." This was denied by diocesan officials, who said the bishop had made no indication he wanted to speak.

Bp. Gooden said he originally gave the statement to an elected diocesan official to read because he did not expect to attend the convention. When Bp. Gooden did go to the convention, the official advised him that convention leaders would not allow the statement to be read. Referring to a phrase made popular by

President Nixon, Bp. Gooden predicted: "The silent majority of Episcopalians in this diocese will not approve of this action. To them, Feb. 7, will be a day of outrage, despair, and mourning."

Among points raised by the bishop were:

(✓) By canon law, the diocese must elect a new bishop seven years from now or sooner. "The new bishop might desire to have the cathedral where it is." (The present diocesan, the Rt. Rev. Francis Eric Bloy, was born in England, Dec. 17, 1904);

(✓) Other cities with downtown cathedrals "use them";

(✓) Money from leased property would be "frittered away and we would have neither money nor property";

(✓) "To tear down a house of God in the city, for money, would be wicked";

(✓) "More people worship in the cathedral on Sunday than in many of the small churches in the diocese."

One layman in the diocese has been prompted to urge that a "Save St. Paul's" campaign be started to raise \$280,000 a year, the minimum income expected from the lease of the property.

A minister of the Wilshire Christian Church commented in his church's bulletin that the income might help the diocese to meet expenses, "but if the unseen eternal values symbolized by St. Paul's are not worth more than the transient, transitory, temporary value which is sym-

bolized by dollars, we are indeed in a bad way," said Dr. John P. Pack.

## WCC

### Financial Contributions Listed

Two churches, the United Methodist and United Presbyterian, contributed more than half of the total—\$652,747.65—given by U.S. Churches to the 1969 budget of the World Council of Churches. The approximately 11-million-member United Methodist Church gave \$184,848, the Presbyterian, with 3.2 million members, gave \$157,291. Other U.S. churches or provinces and their donations are:

AME Zion	\$ 3,000
American Baptist Convention	\$15,248
American Lutheran	\$37,464
Christian Church	\$32,445
Christian Methodist Episcopal	\$ 1,508
Church of the Brethren	\$ 4,505
Episcopal Church	\$79,818
Lutheran Church in America	\$57,800
National Baptist Convention	\$ 1,500
Presbyterian Church, U.S.	\$ 5,807
Reformed Church in America	\$ 6,716
Friends General Conference	\$ 1,270
United Church of Christ	\$60,037

Nine other member churches each gave less than \$1,000, and three member groups had given no financial support at the time the 1969 financial report was made.

# BLACK MANIFESTO or WHITE MANIFESTATION?

Does this nation need the Black Manifesto—which demands financial reparations under threat of "armed struggle" and "revolution"—to gain equal rights for Negro Americans?

Or does it need a massive white manifestation of concern over the plight of black Americans?

The Episcopal Church's Special Convention II in South Bend last September voted for the Black Manifesto. The Convention allocated \$200,000 to be channeled to the Black Economic Development Conference, advocates of the manifesto.

We offer a responsible alternative for the responsible majority of Americans. People who recognize the anguish that elicited the manifesto, but who in good conscience cannot support the funding of BEDC.

We advocate immediate financial assistance for established Negro organizations operating within the framework of the American system. Groups such as the NAACP. And the Urban League. We are also establishing programs of direct financial assistance for ethnic minority businesses.

Our initial fund-raising goal is \$300,000. Please help us help our black brothers without helping the revolution.

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## THE LIVING CHURCH

# Book Reviews

**PRAYER IS ACTION.** By Helen Smith Shoemaker. Morehouse-Barlow. Pp. 128. \$3.25

It is good to have a straightforward book on prayer at a time when many are awakening to the fact that even Christian social action cannot move in the right direction without leaders who are mature and "whole," people who have found that man cannot rely on his own power. Helen Shoemaker has had wide experience in directing schools of prayer, and with prayer groups. "For some," she says, "prayer is action. For others, prayer leads to action. For all of us, it is our first priority as Christians."

Mrs. Shoemaker, as executive director of the Anglican Fellowship of Prayer, is having a deep effect on the thinking of those who wish to learn how to gather for effective group prayer. But also, there is much in this little book for the individual on whose faithfulness in a disciplined prayer life the redemptive and healing work of the world depends.

There is a challenge in *Prayer Is Action* for each of us as it asks, "How much time are we setting aside for prayer every day? Are we quietly waiting upon God for Him to speak? Are we loving God with a grateful heart?" It is a call for us to see that God works through his people, but they must first be still, and *listen*. We then learn how to obey.

DORA P. CHAPLIN, Ph.D.  
*The General Seminary*

**NEW ATLAS OF THE BIBLE.** By Jan H. Negenman. Edit. by Harold H. Rowley. Doubleday. Pp. 208. \$19.95.

Jan H. Negenman is a Dutch biblical archaeologist who worked in close cooperation with Dr. H. H. Rowley, noted British biblical scholar, and with the Rev. Lucas Grollenberg, author of an earlier *Atlas of the Bible*, in the preparation of the present work. Originally published in the Netherlands in 1968, *New Atlas of the Bible* is far more than the traditional atlas. The author's thesis is that no event, sacred or secular, can be truly understood or appreciated unless it is examined in the light of the historical time and place in which it occurred, and that no people, not even God's chosen, exist in a vacuum—unaffected by the lives, traditions, and culture of their neighbors.

Thus, the *New Atlas of the Bible* is actually a scholarly and beautifully illustrated examination of the history of the Middle East from prehistoric times through the fourth century of the Christian era, with particular emphasis on the part played by the Hebrew people, their religion, and its Christian inheritors. The approach is not for the fundamentalist,

for the author and editor freely admit that there are still unanswered questions as to the origin, authorship, and chronology of the various parts that make up the Bible as we know it today. The *New Atlas of the Bible* is, however, a highly readable and reverently presented resource book for the interested student and a valuable addition to any parish or private library. As a reference work, a fascinating history, and a volume of sheer beauty, it is well worth the price.

ROBERTA G. COSTIN  
*St. Andrew's, La Mesa, Calif.*

**SABBATHS, SACRAMENTS, AND SEASONS.** By Arnold Kenseth. Pilgrim Press. Pp. 160. \$6.95.

Arnold Kenseth reminds us of the words of the psalmist: "Except the Lord keep the city, the watchman waketh in vain." And in our muddled, often frightening, world of today we need to beware lest our city be not worth the keeping. He seems to be deeply concerned about the church's being too worldly, too intent on superficial gains, and generally wallowing in confusion. This at a time when, he feels, men have a great need to learn about the importance of salvation, a need he fears the church is not fulfilling.

However, Mr. Kenseth does not dwell on the real or supposed shortcomings of the church but emphasizes, instead, the love of God as it comes to us again and again through the sacrament of the Lord's Supper, and as it manifests itself in our daily lives.

A refreshing, thought-provoking book for those who believe that God is certainly not "dead" but very much with us. Charmingly illustrated, *Sabbaths, Sacraments, and Seasons* makes a good companion for those quiet moments of prayer and meditation.

FLORENCE MARQUARDT  
*Christ Church, Whitefish Bay, Wis.*

## Booknotes

By Karl G. Layer

**THE TRANSFORMATIONS OF CHILDHOOD.** By Georges Cruchon. Trans. by Firmin O'Sullivan. Pflaum Press. Pp. xviii, 353. \$4.95 paper. Fr. Cruchon, a Roman Catholic priest, gives to the non-specialist an overview of the thought in child psychology. In detail this volume shows how the child from before birth progresses toward full personhood, while remaining incomplete until the end of adolescence. At the same time the author indicates certain signposts that show the progress achieved by each stage in the process of becoming a full person. This book is not designed to be read casually.

# PEOPLE and places

## Appointments Accepted

The Rev. Erwin O. Lafser, former vicar of Trinity, De Soto, and St. Peter's, Bonne Terre, Mo., is vicar of St. Mark's, Box 585, Pecos, Texas 79772.

The Rev. C. Robert Lewis, former vicar of Trinity, Marshall, Mo., is canon missionary, Grace and Holy Trinity Cathedral, 415 W. 13th St., Kansas City, Mo. 64105.

The Rev. Frederick W. Milburn, former rector of St. John's, Sandusky, and vicar of St. Peter's by the Lake, Forester, Mich., is vicar of All Saints', 543 Michigan Ave., Marysville, Mich. 48040.

The Rev. David B. Nickerson is rector of St. Philip's, 166 Woodland Ave., Columbus, Ohio 43204.

The Rev. Lorin A. Paull, former rector of St. Charles the Martyr, Ft. Morgan, Colo., is director of Christian education for the Diocese of Colorado, Box M, Capitol Hill Station, Denver, Colo. 80208.

The Rev. Morrill W. Peabody, deacon, is curate, St. Paul's, Visalia, Calif. Address: 3730 W. Meadow Lane (93277).

The Rev. William N. Peabody and the Rev. William T. Thomas, former associates with the Education Center, St. Louis, Mo., have opened New Perspectives, 6609 Clayton Rd., St. Louis, Mo. 63117, offering both individual and group counseling, and conferences and workshops for groups.

The Rev. Kenneth L. Price, former assistant rector of Trinity, Parkersburg, W.Va., is vicar of St. Andrew's, 947 Main St., Barboursville, W.Va. 25504.

The Rev. J. Gollan Root, former teaching chaplain, Manjasi High School, Tororo College, and Tororo Girls' School, Tororo, Uganda, is rector of St. George's, Lee, and vicar of Good Shepherd, South Lee, Mass. Address: 51 Franklin St., Lee (01238).

The Rev. Harry W. Shippis, former rector of Holy Apostles, Savannah, Ga., is rector of St.

Alban's, 2321 Lumpkin Rd., Augusta, Ga. 30906. He continues as THE LIVING CHURCH correspondent for the Diocese of Georgia.

The Rev. James S. Sigmann, former vicar of St. Bede's, Cleveland, Okla., is vicar of Good Samaritan, 307 W. Virginia Ave., Gunnison, Colo. 81230.

The Rev. Mark S. Sisk, former priest in charge of Christ Church, New Brunswick, N.J., is on the staff of Christ Church, Bronxville, N.Y.

The Rev. Oliver B. Skanse, former missionary vicar of Lake Washington Parish, Kirkland, Wash., has been curate, St. Stephen's, 4805 NE 45th St., Seattle, Wash., 98105, for some time.

The Rev. Manning L. Smith, former vicar of Emmanuel, Moorefield, and priest in charge of St. George's, Smoke Hole, W.Va., is assistant rector of Calvary Church, 225 14th St., Ashland, Ky. 41101.

The Rev. William L. Smith, former assistant to the rector of Epiphany, Timonium, Md., is assistant to the rector of All Saints', Frederick, Md. Address: 108 W. Church St. (21701).

The Rev. Thomas P. Staup, former vicar of St. John's, Deer Park, Md., is rector of Grace Church, 112 A. St., Brunswick, Md. 21716.

The Rev. William L. Stephens, former vicar of St. Bede's, Forest Grove, and St. Michael's, Newberg, Ore., is rector of St. Alban's, Tillamook, Ore. Address: Box 424 (97141).

The Rev. David M. Talbot, former rector of St. Paul's, Owego, N.Y., is rector of St. Andrew's, 5013 S. Salina, Syracuse, N.Y. 13205.

The Rev. William W. Trumbore, former rector of St. Paul's, Wheeling, W.Va., is assistant to the rector of Good Shepherd, Ruxton, Md. Address: Box 165, Riderwood, Md. 21139.

The Rev. Herbert A. Wilkie, former rector of St. James', Alexandria, Va., is vicar of St. Patrick's Mission, 10420 Mullins, Houston, Texas 77035.

The Rev. Arthur B. Williams, former acting rector of Grace Church, Detroit, is on the program department staff, Diocese of Michigan, 4800 Woodward Ave., Detroit, Mich. 48201.

The Rev. Donald R. Wilson, former vicar of St. Stephen's, Newport, Ore., is vicar of St. Bede's, Forest Grove, and St. Michael's, 110 S. Everest Rd., Newberg, Ore. 97132.

The Rev. Edmond W. Zelle, Jr., former rector of St. Aidan's, Olathe, Kan., is rector of St. Luke's, 18 Oak St., Metuchen, N.J. 08840.

## Restoration

On January 26, the Bishop of Colorado acting in accordance with the provisions of Canon 65, Sections 2 and 4, and with the consent of the Standing Committee and the consents of the Bishops of Nebraska, Southwest Texas and New Mexico, Utah, Western Kansas, and Wyoming, remitted and terminated the Sentence of Deposition pronounced on Victor M. Walne October 8, 1947, and restored him to the Order of the Priesthood.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. Thomas Jerry Rouillard, 91, retired priest of the Missionary District of South Dakota, died Feb. 3, in Los Gatos, Calif. He was the oldest Indian priest in his district.

Ordained to the priesthood in 1913, he spent most of his active ministry in South Dakota, retiring in 1955. For the following three years he was in charge of St. Luke's Sioux Mission, Griswold, Manitoba, Canada. His retirement home was in Los Gatos.

# 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.

## LA JOLLA, CALIF.

ST. JAMES-BY-THE-SEA 743 Prospect Street  
The Rev. Robert M. Wolterstorff, D.D., r  
Sun 7:30, 9, 11; Daily Tues thru Fri

## LOS ANGELES, CALIF.

ST. MARY'S 3647 Watseka Ave.  
The Rev. Robert W. Worster, r  
Sun Low Mass & Ser 7; Sol High Mass & Ser 10;  
Wkdays Mon, Tues, Wed 7; Thurs, Fri, Sat 9; HD  
7 & 6:30

## LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.  
The Rev. James Jordan, r  
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30,  
Daily 9; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center  
The Rev. J. T. Golder, r  
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,  
Fri & Sat 9; C Sat 4-5

## WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., r  
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

## ST. PAUL'S

2430 K St., N.W.  
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily  
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12  
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

## 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

## CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus  
The Very Rev. John G. Shirley, r  
Sun 7, 8, 9:15, 11, 5:15; Daily 7

## FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30, Thurs &  
HD 9; C Fri & Sat 5-5:25

## MIAMI, FLA.

HOLY COMFORTER 1300 SW 1st St.  
The Rev. R. B. Hall, r  
Sun 8, 10, 12, LOH Wed 10:30; Thurs 9

## ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson  
The Very Rev. Francis Campbell Gray, dean  
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs  
Fri & HD 10; C Sat 5

## WEST PALM BEACH, FLA.

HOLY TRINITY S. Flagler Dr. & Trinity Pl.  
The Rev. William W. Swift; the Rev. Robert J.  
Hargrove; the Rev. J. Donald Partington  
Sun 7:30, 9 (Family Service), 11; Wed & Thurs 10

## ATLANTA, GA.

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

## VALDOSTA, GA.

CHRIST CHURCH 1521 N. Patterson St.  
The Rev. Henry I. Louttit, Jr.  
Sun 8, 10 & 12 noon

(Continued on next page)



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

# CHURCH DIRECTORY

(Continued from previous page)

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES** Huron & Wabash  
Sun 8 & 9:30 HC, 11 MP, HC, Ser; 5:30 Folk Liturgy; Mon thru Fri 9:15 MP, 12:10 HC, 5:10 EP; Tues & Sat 7:30 HC

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

## EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35, Cho Ev 5:30; Sat HC 8

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leovitt  
The Rev. Howard William Barks, r  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Sun 7:30, 9 (Sung), 11 High Mass; Daily 7 ex Mon 5:30, Wed 10, Sat 9

## STURGIS, MICH.

**ST. JOHN'S** Williams & S. Clay Sts.  
The Rev. Dennis R. Odekirk, r  
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
The Rev. E. John Langlitz, r  
The Rev. W. W. S. Hohenschild, S.T.D., r-em  
Sun HC 8, 9, 11, 1S MP; HC Tues 7, Wed 10:30

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't  
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

## STONE HARBOR, N.J.

**ST. MARY'S BY-THE-SEA** 95th St. & 3rd Ave.  
The Rev. William St. John Frederick, r  
Sun Masses 8, 10:15 (ex MP 2S & 4S), 4:30 2S & 4S; Ch S 10:15; Daily MP & HC 8:30 (ex Wed 12:10) & HD 7:30; HS Wed 12:10; C Sat 5

## BROOKLYN, N.Y.

**CHRIST CHURCH, BAY RIDGE** 7301 Ridge Blvd.  
The Rev. M. L. Matics, Ph.D., r  
Sun 8 HC, 11 MP (HC 1S); Wed HC 7; Thurs 10

## 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 7:30, 9, 11; HC Daily

## BUFFALO, N.Y.

**ST. ANDREW'S** 3105 Main Street  
The Rev. W. W. McIlveen  
Sun Masses 8, 10; Mon, Tues, Wed, Fri 7; Thurs 9:30; Daily ex Sat MP 9, EP 5; C Fri 9:15, 5:15

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

**ST. JAMES OF JERUSALEM** 220 W. Penn St.  
The Rev. Marlin L. Bowman, v  
Sun HC 10

## NEW YORK, N.Y.

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

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

**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.

**GENERAL THEOLOGICAL SEMINARY CHAPEL** Chelsea Square, 9th Ave. & 20th St.  
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs, Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol MP & HC 7:30; Daily Ev 6

The Living Church

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r  
Sun HC 8, Cho Eu 11; Sat 10; Thurs & HD 7:30, 10

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

**RESURRECTION** 115 East 74th St.  
The Rev. Leopold Damrosch, r; the Rev. Alan B. MacKillop; the Rev. B. G. Crouch  
Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11(1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

## THE PARISH OF TRINITY CHURCH

**TRINITY** Broadway & Wall St.  
The Rev. John V. Butler, S.T.D., r  
The Rev. Donald R. Woodward, v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11; Weekdays MP 7:45, HC 8, HC & Ser 12. EP 5:15; Sat MP 7:45, HC 8; Organ Recital Tues & Thurs 12:45; C Fri 4:30 and by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
The Rev. Robert C. Hunsicker, v  
Sun HC 8, HC Ser 10; Weekdays HC with MP 8, 12:05, 1:05; C by appt Organ Recital Wed 12:30

**CHAPEL OF THE INTERCESSION** Broadway & 155th St.  
The Rev. Leslie J. A. Lang, S.T.D., v  
Sun 8, 9, 11, 12 (Spanish) and 6; Daily Mass, MP & EP. C Sat 12 noon

**ST. LUKE'S CHAPEL** 487 Hudson St.  
The Rev. Paul C. Weed, v  
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues & Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min before 1st Eu; EP 6

**ST. AUGUSTINE'S CHAPEL** 333 Madison St.  
The Rev. John G. Murdock, v  
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP Mon-Sat 9:15 ex Wed 7:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
The Rev. Carlos J. Caguait, v  
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st Sun 7:30 & 10:30 (bi-lingual); weekdays and HD as scheduled



ST. THOMAS EPISCOPAL CHURCH  
NEW YORK CITY, N.Y.

ST. THOMAS CHURCH  
NEW YORK CITY, N.Y.



## SMITHFIELD, N.C.

**ST. PAUL'S** 2nd & Church (Interstate #95)  
The Rev. F. P. Grose, r  
Sun 8 HC, 11 MP (HC 1S); Wed 10 HC

## COLUMBUS, OHIO

**ST. JAMES'** 3400 Calumet at Oakland Pk.  
The Rev. George E. Johnson, r  
Sun HC 8, 11; MP 9; Tues & Fri HC 6:30; Wed in Lent HC 6:15; all HD; Easter 8, 9:30, 11

## SANDY, ORE.

**ST. JUDE'S COLLEGIATE CHURCH** Scenic Dr.  
(Using chapel & public rooms of Mt. Resurrection Monastery, Society of St. Paul)  
Sun 10:30 HC; HD 6. (Monastery schedule: Daily, 6:30 HC, Offices 6:15, noon, 6, 8)

## PHILADELPHIA, PA.

**ST. LUKE & THE EPIPHANY** 330 So. 13th St.  
The Rev. Frederick R. Isackson, D.D.  
Sun HC 9; 11 (1S & 3S); MP Other Sundays

## CHARLESTON, S.C.

**ST. PHILIP'S** 144 Church St.  
The Rev. Canon Samuel T. Cobb, r  
The Rev. Frederick S. Sosnowski, ass't  
Sun 8, 10:15 (HC 1S); Wed 10 HC; (LOH 4th Wed)

## COLUMBIA, S.C.

**HEATHWOOD HALL EPISCOPAL SCHOOL** Heathwood Circle  
The Rev. Richard C. Nevius, headmaster  
Chapel service Mon, Tues, Wed 8:45

## RICHMOND, VA.

**ST. LUKE'S** Cawardin Ave. & Bainbridge St.  
The Rev. Walter F. Hendricks, Jr., r  
Sun Masses 7:30, 9:30; Ch S 11; Mass daily 7 ex Tues & Thurs 10; C Sat 4-5

## SEATTLE, WASH.

**ST. PETER'S (International District)** 1610 S. King  
The Rev. Timothy M. Nakayama, v  
Sun HC 8 (Japanese); Ch S 9:30; Children's service 10; H Eu 10:30; Thurs HC 10 (Hikari Chapel)

## MUNCHEN 22, GERMANY

**CHURCH OF THE ASCENSION** Blumenstr. 36  
The Rev. G. Edward Riley, r; Tel. 28 55 07  
Sun 8 Eu & Ser; 11:30 Cho Eu & Ser (MP & Ser 2S & 4S); HD as anno; C by appt

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