

# The Living Church

## A CROSS TICS

**T***OMORROW in the  
Hour of light  
Oh Lord I  
Must believe, and  
Again I doubt.  
Shame on me.*

**J***OIN with me  
Oh my beloved  
Hand in hand  
Now and forever.*

**H  
E**

**W  
E  
N  
T**

## **OUT ON A LIMB**

**J***UST as I am  
Under this branch  
Dying in  
Asphyxiation.  
Save me, Lord.*

**J***OY of mine  
Away from cares  
May I be less  
Except for my  
Search for Thee.*

**F  
O  
R**

**U  
S**

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# Around



# & About

With the Editor

NOTE to a friend who deplores our suggestion that the New York Cathedral should lose its tax exemption since being used for partisan political purposes and who suggests that "the solution is to restrain the bishop, not tax the church":

My dear friend, you and I know perfectly well that there is no effective way open to us of restraining bishops. Even the House of Bishops could not restrain one of its own members, in the case of Bp. Pike. I believe that any church property which is used for partisan political or commercial purposes should be warned either to cease and desist or have its tax exemption removed. Tax exemption is a privilege granted by the state, not a right provided by the Constitution. I'm not at all sure that church property shouldn't be taxed as a matter of course, perhaps by some special rate or formula. Most of us (you included, I'm sure) profess to believe in the separation of church and state, if for no other reason than that it makes possible religious freedom for both church and unchurched. As long as church property is tax exempt we don't really have this. Tax exemption is a form of subsidization of the church by the state. You may say that the power of government to tax is the power of government to control. But it is at least as true to say that the power of government to subsidize is the power of government to control. If the church is determined to be free from the hand of Caesar it may be better positioned if it pays its taxes and claims and gets no favors.

While on this subject of holy church *vis-à-vis* Caesar: I cannot share the indignation of some American churchmen about the government's investigation of the Unitarian Universalist Association (UUA), whose Beacon Press published the Pentagon Papers. Critics are calling the investigation "punitive," which is, of course, their word, not the government's. Why all the outrage? Why shouldn't a church body that is commercially involved in such an enterprise be investigated? The Pentagon Papers were government property and were stolen. Those who published them knowingly received stolen goods and knowingly published classified material, to the detriment — so said the military authorities — of the national security. The Supreme Court ruled otherwise, but the Pentagon knows more about the national security than the Court does. The publication of the Pentagon Papers was judged legally permis-

sible, in a hasty *ex post facto* decision. I think it was morally impermissible, and so I cannot grieve at this affront to the moral majesty of the church body in question. Any church that gets mixed up in this kind of business should be prepared to show its books. And why not? Are churches above not only the law of the land but the Ten Commandments as well?

Thanks to more than 20 readers who responded to our plea (A & A, Jan. 2) for light on a poem which contains the line: "I love you, not only for what you are, but for what I am when I am with you." There seem to be several versions, and at least two titles, but I'm guessing that the right title, text, and author is that first given me by Mrs. M.D.F. The title is "Love," the author is Roy Croft, and the text is this:

*I love you, not only for what you are, but for what I am when I am with you. I love you, not only for what you have made of yourself, but for what you are making of me.*

*I love you for that part of me that you bring out; I love you for putting your hand into my heaped-up heart and passing over all the foolish, weak things that you can't help dimly seeing there, and for drawing out into the light all the beautiful belongings that no one else had looked quite far enough to find.*

*I love you because you are helping to make of the lumber of my life not a tavern but a temple; out of the works of my every day not a reproach but a song.*

*I love you because you have done more than any creed could have done to make me good, and more than any fate could have done to make me happy.*

*You have done it without a touch, without a word, without a sign. You have done it by being yourself. Perhaps that is what being a friend means, after all.*

"Most people are bothered by the passages of scripture they *don't* understand. But for me I have noticed that the passages that bother me are those I *do* understand." (Mark Twain.)

### 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.

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The Living Church

# Letters to the Editor

## Amnesty

Your editorial, "Alternative to Amnesty" [TLC, Jan. 2], overgeneralizes some of the critical issues involved in this complex situation.

You seem to equate the following phrases: "Some 70,000 young men who have fled to other countries to avoid military service"; "flight from the nation to escape prosecution"; "those who ran away"; and "exiles." Such terms do not really distinguish between the man who tried for a CO classification and was turned down and the man who was convicted of a draft offense, and then fled to Canada rather than serve his time in prison. For those who are anxious to mete out judgment, such distinctions are important.

However, this raises the question of the role of the church. Perhaps we as Christians should not only point out the sins of those who have left the United States rather than fight in an undeclared and (I believe) immoral war, but also endeavor to discover our own sinfulness as a country and as a church. Rather than judge one party and recommend appropriate punishment, perhaps we should proclaim God's judgment on all parties, including ourselves. After all, whose tax dollars bought the bullets for My Lai?

You cited the example of Einstein leaving Germany prior to WW II, but we can do better than that: what about a young German who left his country in 1941 rather than fight in a war he felt was immoral, and who then returned to Germany in 1946? Would you assess him a "penalty with a purpose"?

You stated that "desertion is a form and degree of treason." Perhaps. May I respectfully and sincerely suggest that you reflect on the possibility that in times like these treason may be the highest form of patriotism, and patriotism the highest form of treason. Maybe we need more of God's forgiveness as a country than we can ever offer to our sons in exile.

NATHANIEL W. PIERCE  
Seminarian at

*The Church Divinity School  
Berkeley, Calif.*

## Back to Whitby?

Does man ever learn much by experience or by experimentation? Sometimes I think with all the options now available to Episcopalians—one parish following the Prayer Book calendar, a neighboring parish the aptly-named "trial" calendar—one congregation worshipping according to 1928, and another according to 1967 or 1970—that we have actually regressed about 1,300 years!

I recall that somewhere in seventh-century Britain there lived a king who followed the Celtic brand of Christianity, and his wife, who had been persuaded to adopt the brand newly imported from Rome, via Canterbury. When the king was ready to celebrate Easter, the queen was still in the midst of her lenten discipline. To avoid civil strife and to insure domestic tranquility, a council was called, and the differences settled.

I think we ought to do likewise, but it seems with each successive General Convention the situation becomes more complicated than clarified.

(The Rev.) GEORGE RAYMOND KEMP  
Rector of Church of the Resurrection  
Kew Gardens, N.Y.

## Dr. Porter Replies

Two of your recent correspondents have paid me the honor of holding me responsible for the current process of Prayer Book revision. It is an honor I gladly accept, and gladly share with the large number of bishops, priests, deacons, monks, nuns, and ordinary lay people, young and old, who are also participating in this important and significant task.

Since these correspondents are upset by certain matters of wording, they will find that the Standing Liturgical Commission is

happy to receive specific suggestions for improving phraseology. In most dioceses, they will also find that the diocesan liturgical committee is happy to collate and transmit constructive criticisms.

It is interesting that many who profess to love the Prayer Book just as it is are unwilling to use it as the book is intended to be used. Abp. Cranmer's ideal was that on Sunday morning the general congregation would attend Morning Prayer (thus getting Old Testament, canticles, etc.), the Litany (with comprehensive intercessions for the world), and the Eucharist (including "the sermon," the offering of alms, and other adjuncts). This plan continues to control the arrangement of later editions, including our own 1928 book. Unfortunately, the general usage of Morning Prayer or Eucharist (with occasional use of Litany in Advent or Lent) does not approximate the classical conception of an adequate Christian liturgy for every Lord's Day. The Prayer Book pattern is further disfigured by the widespread transfer of the sermon and the hymns from the Eucharist to Morning Prayer. The only way back seems to be to provide an adequate Ministry of the Word (whether it is called

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Matins, Pro-anaphora, or whatever), followed by comprehensive intercessions, followed by the eucharistic action of offertory, consecration, and communion. This has been the primary concern of the Standing Liturgical Commission during the past decade. It will be noted that other churches, both catholic and protestant, have started from different points of departure, but have tended to revise their liturgies along very similar lines. Whether the adequate and comprehensive liturgy of the future is to be in archaic, modern, or half-way-between English, is a question which the Episcopal Church can decide as it sees fit. Most people in the world do not speak English, and Christians sang *Alleluia* and *Kyrie eleison* long before there was an English language. Perhaps they will be so singing after the English language has been forgotten.

Meanwhile, the wide and favorable reception of *Good News for Modern Man* suggests that direct, simple English, without pompous terms or ponderous phrases, is welcomed by many people. This is especially true in small congregations in less affluent areas. Perhaps it is also true in some of the large metropolitan and suburban parishes.

(The Rev.) H. BOONE PORTER, D.Phil.  
Director of the Roanridge Center  
Kansas City, Mo.

### CPF and Social Security

This morning I received from the Church Pension Fund a pamphlet entitled, "The Way It Works for You." Among the many questions and criticisms I have about the fund and the size and administration of benefits, I will deal with only one. Listed under "Benefits of the Fund" on page 11 (a repeat of the same item in the annual report of 1970), is a section entitled "What Social Security adds."

I maintain (with some anger) that the Church Pension Fund has no relationship at all to Social Security pensions received by priests or their dependents. By law, the priest could elect (beginning in 1955), whether or not he wants Social Security. Those who do so, do it on their own as citizens. Every cent paid in Social Security taxes comes out of the priests' own pockets. The churches and the Church Pension Fund have nothing whatsoever to do with it, the law prohibiting such payments.

Should the priest decide not to enter Social Security, he may invest, if he so desires, in stock or bonds or commercial retirement plans. This is no business of anyone, especially the Church Pension Fund or the church which the priest serves.

I wonder what the reaction would be should the Church Pension Fund say under benefits, "Now with the pension we pay, you will have a good income when you add the income you receive from your stocks or real estate or your grandfather's trust fund." (Please read again the third paragraph on page 12 of the pamphlet.) Neither my personal choice of an outside pension program nor my possible investments is any of their business.

Had the churches or the Church Pension Fund paid any part of my Social Security taxes as business and industry do, then the pension from the fund might be reasonably correlated with Social Security, as is the general practice in the business world.

Furthermore, information on Social Security benefits is more readily obtainable from government sources, and can be secured on the individual's own benefit record.

Any pension paid by the Church Pension Fund should be, and must be, determined *alone* by the priest's work within the church over the years of his ministry, and has no possible relationship with his private investments or his income from any other retirement plan or private income of his own.

(The Rev.) FRANK J. LANDOLT  
Rector of St. Mark's Church  
Mystic, Conn.

### Diaconate in the NT

There is no doubt a ministry of women in the New Testament period. St. Paul, as we know, speaks of deaconesses. What I am upset with is the current denigration of the masculine/feminine principle. Why cannot some women be satisfied to be women and to be referred to in their ministry as deaconesses, instead of insisting upon being deacons—and now priests? A study of the New Testament Greek shows a difference between deacon and deaconess.

We can never have Christian unity until we realize that Christ and his apostles were wiser than we are and that scripture still has something to say to us, even if we insist it is no more than a record, a history of the people of God, the New Israel.

Nearly a year ago I wrote to Pope Paul, suggesting that since there is a drive for a married priesthood, the western church needs to adopt the rule of Eastern Orthodoxy and the Apostle Paul: "Remain in the state you are in when called." I really believe this is the reason why, after the bishops in synod in Rome voted against a married priesthood, Pope Paul then said he would be willing to admit to the priesthood men who are already married.

A study by the WCC has shown that an enforced protestant married ministry is just as troublesome as an enforced R.C. celibacy. Is it possible Pope Paul is more capable of listening to the voice of Christian people than our own church leaders? The hypothesis for Christians is that scripture is our ultimate authority. Unless we can agree on this first principle then there is nothing for us to talk about.

(The Rev.) ROBERT C. KELLEY  
New York City

### St. Basil and Green Book

The other evening I attended the Divine Liturgy in an Orthodox church. The liturgy used was that of St. Basil. It was rich, inspiring, moving, and relevant. Alongside the ancient, our new "Green Book" compares with a fish aquarium beside the mighty ocean.

(The Rev.) PHILIP E. WEEKS  
Rector of Church of the Good Shepherd  
Charleston, W.Va.

### Contempt of Dogma

I should like to call attention to a particularly valuable sentence (on p. 102) in the excellent book by J. S. Whale, *Christian Doctrine: Lectures to Faculty and Students at Cambridge*:

"The church is now paying dearly for its latter-day contempt of dogma."

(The Rev.) RODERIC PIERCE  
Fairport, N.Y.

# The Living Church

Volume 164

Established 1878

Number 8

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

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

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## THE KALENDAR

February

20. Lent I
23. Ember Day Polycarp, B.M.
24. St. Matthias the Apostle
25. Ember Day
26. Ember Day
27. Lent II

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.

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

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

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

# The Living Church

February 20, 1972  
Lent I

For 93 Years,  
Its Worship, Witness, and Welfare

## NEW YORK

### Canterbury Preaches in St. Patrick's

The Archbishop of Canterbury was the preacher for a Sunday afternoon ecumenical service in St. Patrick's Cathedral, New York City, in observance of the Week of Prayer for Christian Unity. It was the first time Dr. Ramsey had preached in a Roman Catholic church in the U.S.

In his sermon he stressed the theme that Christian unity depends upon the renewal of all the churches, rather than uniting the churches as they are at present.

"It was Pope John who did so much to show us all that unity and renewal go together," he said. "The secret of Christians and of churches coming closer to one another is that all should be deepened in Christlike obedience."

A section of the archbishop's sermon was devoted to Roman Catholic-Anglican relations going back to 1966 and his visit with Pope Paul VI, and the progress since then.

Of the recent agreed statement on the Eucharist, Dr. Ramsey said, "This report is not of course a pronouncement by the churches. It carries only the authority of its authors, but it shows remarkably how Roman Catholic and Anglican theologians can find agreement on some of the most important questions. It raises the hope that the next phase of the commission's work [ARC Joint Commission] with the ministry as the theme, will be fruitful also," he said.

The cathedral congregation applauded as the archbishop came up the aisle with Cardinal Cooke of New York and Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America, who also took part in the service.

The long procession included five other Episcopal bishops, three Roman Catholic bishops, and numerous other clergy. The Rt. Rev. J. Stuart Wetmore, Suffragan Bishop of New York led the recitation of the Nicene Creed.

At the conclusion of the service Car-

dinal Cooke, Dr. Ramsey, and Archbishop Iakovos exchanged the kiss of peace and pronounced the final blessing in unison.

Dr. Ramsey began that special Sunday celebrating at a service of Holy Communion held in the Church of the Transfiguration. Still later, he preached at a service in the Cathedral of St. John the Divine where the Rt. Rev. Horace W. B. Donegan, Bishop of New York, was the celebrant.

In the sermon given at the Episcopal cathedral, Dr. Ramsey agreed with Dr. Harvey Cox who said in the mid 1960s that "the real ecumenical crisis today is not between Catholics and Protestants but between traditional and experimental forms of church life." Dr. Ramsey conceded that "old Christian institutions are under the weather."

He said that St. Paul would approve of much in the contemporary Jesus Movement but would go on to remind the church that the Holy Spirit also is at work in less exciting areas: "teaching, caring for people, looking after the organization, and the power to give wise advice."

While in New York City, Dr. Ramsey gave a series of lectures at a conference sponsored by Trinity Institute. He also received a Christian Unity award from the Graymoor Ecumenical Institute.

### FBI Charges Communist Infiltration of Coalition

The People's Coalition for Peace and Justice (PCPJ) for which the controversial "peace rally" was held recently in New York's Cathedral of St. John the Divine [TLC, Jan. 9] has been named by J. Edgar Hoover, Director of the Federal Bureau of Investigation, as one of two ostensibly antiwar groups which have been infiltrated or dominated by the Communist party. The other group named by the FBI chief is the National Peace Action Coalition. Among the member groups of the People's Coalition for Peace and Justice are the Episcopal Peace Fellowship and Clergy and Laity Concerned.

The FBI report declares that the PCPJ, "infiltrated by the Communist party, USA, called for the demonstration in Washington, D.C., in May 1971, which was designed to shut down the U.S. government."

In a letter to the clergy of the Diocese of New York, the Rt. Rev. Paul Moore, Jr., Bishop Coadjutor of New York, charged that THE LIVING CHURCH had

been guilty of "blatant inaccuracies and distortions" in its reporting of the event at the cathedral, but he did not specify what these were. He said that his reason for writing the letter was "because many of you have been receiving questions from your people" about the peace rally.

The event was, he said, "a non-partisan, non-political rally for the cause of peace. . . . Apparently at a television interview several days before the rally, one of the panelists said he hoped it would be a 'dump Nixon' concert. He was not authorized to say this and neither the sponsors of the rally nor myself wished it to be in any way political or partisan."

The benefit show, which was intended to reduce the debt of the PCPJ, actually added about \$9,000 to that debt, according to the calculations of *New York Post* columnist Alfred G. Aronowitz (1/8/72). *Post* reporter Ira Mayer did some checking after the show, and came up with the following data which Aronowitz published in his column:

The money from contributions and advance ticket sales came to about \$7,000. The benefit committee had hoped to sell more tickets at the door but found that they could not charge admission to a church, so they sold tickets in an adjoining building.

The tickets turned out to be useless, however, because most of the people who attended the show did so without tickets. The committee also asked for contributions at intermission, and six collectors went through the crowd. Other volunteer collectors got into the act, using hats, cardboard boxes, tin cans, and their hands. One man said that he had put in \$200 in \$50 bills, but only one of the fifties showed up at the final counting.

Tom Seligson, treasurer of the benefit committee, said that Coalition people figured between \$3,000 and \$6,000 was tossed into the kitty but only \$600 was turned in. The total take was between \$8,000 and \$9,000 but the expenses came to about \$17,000. The deficit represents an addition of some \$9,000 to the PCPJ's debt, bringing it to about \$98,000.

## ECUMENICAL RELATIONS

### Anglicans-Lutherans Probe Issues

Twenty representatives of Anglican and Lutheran churches met in Lantana, Fla., to study problems related to ministry. It was the third meeting in a series

## THINGS TO COME

### March

5-9: The Protestant Health Assembly, with the Assembly of Episcopal Hospitals and Chaplains participating. At the Sheraton-Chicago Hotel. Reservations can be made through the hotel.

sponsored by the Anglican Communion and the Lutheran World Federation. Representatives came from 10 nations.

Ministry, especially the issue of unbroken episcopal succession, is considered a controversial matter between the two communions. A press release said the dialogue indicated ways that differences on ministry might be overcome.

Lutherans present said the "historic episcopate can serve as a sign of unity of the church and can be accepted by Lutherans where it serves in obedience to the Gospel." Lutheran churches have bishops in many countries. A joint statement on ministry is expected at the next meeting in Germany in April.

At the Florida sessions, a joint statement on the church was revised and accepted. In a section on unity, it said that there "can be various stages in the mutual recognition of churches, in the practice of inter-communion, and in the reciprocal acceptance of ministries. The goal should be full 'altar and pulpit fellowship' (full communion), including its acceptance by the individual members of the churches, and structures that will encourage such fellowship and its acceptance."

Lutheran Archbishop-emeritus Gunnar Hultgren of Uppsala, and Bishop Ronald Williams of Leicester are co-chairmen of the dialogue group. Episcopalians who took part in the talks included the Rt. Rev. Richard Emrich, Dr. Reginald Fuller, and Dr. John Rodgers.

#### **MARYLAND**

### **Bp. Leighton Installed**

The installation of the 11th Bishop of Maryland, called "Celebration '72" was carried out with medieval touches — pages, trumpet fanfares, and strolling musicians—as well as 20th-century symbolism.

The Rt. Rev. David K. Leighton, Sr., was enthroned Jan. 22, in a ceremony held in the Interfaith Center of Columbia, Md., attended by 2,500 people.

In his sermon, Bp. Leighton said to the congregation: "This whole day and what we're doing at Columbia speaks to the church in 1972 in the world. Many people might have come to the installation expecting to see people lined up in pews in a Gothic cathedral and a very formal procession. Everything would have been very well contained in such a service, and the bishops would have been separated from the people by the liturgy, the vestments, even by the arrangement of the furniture in the church.

"But that has not been the case," he said. "The bishops have been with the people. And I intend to be with the people, milling around among the crowd, as we have done here today, being vulnerable. That's the kind of ministry I think we need and that's what I intend to do."

Bp. Leighton, who was consecrated in November 1968 as Coadjutor of Maryland, succeeds the Rt. Rev. Harry Lee Doll. Bp. Doll retired at the end of last year.

#### **PENNSYLVANIA**

### **Convicted Murderer Accepted as Postulant**

A man convicted of murdering his wife and sentenced to life imprisonment in 1970 has been accepted as a postulant for holy orders by the Rt. Rev. Robert DeWitt, Bishop of Pennsylvania.

The postulant, Vaughan P. L. Booker, 29, said he is looking forward to a career ministering to prisoners. "Even if I were to go free," he said at a prison news conference, "I couldn't run away from the prison situation now that I know what the problems are."

Bp. DeWitt said during the news conference that Mr. Booker's application was processed with the approval of the diocesan standing committee. The prisoner, a lifelong Episcopalian, became a lay reader last year. He works as a dental technician in the prison.

Mr. Booker was arrested in October 1967, after he telephoned police that he had killed his wife, Annabelle, 26, and had attempted to strangle his 15-month-old son. He had not attempted to harm his three-year-old daughter. At his trial two years ago, he pleaded guilty to a general murder charge and the crime was ruled first-degree murder. He was sentenced to life imprisonment. The case is now being appealed in the Pennsylvania Supreme Court.

Mr. Booker said, "I think I would have eventually decided to become a priest in any case. But becoming a prisoner has probably hastened the process." Part of his future ministry would be helping prisoners make a successful transition from prison life to life in society.

#### **CHURCH OF ENGLAND**

### **Controversy Over Merger Continues**

A pamphlet, "Bear This in Mind," setting out objections of the Church Union to the proposed Anglican-Methodist merger has become the subject of verbal warfare in London.

Written by R. J. Edwards, an executive committee member of the union, the pamphlet says Anglican support for the merger has declined and that the "ill-fated English scheme must die its death."

However, Dr. Rupert Davies, former president of the Methodist Conference, said the publication contained "distortions and distressing inaccuracies unworthy of a church body." Dr. Davies also asked: "Why at this critical stage in the Anglican Church, when a final decision has to be

made May 3, does this document refer only to aspects likely to influence people against the scheme, and in a polemical and disruptive manner misquote statements made at the Methodist Conference?"

But Mr. Edwards says his pamphlet is intended to be an objective assessment. In it he states that whereas about 70% of Anglicans favored the merger plan in 1969, the figure has now dropped to about 66%. Both churches have agreed not to move ahead until 75% agreement has been obtained.

The pamphlet also carries an unfavorable comparison of the Anglican-Methodist plan with the plans under which church unions were effected in Pakistan and North India.

Mr. Edwards is also critical of several features of the merger: acceptance of the existing doctrinal statements of both churches; entrance into full communion with a church in which a layman or a deaconess can celebrate Holy Communion; acceptance of grape juice in place of wine in communion at the Service of Reconciliation; and the ambiguous nature of the ordination or reconciliation procedures in which the two ministries are brought together.

#### **NCC**

### **Leader Protests Government Investigation**

Dr. Edwin Espy, general secretary of the National Council of Churches, has joined with Rabbi Henry Siegman, executive vice-president of the Synagogue Council of America, in making a public statement to the White House. They have asked President Nixon to end a "punitive" government investigation of the Unitarian Universalist Association.

The religious leaders have protested that the U.S. Justice Department's "use of its subpoena powers in a general search of all this church's financial records . . . can only have a chilling effect on the free exercise of religion guaranteed by the Constitution."

FBI agents have been examining the bank records and donor lists of the Boston-based association since last October, when the association's Beacon Press published the Pentagon Papers released to it by Sen. Mike Gravel of Alaska.

The Unitarian Universalist Association has filed suit for an injunction in the Massachusetts Federal District Court to restrain the government from further "intrusion into its internal affairs."

#### **EPISCOPATE**

### **Elections, Yes & No**

The new Southern Diocese of the Church in the Philippines elected the Rt. Rev. Constancio B. Manguramus as

its diocesan on the first ballot. Bp. Man-guramus, one of the two Suffragan Bishops of the Philippines, was consecrated in 1969.

The Diocese of Okinawa failed to elect a successor to the Rt. Rev. Edmund L. Browning.

The Canon Pastor of the Cathedral in Monrovia, Liberia, the Very Rev. Rigal Elisee, was consecrated Bishop of Gambia and Rio Pongas Jan. 23. Observers feel that this enthronement could be a constructive link between the Diocese of Liberia and the Province of West Africa.

## **WCC**

### **RC Membership "More Than Probable"**

Roman Catholic membership in the World Council of Churches is "perhaps more than probable," the Auxiliary Bishop of Westminster said in an interview published in London.

The Most Rev. Basil C. Butler, a former Anglican and a member of the Anglican-R.C. International Commission, said of the entry of his church in the WCC: It would be a "tremendous thing, not only for Roman Catholics but also for the World Council of Churches. It would upset the balance of things in so many ways that a good deal of negotiation will be necessary. . . . It doesn't make sense to have the whole of the non-Roman Catholic Christians on one side and all the Roman Catholics on the other."

The interview, published in *The Church Times*, was arranged by the Rev. Brian Rice, lecturer, social welfare expert and education officer of the United Society for the Propagation of the Gospel.

Fr. Rice asked the bishop if the recent agreement on the doctrine of the Eucharist constitutes a major breakthrough and will lead to Vatican reversal of its previous rejection of the validity of Anglican orders, by the pope being "allowed to change his mind."

Bp. Butler replied: "I don't think the pope's infallibility has been committed to what has been said about Anglican orders, and therefore he is free to change his views if he has good reason. I do regard the eucharistic agreement as a major breakthrough, because it is wonderful that we have produced a statement which satisfies virtually every Anglican and every Roman Catholic.

"Now, should this lead to a fresh look at Anglican orders? Some Roman theologians now assert that, if other churches are true churches, they must have true ministries; and that this could be applied in particular to the Anglican Communion, which is so much closer to us."

Bp. Butler also stated that he thinks the Anglican orders question must be considered on its own merits and, "unfortunately I don't think our Eucharist

# NEWS in BRIEF

■ Of the 1,126,570 members of the Anglican Church of Canada in 1970, 385,130 were "identifiable givers," compared to 399,678 "identifiable givers" of the 1,181,948 members in 1969. Congregations were reduced by 105, and parish incomes rose from \$33,582,696 in 1969, to \$35,002,020 in 1970. Other statistics show that parishes received \$1,400,000 more in donations in 1970 but kept or spent most of it on themselves. Incomes for the 28 dioceses increased by only \$128,00 to a total of \$8,515,485 much of which was retained by the jurisdictions. Diocesan expenditures for 1970 were \$8,140,531. The number of ordained parish clergy remained at 1,653, but priests in specialized ministries rose from 84 in 1969 to 110 in 1970.

■ On Dec. 30, the Rev. Robert L. Michael of Iowa Falls was ordained to

the priesthood by the Rt. Rev. Gordon V. Smith, Bishop of Iowa. This was the bishop's last ordination while he was still diocesan, as his official retirement began Jan. 1.

■ The City of Utica, N.Y., has received a check for \$1,000, "an unrestricted contribution," from Grace Church in recognition of the "many valuable services provided annually by the city" to the parish.

■ On Christian unity, Pope Paul VI said to a crowd in St. Peter's Square: "Perhaps the drive for a superficial, sentimental ecumenism—or rather, an impossible mixture of opposing doctrines . . . which disregard the requirements of true faith and effective communion—has come to a halt, but not that for an ecumenism based on sincere study and on common prayer. . . . This kind of ecumenism is going forward and progressing."

agreement disposes of the problem of validity."

What are the prospects of Rome reversing its rejection of the validity of Anglican orders?

Bp. Butler said. "I don't think it is particularly likely, though we might reach the position where we say that we are not certain that Anglican orders are invalid. I am not very optimistic, though no one is pressing our official line at present."

On the matter of how reunion between the Church of Rome and the Anglican Communion would come about, the bishop said: "Quite frankly, one of my problems is that I do not see who can speak for the Anglican Communion as a whole, to commit it. I don't see who is in a position to make doctrinal decisions for you. I should welcome Anglican guidance."

## **INDIA**

### **CSI and Mar Thoma Near Merger**

Full intercommunion between India's Mar Thoma Syrian Church and the Church of South India has been established, the retiring moderator of the CSI, Bishop B. J. Solomon announced in Madras.

Speaking at a synod of his church, Bp. Solomon said that as the next step, a committee has been authorized to negotiate with the Mar Thoma Church for organic union so that the two churches may be one.

The announcement was made after the synod approved the plan for intercommunion which had been approved earlier by the council of Mar Thoma.

Succeeding Bp. Solomon as moderator

of the CSI will be Bishop I. R. H. Gnanadasan.

A guest speaker at the synod was the Archbishop of York, Dr. Donald Coggan, who warned the delegates that ecumenism should never take precedence over evangelization in the work of the church.

## **IOWA**

### **Parish Fits Services to Needs**

Members of St. Paul's Church in Durant, Ia., have been attending a series of services designed to fit a variety of needs. The first is a need for a variety of worship experiences for a variety of tastes; the second, a need for an alternative to the early Sunday morning services; and the third, a need for a place where new service patterns can be tested without disturbing the relatively stable pattern of Sunday morning services. These new services have been held Sunday evenings in the undercroft of the church or in the church proper.

At one gathering, the congregation was invited to compare notes on the three lessons read by the Rev. Stanley Kemmerer, rector of the parish. At another, the 1970 rites were used, the service itself being a part of the parish's farewell to one of their own who left the next week for military duty.

In observance of Christian Unity, the COCU liturgy was used. Another week, the communion service from the Book of Common Prayer was followed. The 1928 form had not been used in St. Paul's since May of last year.

Other experiments in planning include, choral Evensong, and if the Bishop of Iowa consents, liturgies of other Christian churches.

# SOME THOUGHTS ON GENERAL CONFESSION

“It seems that the church does have a responsibility to convey the truth in depth through the finest, most intelligible and enduring literary channel available to a particular people. I would like to have both good grammar and good taste. The confession of sins, I believe, is pertinent to all of us.”

By KENNETH J. SHARP

**D**EAR friends in Christ: I say “dear friends in Christ” for that is the way the confession begins in the revised office of Morning Prayer; so I figure that is a good way to begin this essay, which is not only about confession but is a kind of personal confession in itself. First, I confess that I am a moderately high theological churchman. Now this means that although I would not sign up for all of the ceremonial excursions that some of my friends regularly embark on, I do believe that God’s Spirit,

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even today, works in his church, and therefore would like to have a high regard for the mind of the church. This regard encompasses not only its theology but its expression of that theology in public worship. I think I can attest to the fact that all of the Washington Cathedral clergy share this regard, and for this reason we have conscientiously gone along with the usage of the various revisions that have been authorized by the church for trial use.

Recently there have been strong indications that Prayer Book revision is everyone’s concern. Non-Episcopalians have been raising mighty questions, albeit largely along literary lines. On a recent Sunday the literary section of *The Washington Post* reviewed *Services for Trial*

*Use*. And James J. Kilpatrick has written in *The Washington Star*: “The Book of Common Prayer is not exclusively the property of Anglicans or of Protestant Christians either. It is part of the common heritage of literate man.” Now Kilpatrick can hardly be accused of having a strong liberal following, but his column entitled, “Revisions by good clerics but bad poets” should win him more than one literate liberal friend.

It seems that the church does have a responsibility to convey the truth in depth through the finest, most intelligible and enduring literary channel available to a particular people. I would like to have both good grammar and good taste. The confession of sins, I believe, is pertinent to all of us, so let’s examine that as literature and theology.

**C**ERTAINLY good clerics with a few exceptions are not famous for being good poets, and the new form of confession which is included in *Services for Trial Use* is hardly destined to change that attitude. One is hard put to say whether it is prose poetry or poetic prose. At any rate, it doesn’t appear to be set forth basically as prose as in the case of the Prayer Book confession. It is in verse form. After reading those lines one can appreciate the classic beauty of Ogden Nash when he wrote, “Parsley is Garsley.” The confession is clearly a case of confused iambics—neither pentameter nor hexameter—more like a befuddled New Year’s Eve foxtrot.

But good clerics with bad poetry can be endured; however, there is a question here about the clerics who are both bad poets and, if not bad theologians, at least very shallow ones. It is almost providential that all of this should now well forth during the Epiphany season. This is the time

## The Confession of Sin

**M**OST merciful God,  
we confess that we have sinned against you  
in thought, word, and deed;  
we have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We pray you of your mercy  
forgive what we have been,  
amend what we are,  
direct what we shall be;  
that we may delight in your will,  
and walk in your ways,  
through Jesus Christ our Lord. Amen.

*Services for Trial Use, 69, 256*



that the church has set aside to show forth the peculiar wonder and riches of God's love in the person of Christ. St. Paul, in portions of the Epistle to the Ephesians appointed for the Feast of the Epiphany, reflects on the whole church's responsibility in this regard: "That I should preach among the Gentiles the unsearchable riches of Christ—that the church might make known to principalities and powers the manifold wisdom of God."

Now at first glance it is true that there does seem to be manifested in the new confession—if not all the riches of Christ, at least the essential qualities of God. He is referred to as merciful, loving, and forgiving. But what vehicle has been offered to the troubled conscience to confess in depth before God?

"We have sinned in thought, word, and deed." Well, who can't really go along with that without really confessing anything at all? It doesn't really prick you all that much, does it? For who has not at sometime or another sinned in thought, word, and deed? We can vaguely reminisce about this without being hard-put to think about a particular instance.

"We have not loved you (God) with our whole heart." Well, what is really so bad about that? After all, only a very few heroic saints have even been reported ever to have accomplished that. So I can safely confess, "I have not loved you with my whole heart."

"We have not loved our neighbors as ourselves." Quite true, but who really is expected to do this anyway for our neighbors are not nearly as close to us as ourselves? Even though we acknowledge breaking the second great commandment, is it not quite easy to confess, generally speaking, that I do not love my neighbor as myself? But to say that he is annoying, that I despise him, that by some cunning device I constantly put my own welfare ahead of his, that would be another matter. But instead of this, before we have time to think too much, we quickly make a nice quarter-turn and say, "Forgive what we have been, amend what we are, direct what we shall be." Then everything is sweetness and light—"That we may delight in your will and walk in your ways." That is pretty thin stuff and hardly destined to prick the conscience of anyone but the most scrupulous.

Now by comparison, the Prayer Book confession begins, "Almighty and most merciful Father." Right off we are brought up to sharp implications. First of all we are addressing not baby Jesus meek and mild, but Almighty God, the God who is more mighty than I can ever hope to be, regardless of how cunning my devices and my desires. God is almighty, but I also know that almighty God is as merciful as a loving father, that in his infinite power and wisdom he still cares for me as a parent.

We then say, "We have erred and strayed from thy ways. . . ." How many

ways have we erred and strayed? Some are enumerated. First, like lost sheep. We all know something about sheep—they are very prone simply to wander away. There is nothing really malicious about them; in fact, they are quite lovable creatures. But the truth of the matter is, they cannot see beyond the next clump of grass. They also blindly follow except when they forget the security of the herd and amble off unthinkingly to greener pastures. Then suddenly I look up and discover that I am lost—and I begin my pitiful bleating, "Oh, won't somebody save me, I meant no harm." That's how many people get lost, acting like sheep rather than responsible human beings stamped with the image of God; and lest you think this is simply an error in judgment, the implication is that this is a sin against the image of God, for God did not create me a sheep; he created me a responsible human being in his image.

Then we confess that we have sinned by wilful action, "We have followed too much the devices and desires of our own hearts." Now here I am no longer a sheep, but I emerge as a person, an individual—cunning, crafty, scheming, plotting, making devices—following the devices of my own heart, disregarding everyone else if need be. Herein enters the element of pride—no one is going to tell me, not even God.

The Prayer Book confession then continues with the comprehensive, "We have left undone those things which we ought to have done and we have done those things which we ought not to have done." And finally, "There is no health in us." I can remember about a decade ago a woman complaining to me about this part of the confession. She said, "I can't really confess that there is no health in me. I am really quite a healthy person, and although I know that I do err and sin from time to time, I think that I am also a spiritually healthy person." Well, I don't really expect anyone to come to me disturbed about the implications of this new form. But this is what the old confession does. It pricks and disturbs us. "There is no health in us." Today we ought to be more willing to put this in our confession, for we know a lot more about the implications of psychosomatic illness, of spiritual sickness related to

mental sickness, as well as our general physical condition. These things are intricately intertwined. If we are not healthy spiritually we are hardly likely to be for very long healthy mentally and even physically. At one time Christ said, "Be not anxious for the morrow . . . but seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." This is the representation of a healthy person. But one unduly anxious about his own being, present and future, his pride, who engages in cunning devices and schemes, is very likely to be on the road to some kind of anxiety complex. So I confess, God, that I am an unhealthy person and I need you to heal me in my entirety.

Finally we cry out, "Spare us . . . restore us . . . that we may hereafter live a Godly, righteous, and sober life." Not simply that we may "delight in your will and walk in your ways"—rather, here is life and death.

THE revised form of confession, I'm afraid, is not an isolated instance of literary and theological folly; it is part of the tenor of our times. Perhaps we want worship to be bland, mild, amusing, delightful, not too upsetting, more fun, less mystery in church. In a wholesome context both are necessary, but we have made too much of eradicating the distinction between the profane and the sacred. Why should we wonder when beer cans, verbal profanity, pot, almost every degradation imaginable takes place in a house dedicated to the worship of God; for there is no distinction between the sacred and the profane. God will bless everything. And yet this is really quite contrary to the basic nature of man; it is contrary to the reality of objective evil. God created us finite mortal beings; through outward and visible signs God conveys his spiritual grace to material man. When those signs are distorted and profaned, how can they be channels of grace?

The great Epiphany of which St. Paul was speaking is the continuing responsibility of the church—not simply the showing forth of baby Jesus meek and mild, visited by stars and kings and delightful things. The Epiphany of Christ is that God is almighty, that God in his great and infinite wisdom and power, is mighty enough to forgive us even when we stray like lost sheep, when we follow the devices of our own hearts, even exclude God himself. This is how powerful God is. It is also how loving he is. This is what gives us not simply delight, but holy joy, for I which have been dead can be alive again.



# Some Thoughts On Ash Wednesday

By DONALD H. HUNGERFORD

**A**SH WEDNESDAY is supposed to be a day of public humiliation and confession of sin. We Christians are a people highly aware that our Lord specifically instructed us not to parade our piety before man. He gave us the view that our personal relationship with God, be it exemplary or be it a failure, is to be our secret conversation with him. The God who hears in secret will reward us.

But this one day of the year, as an act of radical obedience, we are not ashamed to confess before men that we have fallen short. We do this as a way of saying we know that the world tends to think of church people as self-righteous. But this day we say it is not so, we are not as smug as we seem to be. We've heard the caution of St. Paul not to think more highly of ourselves than we ought to think.

We are nourished in the belief that if we confess our sins, God will forgive us of our sins. If our heart condemn us, God is greater than our hearts to forgive us. Without his understanding and forgiveness, without our certain knowledge of his love and faithfulness to us, the enormity of our thoughts and deeds, our blind and callous omissions and negligences, would make life intolerable.

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The Lord to whom we turn said: "All that the Father giveth to me shall come to me, and him that cometh to me, I shall in no wise cast out." As weak and mortal men, we know that we have no power of ourselves to help ourselves. We are, as it were, tied and bound by the chain of our sins. If we are to be saved and helped, it must be a Power greater than ourselves. When in Lent, we set about to contemplate the central and saving acts of our faith whereby we believe that we are united again at last to God our Father and Creator, we are faced with the seriousness of our sins. Serious enough that God spared not his own Son, but delivered him freely for us all. As the Prophet Isaiah wrote: "The Lord has laid on him the iniquity of us all."

Human privation, suffering, social injustice, racism, violence are all part of the litany of ills in our world. We participate in the life of the world which appears less than eager for a cure. Peace we affirm, but the proposals bid negatively for a cessation of hostilities rather than constructively building new accords of dignity and unity among men. As long as the church fails to persuade and show the world how to amend its life, we share the world's sin. As long as degrading and oppressive circumstances evidence the sinful character of life in the world, we share in the offense to God and man. The

church as a whole must repent; individual Christians must repent. We are participants in human society as well as divine society. We live in relationship to all men and to God. We need to widen our realization of involved responsibility for the sins of the whole world for which Christ died. Our repentance therefore should be profoundly public as well as private and personal. We need to consider the idea that a corporate witness of a whole body of the people of God in open admission of fallible and erring ways could speak more genuinely to the world than individual flights of righteousness. Perhaps in this context we perceive more fully the scriptural conclusion that "all have sinned and fallen short of the glory of God." As patterns of sin appear to bind all mankind together, so outward expressions of humiliation might draw attention of more men to the greater pattern for hope Christ offers.

In order that we might grasp the grace and reconciliation made available to us through the passion, humiliation, death, and resurrection of Christ, we use this day of public admission of sin to inaugurate a season of penitence and examination, and consideration of the complex ramifications of our sins. We accompany this season with acts of self-denial. Such acts are solely acts of radical obedience and loving response to what the liturgy calls "the great benefits Christ has procured for us." In no way do we imagine that they expiate our sins or buy forgiveness or persuade God that we are not so bad. They are but the simple testimony of love and gratitude. In themselves, the lenten disciplines do not make us, or our world, good or better. Never are they evidence of some residual power for good within us which is our own. They are but homemade, crudely drawn intimations of our love for Christ. Perhaps the most meaningful acts of self-denial would then be those which result in imaginative actions of compassion toward lonely or hurting persons around us.

So Ash Wednesday becomes a day intensely public and intensely private. All who see the ashen traces on our brow somehow know that our confidence in Christ's reconciling acts enables us to pull down the masks of righteousness, admitting before God and man our failure. This act on Ash Wednesday is also a starter for the private journey through acts of love and says to our God, however ineptly, this is our thanks that you have saved and redeemed us. This is the token of our desire to enter into those things which surpass man's understanding. This is our way of seeking union with you, and through you with our fellow man. This self-imposed discipline of love brings us before the profound realization that before God persons are to be valued more than things. Spirit has more to do with our wellbeing than material circumstances.

## An Evening Symphony

**D**EAR LORD, as I place the cups, saucers, and plates on the shelves in families—

I am thankful that my family again is safely home.

From the quietness of the day I now listen—

To the high, flute-like laughter—

The mumbling masculine undertones of the brass—

The harmony of the strings in the timbre of children's voices—

The crash of the cymbals as a door is slammed—

The beat of the drums on the stair steps—

O Lord, I am grateful as I listen to the evening symphony of my family.

Helen Redett Harrison

# EDITORIALS

## Sayings of Mao And of Jesus

DICK HILLIS is an American by birth who married and raised a family in China. He has produced an interesting and useful booklet called *Sayings of Mao and of Jesus* (Regal Books, Gospel Light Publications, Glendale, Ca.; paperback \$1.25). It presents items from Mao's thoughts with sayings of Jesus in parallel columns. In his preface Mr. Hillis remarks: "Mao's sayings may sound like Marxist-Leninist abstractions, but they are intended to create dedicated revolutionaries. Jesus's statements may sound like the simplistic directives of an enlightened rabbi, but their credence (*sic*) lies squarely on his claim to deity. Both Mao and Jesus knew the discipline of toil. Both appeal to the common man."

This is an interesting statement in itself and we could spend some time dissecting it. What is said about Mao seems accurate and obvious enough. What is said about Jesus is less so. Somehow we have difficulty seeing any of the sayings of Jesus as "simplistic directives" of an enlightened rabbi or a deity or anybody else. That which is simplistic is, presumably, too simple to cope with the complexity of reality; but almost any saying of Jesus proves too complex for our simple-mindedness, and so we have trouble understanding this allusion to his simplistic directives. We are not even sure that Jesus appeals to the common man; who is the common man, anyway? Has Grade-A Christianity ever been a popular mass movement, as it would be if Christ's appeal to the common (average?) man is what Mr. Hillis says that it is?

But the meat of this book is in the book itself, and we would suggest that some people who dream of a *rapprochement* or even *détente* between Christianity and Maoist Communism would do well to ponder these words of the Chairman and the Saviour in their topical juxtaposition. The following are a few, for starters, and we shall simply set them down and say nae mair of our ain.

1. MAO: "War is the highest form of struggle for resolving contradictions, when they have developed to a certain stage, between classes, nations, states, or political groups, and it has existed ever since the emergence of private property and of classes."

JESUS: "Blessed are the peacemakers, for they shall be called sons of God."

2. MAO: "Every Communist must grasp the truth, 'Political power grows out of the barrel of a gun.'"

JESUS: "All authority has been given to me in heaven and on earth."

3. MAO: "The ultimate aim for which all Communists strive is to bring about a socialist and communist society."

JESUS: "What does it profit a man to gain the whole world, and forfeit his soul?"

4. MAO: "Only with guns can the whole world be transformed."

JESUS: "I have overcome the world."

5. MAO: "Only by destroying the enemy in large numbers can one effectively preserve oneself."

JESUS: "Whoever wishes to save his life shall lose it, but whoever loses his life for my sake, he is the one who will save it."

6. MAO: "First, we must be ruthless to our enemies, we must overpower and annihilate them. Second, we must be kind to our own, to the people, to our comrades and to our superiors and subordinates, and unite with them."

JESUS: "You have heard that it was said, You shall love your neighbor and hate your enemy. But I say to you, love your enemies, and pray for those who persecute you."

## Church Money & War Industries

SHOULD it bother us that the Episcopal Church, along with some others, has investments in firms which produce military goods? Perhaps our conscience needs honing; there are those who are sure that it does. But, for the record, and on the principle that open confession is our meet, right, and bounden duty, we will say that we do not share the shame of the National Council of Churches' Corporate Information Center in the fact which it recently reported [TLC, Jan. 30]. That fact is that ten U.S. churches, and the NCC itself, together have nearly \$203 million invested in companies such as Lockheed, General Electric, General Motors, and Standard Oil (N.J.) which produce various kinds of war *matériel* under contracts with the U.S. Department of Defense. The report accuses the investing bodies of being guilty of complicity in the "irresponsible, immoral, and socially injurious acts" of these 29 corporations.

The specific purpose of all investments is to produce a maximum of dividends at a minimum of risk. For a church to place money that has been given to it in any investments which are *not* the safest and most productive available is a breach of trust with the donors, and a disservice to God, for whose service the money was given.

It is equally obvious, however, that the church should not invest money in enterprises which it considers morally wrong, and this is what the present issue is all about. The authors of the report believe that any firm that manufactures military goods should be blacklisted on the principle that such production is immoral in itself. Their premise is that of absolute pacifism which condemns the very concept of a national defense system based on military strength. If their premise is correct, their conclusion about the church investments in these firms is irresistible.

Our difficulty is with the premise. Neither as Americans nor as Christians do we consider the nation's "military-industrial complex" inherently sinful. We speak for most Episcopalians, we are certain, when we assure our church leaders that if they follow the best investment counsel they can get we will support them wholeheartedly; and if this counsel leads them to invest in firms whose worst offense is manufacturing goods for the defense of this nation we will not read them out of meeting. We, too, live in a sinful world.

# Book Reviews

**THE RETURNS OF LOVE: A Contemporary Christian View of Homosexuality.** By Alex Davidson. Inter-Varsity Press. Pp. 93. \$1.50 paper.

Many Christians have written on this subject in recent years pleading for, and trying to present, a Christian view of homosexuality. But most of them, such as Dr. Norman Pittenger to name an eminent example, come up with a view which does not square with what is taught about homosexual behavior in holy scripture. Such a view cannot be Christian in its content, however charitable its motivation.

Alex Davidson's *The Returns of Love* is an exception. The author (I don't know whether he is using a pen name) is an Englishman, a Christian, and a homosexual. He is evidently a highly literate Evangelical who takes the Bible seriously as the source of the word of God to man on any matter of faith and morals. The other day an angry homosexual wrote me to denounce all who condemn homosexual activity, and he thanked God for the growing "psychological climate of our society" and within the church, which accepts homosexual activity as fine for those who are so inclined. I had to remind him that in the Third Reich there was

a psychological climate of acceptance of the "ultimate solution" for Jews. Christians living in that climate were obligated to look elsewhere for disclosures of God's will for them.

Mr. Davidson's chapters are letters to a homosexual friend, in which he talks out his problem. The thinking is sound and Christian throughout. It is recognized that the homosexual condition is one thing, overt homosexual activity quite another thing. The condition, in Mr. Davidson's eyes, is a sickness and an evil but not a sin. The overt activity is condemned as sinful in the Bible. If holy scripture is to be believed, sexual intercourse between man and wife is right, and sexual intercourse, whether hetero- or homo-, between any two people outside wedlock is wrong because God teaches us that it is wrong. God in his love forbids it because it destroys people.

How, then, does one deal with his sexual impulses toward somebody other than his wedded spouse? He deals with them soundly only if to begin with he thinks about them soundly. He thinks about them soundly only as he thinks about them prayerfully and with reference to God's will and purpose as the sole criterion of conduct. I'm not going to

try to paraphrase Mr. Davidson's position because this would do it less than justice. His book must be read to be appreciated. I would urge not only Christian homosexuals to read it, but all who have the problem of the homosexual on their minds and hearts; and shouldn't this be every caring Christian?

C. E. S.

**SUSPECT TENDERNESS: The Ethics of the Berrigan Witness.** By William Stringfellow and Anthony Towne. Holt, Rinehart, & Winston. Pp. 177. \$5.95.

The phrase, "Suspect Tenderness," is taken from a poem by Daniel Berrigan entitled, "Man is More." In this poem Fr. Berrigan tells us: "I am wronged but not silenced: I pour my light, my coals upon just and guilty. Bear it who can."

The Berrigan witness is a powerful one which demands theological reflection on both its ethical and political implications. Unfortunately *Suspect Tenderness* does not do this, its subtitle notwithstanding. Instead, William Stringfellow and Anthony Towne present a breezy account of the last days of Fr. Berrigan spent in their home on Block Island, R.I., prior to his apprehension by the FBI. This is followed by a collection of sermons of rather uneven theology, delivered by Dr. Stringfellow before and after the arrest. (Finitude and sin are confused.) They conclude with the documents pertaining to their own indictment by the government for harboring a fugitive, and its subsequent dismissal by the court. What comes across is the ethics of the Stringfellow and Towne witness rather than a study of the words and acts of the Berrigan brothers, which the reader has been led to expect.

A strongly theological book needs to be written on the Berrigan witness. What, for instance, is the basis for Fr. Berrigan's decision to become a fugitive rather than to accept the legal consequence of his Catonsville conviction? How does this all fit in with post-Vatican II thinking on the freedom of the individual conscience? What is the legitimate role of the state from a biblical point of view?

The Berrigan affair is of great importance and raises some profound questions. It warrants deeper treatment than the authors bring to it. Truly, the "Man is More."

(The Rev.) JEROME F. POLITZER  
St. John's Chapel, Del Monte, Calif.

**THE STING OF DEATH.** By James R. Adams. Seabury Press, Leader's Edition: \$2.75; Student's Edition: \$2.

"I believe in . . . the Communion of Saints . . . the resurrection of the Body; and the Life everlasting" (Apostle's Creed). "And I look for the Resurrection of the dead; and the Life of the world to come" (Nicene Creed).

*The Sting of Death* was prepared by the Executive Council of the Episcopal

The Living Church



Church. In this book, authored by James R. Adams, it is written: "... When Jesus talks about 'eternal life' and the 'kingdom of heaven,' people often suppose that he is speaking of a place you go when you die. It bothers such people not a bit that they may have grossly distorted the teachings of Jesus because their primary interest is in hiding the reality of death. What Jesus actually taught was that the kingdom of heaven is at hand, that the power and judgment of God are present here and now. Having eternal life is discovering you have a place in the structure of the universe which God has given you; having eternal life is knowing that your existence is based on a foundation which you did not construct, but which God has given. God may also give you a new life after this one is over, but neither Jesus nor his disciples suggested that such a life was assured because of an indistinguishable soul in each human being. People who want to believe that death is not really death, however, will speculate either on the evidence of ghosts or on scattered statements in the Bible to convince themselves that everyone is guaranteed a life beyond the grave. People who resort to fantasies about a future life participate in one or two kinds of death to themselves. . . . Remember the Germans who convinced themselves that Hitler was super-human, an infallible leader who would make everything better for his people? When their bubble was burst by historic events, they collapsed in despair, for without their fantasy they were nothing. The fantasies about life after death are equally fragile and can be punctured by one moment of clear and rational thought."

The several assets of this book, including clarity and brevity, are completely obliterated for this reviewer, by the bewildering theology exemplified in the above quotation. That the Executive Council of the Episcopal Church should claim sponsorship is shocking, even a bit frightening. Apparently, the Episcopal Church has more than a restyling of its Prayer Book in the offing! As for me, may it please God to say one day, "Today, thou shalt be with me in Paradise."

ALICE SLATER

*St. Michael's, Lincoln Park, Mich.*

**BASIC QUESTIONS IN THEOLOGY. Vol. II.** By **Wolfhart Pannenberg.** Trans. by **George H. Kehm.** Fortress Press. Pp. 249. \$9.75.

This volume of *Basic Questions in Theology* is the second part of a collection of essays on themes preliminary to a systematic theology (the first part was reviewed in TLC, May 30, 1971). The eight articles, written from 1959 through 1965, deal with such matters as the nature of truth, the relation of faith to insight and reason, a theology of the history of religions, modern atheism, and the problem

of speaking about God in the contemporary world. All heady stuff, to be sure!

Wolfhart Pannenberg appeals to theology to get out of the ghetto (into which he thinks such people as Barth led it) and into the arena where it can grapple with contemporary philosophical stances and presuppositions. He would turn theology away from the impasse created by the criticism of traditional theism through what he considers a sounder biblical understanding of God, not in static categories, but in his historicity and as the power of the future.

I found the essays on the question of God very instructive in the way they provide background information for the contemporary situation. We can see that Pannenberg's own position is grounded in a detailed knowledge of the history of theology and philosophy—woefully lacking in many "new theologians," especially the "best-sellers." Some essays deal with the immediate background, the last few centuries. One goes back to the beginning, entitled: "The Appropriation of the Philosophical Concept of God as a Dogmatic Problem of Early Christian Theology." It is a masterpiece—and at 65 pages, the longest in the book. It illuminates the complexity of the interplay of Hebraic with Greek modes of thought and provides the needed antidote to the notion popularized by such men as James Pike that the Christians sold out to the Greeks and bastardized the Gospel. It also makes plain the caricature of Christian theism perpetrated on an unsuspecting public by J. A. T. Robinson and others, with their white-bearded gentleman up in the sky. This enormously suggestive essay makes explicit the relevance of what happened then to what is happening now. It should be on everybody's list of required reading (though you may want to borrow the book rather than buy it!).

(The Rev.) A. A. LAVALLEE, Ph.D.  
*St. Mark's, Riverside, R.I.*

### Booknotes

By **Karl G. Layer**

**DESPAIR: A Moment or a Way of Life?** By **C. Stephen Evans.** Inter-Varsity Press. Pp. 135. \$1.50 paper. If one reads much contemporary literature and takes seriously its analysis of man, he may well be led to despair. Nietzsche, Dostoevsky, Sartre, Camus, Heller, and others make plain that modern man lives in the face of a void. Without God man loses contact with all that is valuable in human life—love, honor, justice, peace, dignity—this book maintains. In light of the fact that despair has become for many an honest way of life, and for others an escape into drugs or mysticism has been the answer, Evans suggests that perhaps despair may be a moment of self-realization beyond which lies a hope founded not on escape but on a firm reality. He traces the quest for this type of hope.

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# PEOPLE and places

## Parochial Appointments

The Rev. **Richard B. Adams**, former rector of Grace Church, Bath, Me., is rector of St. Margaret's, 6 Church St., Belfast, Me. 04915.

The Rev. **Robert Bizzaro**, former rector of Trinity, Cranford, N.J., is rector of Gethsemane, Marion, Ind.

The Rev. **F. P. Boswell**, former curate, Christ Church, Little Rock, Ark., is vicar of Calvary, Osceola, Ark.

The Rev. **Paul A. Camm**, former curate, St. Mark's, Evanston, Ill., is rector of Trinity, Aurora, Ill.

The Rev. **Allan Cline**, deacon, is an assistant in the vicariate of the Big Sandy and in charge of services at St. James', Prestonburg, Ky.

The Rev. **George P. Dickey, Jr.**, former rector of St. Barnabas', Glenwood Springs, Colo., is rector of St. James', Wheat Ridge, Colo. Address: 8235 W. 44th Ave. (80033).

The Rev. **Marshall J. Ellis** is vicar of St. Catherine's, Enumclaw, Wash., and part-time member of the Auburn School District library staff. Address: Box 66, Enumclaw (98022).

The Rev. **J. Gary Gloster**, former associate rector of Redeemer, Cincinnati, Ohio, is rector of Christ Church, Pulaski, Va.

The Rev. **David W. C. Graham**, former vicar of St. Patrick's, Incline Village, and St. John's, Glenbrook, Nev., is rector of Good Shepherd, Cave Creek-Carefree, Ariz.

The Rev. **Petigrew V. Hamilton**, former vicar of St. Matthew's, Fort Motte, S.C., is assistant, St. Michael and All Angels, Columbia, S.C. Address: 6408 Bridgewood Rd. (29206).

The Rev. **Howard M. Hickey**, former rector of Holy Trinity, Greensboro, N.C., is rector of St. Thaddeus, Aiken, S.C. Address: 107 Pendleton St.

The Rev. **Tom Honderich**, former assistant, Trinity, Indianapolis, Ind., is assistant, Good Samaritan, 2165 Coachman Rd., Clearwater, Fla. 33515.

The Rev. **David Johnson**, former chaplain, University of Arkansas, Fayetteville, is rector of Calvary, Columbia, Mo.

The Rev. **Gary Leeson**, former curate, Trinity, Janesville, Wis., is in charge of St. James', West Bend, and St. Aidan's, Hartford, Wis.

The Rev. **Xavier Mauffrey**, deacon, is in charge of Christ Church, Harlan, Ky.

The Rev. **William F. Maxwell**, former dean of St. James' Cathedral, Chicago, Ill., is rector of St. John's, Tulsa, Okla.

The Rev. **Malcolm McClenaghan**, former rector of St. Paul's, Modesto, Calif., is rector of St. Matthew's, Kenosha, Wis.

The Rev. **C. Andrew Mepham**, former associate rector of the English-speaking congregation of St. Andrew's, Mexico City, Mexico, is rector of St. Andrew's, Wharton, Texas. He also spent three years as a missionary at St. Andrew's Seminary, Mexico City.

The Rev. **David M. Moss III** is curate, St. Chrysostom's, Chicago, Ill., and a graduate student at Northwestern University.

The Rev. **Thomas A. Roberts**, former rector of St. George's, Nashville, Tenn., is rector of St. John the Divine, Houston, Texas.

The Rev. **William K. Schneidau, Jr.**, former vicar of Holy Apostles', Wauconda, Ill., is rector of St. Mary Magdalene, Villa Park, Ill.

The Rev. **Henry A. Stines**, former rector of All Saints', Berkeley, Calif., is rector of Trinity, Chicago, Ill.

The Rev. **Ronald Resley**, former rector of St. Andrew's, Wharton, Texas, is associate rector of St. Aidan's, Boulder, Colo.

The Rev. **George Welsh**, former rector of Holy Trinity, Dickinson, Texas, is rector of Christ Church, Eagle Lake, Texas.

The Rev. **Jack Wolters**, former rector of St. Alban's, Davenport, Ia., is rector of St. Anne's, De Pere, Wis.

## Non-Parochial Appointments

The Rev. **Philip Allen**, former vicar of St. Paul's Indian Mission, Sioux City, Ia. (Diocese of Nebraska), is on the faculty of St. Olaf College, Northfield, Minn., teaching courses in Indian studies.

The Rev. **Milton Gay**, former vicar of St. Monica's Chapel, Washington, D.C., is executive director of the District of Columbia Mental Health Association.

The Rev. **W. Robert Insko**, rector of Ascension, Frankfort, Ky., will leave that post Mar. 1. He is now a full-time faculty member of the University of Kentucky and also continues his teaching at the Episcopal Theological Seminary in Kentucky on a non-stipendiary basis.

The Rev. **James E. Scott**, former rector of St. Peter's, Brenham, Texas, is a chaplain in the Seamen's Ministry of the ship channel area of Houston, Texas.

The Rev. **Walter W. Witte, Jr.**, former canon of Trinity Cathedral, Newark, N.J., is director of Chouteau-Russell Gateway Center of St. Louis, a station of the St. Louis Human Development Corp. Address: 1128 Rutger St. (63104).

## Deposition

On December 22, the Bishop of Western Michigan, acting in accordance with the requirements of Title IV, Canon 12, Section 4 (d) and with the advice and consent of the clerical members of the Standing Committee, accepted the renunciation from the ministry made in writing and passed the sentence of deposition on **Harry Stewart Spencer Ross**.

## Laity

**Dr. Edward G. High**, senior warden of Holy Trinity, Nashville, Tenn., and chairman of Meharry Medical College's biochemistry department, is to be included in the 1971 volume of Outstanding Educators of America.

**Dr. Montague M. Oliver**, senior warden of St. Augustine's, Gary, Ind., and chairman of the division of natural sciences, St. Joseph's College, Calumet campus, will be listed in the 1971 volume, Outstanding Educators in America.

**Miss An Veng Loh**, lay vicar of St. Francis', Lovelock, Nev., since 1967, is now Christian education consultant for the Diocese of San Joaquin.

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## Ordinations

### Priests

Arizona for Idaho—The Rev. Laddie Raymond Tlucek, assistant, St. Stephen's, Phoenix.

Arizona—The Rev. Dr. Roy G. Wiggans.

Colorado—The Rev. Messrs. James Edward Bauer, curate, St. Thomas', 2201 Dexter St., Denver (80207); Delbert A. Andrews, vicar of Resurrection, Limon, and St. Paul's, Byers, address, 2971 S. Utica, Denver (80236); and Dallas D. Mustoe, vicar of St. Elizabeth's, Brighton, and St. Andrew's, Lupton, address, 2309 S. Clayton St., Denver (80210).

Hawaii—The Rev. Richard Edward Winkler, Jr., assistant, St. Clement's, Honolulu.

Iowa—The Rev. Robert L. Wichael, in charge of St. Matthew's, Iowa Falls, and Good Shepherd, Webster City.

Louisiana—The Rev. Joe Morris Doss, curate, Good Shepherd, Lake Charles; and the Rev. Douglas John Senette, Jr., curate, Holy Comforter, New Orleans.

Southern Ohio—The Rev. James E. Baltzell III.

Southwest Florida—The Rev. Alexander Maury Greene, assistant, St. Mary's, Tampa, Fla.

Texas—The Rev. Carroll McPherson, vicar of St. James', Beaumont, and All Saints', Bridge City, Texas.

West Texas—The Rev. Edwin A. Thayer, in charge of Grace, Llano, Texas, address, Star Rt. #3, Box 219, Marble Falls, Texas 78654.

Western New York—The Rev. William Clark Tapley.

Western New York for New York—The Rev. Edmund Geiger Shower, Jr., assistant, All Saints', Williamsville, N.Y., address, 818 Highland Ave. (14223).

Lexington—The Rev. Messrs. Elliott Wallace Marshall III, vicar of Advent, Cynthiana, Ky.; and Guy Williams, vicar of St. Philip's, Harrodsburg, Ky.

Newark—The Rev. Messrs. Kenneth J. Dorsch, assistant and director of music, St. Paul's on the Green, Norwalk, Conn.; James Von Dreele, assistant, Trinity Cathedral, Newark; and James Gordon Pandorf, vicar of St. Gregory's, Parsippany, N.J.

### Deacons

Colorado—Harold David Wilson, senior, Nashotah House, Nashotah, Wis.

Hawaii—William Andrew Collins, Jr., non-stipendiary deacon, St. Andrew's Cathedral, Honolulu, and in charge of Grace, Hoolehua, Molokai, Hawaii.

Montana—Herbert Wilkinson Buckley, non-stipendiary assistant, St. Peter's Cathedral, Helena.

Southwest Florida—Harold M. Reece, in charge of St. Barnabas', Immokalee, Fla. He has been a captain in Church Army for a number of years.

Texas—Grant Holland.

Lexington—Jacoba Hurst, senior at Episcopal Theological Seminary in Kentucky.

Springfield—All are in secular work: Prof. Arlen L. Fowler, Charleston, Ill.; Edward D. Grimes, Christ Church, Springfield, Ill.; Col. Aubrey D. Reid, Belleville, Ill.; and Neilson Rudd, Mount Vernon, Ill.

### Deaths

The Rev. William Edward Dowty, retired priest of the Diocese of Texas, died in November. His home was in St. James House, Baytown, Texas.

The Rev. George D. Wilcox, retired priest of the Diocese of Connecticut, died Sept. 1. He is survived by his widow, Maybelle. Their home is in Providence, R.I.

Clarence Cook Little, Ph.D., 83, former warden of St. Saviour's Church, Bar Harbor, Me., scientist, scholar, and active churchman, died Dec. 22. He is survived by his widow, several children, and grandchildren. He was the founder of Jackson Laboratory and was also instrumental in developing the

unique strains of Jax Mice used in research programs such as organ transplants.

Christopher Hunt Comer, Jr., 7, son of the Rev. and Mrs. H. Hunt Comer, St. Paul's Church, Columbus, Miss., died Nov. 6, in Jackson, of complications following open heart surgery Nov. 1. He is also survived by two sisters and one grandmother. Services were held in St. Paul's and burial was in a local cemetery.

The Rev. George Philip Jung, DCL, 81, retired priest of the Diocese of Eau Claire and US Army chaplain, died Dec. 7, in Westminster, Md. Survivors include his widow, Anna, one son, two grandchildren, and great-grandchildren. Services were held in Ascension Church, Westminster, and burial was in St. Thomas' Churchyard, Garrison Forest, Md. A Requiem was also held in Christ Church Cathedral, Eau Claire.

The Rev. Richard Rupert Price, 81, retired priest of the Diocese of Montana, died Jan. 20, in Falls Church, Va. He spent his entire ministry in Montana serving in numerous missions and was treasurer of the diocese at one time.

### Retirement

The Rev. Frederick W. Kates, assistant, St. Peter's, Mountain Lakes, N.J., retired Nov. 30. Address: 6 Hanover Rd. Mountain Lakes (07046).

The Rev. Leon C. King, rector of St. Michael and All Angels, Denver, Colo., retired Nov. 30. Address: 1130 E. Yale Ave., Englewood, Colo. 80110.

The Rev. Irvin Kracke, rector of Christ Church, Eagle Lake, Texas, has retired. Address: 766 Main St., Sealy, Texas 77474.

The Rev. J. Scott Wilson, vicar of Resurrection, Limon, and St. Paul's, Byers, Colo., has retired. Address: Walsh Manor Annex, 1775 W. Mosier Place, Denver, Colo.

The Rev. Edward J. Bubb, who retired in 1970, is religion writer for *The Hollywood Sun Tatler*. Address: 5613 N.W. 50 Ave., Ft. Lauderdale, Fla. 33313.

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### SAN DIEGO, CALIF.

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5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

(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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

# LENT CHURCH SERVICES

(Continued from previous page)

## FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
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**ST. GEORGE'S**, 2900 Dundalk Ave., Baltimore Co.  
Dr. Nelson Rightmyer, r  
Sun 7:30, 9:30, 11; HD 10

## ROCKVILLE, MD.

**CHRIST CHURCH PRINCE GEORGES PARISH**  
The Rev. Elwyn D. Brown, r  
Sun 8, 9:15, 11, Ch S 9:15, 11

## BOSTON, MASS.

**ALL SAINTS'** At Ashmont Station, Dorchester  
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**CHRIST CHURCH** 193 Salem St.  
The Old North Church of Paul Revere fame  
The Rev. Robert W. Gollledge, v  
Sun HC or MP 11; noonday intercessions weekdays 12:10; Visitors welcome daily 10 to 4

## SPRINGFIELD, MASS.

**ST. PETER'S** 45 Buckingham St.  
Sun 7:30, 9:30 (Sung); Mon, Tues, Thurs 6:15; Wed & Fri 12 noon; Sat 9; C Sat 4:30

## 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

## KANSAS CITY, MO.

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

## LAS VEGAS, NEV.

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

## BRADLEY BEACH, N.J.

**ST. JAMES'** 4th & Hammond  
The Rev. D. Stewart Alexy, r  
Sun 8, 10 Eu & Ser; Wed 6 Eu & Family Program; Fri 10 Eu and Healing; HD 6

## NEWARK, N.J.

**GRACE** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Alan B. Crawford, ass't  
Sun Masses 7:30, 9:30, 10: Daily ex Sat 12:10; Sat 9, C 4:30; Tues in Lent Sta & B 7:30

## BROOKLYN, N.Y.

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

## HIGHLAND FALLS, N.Y.

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

## LEVITTOWN, N.Y.

**ST. FRANCIS OF ASSISI** Swan & Water Lanes  
The Rev. Robert H. Walters, v  
Sun H Eu 8, 10, 12; Sat EP 5:30; Sat H Eu 6:15

The Living Church

## 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 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 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.

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

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c  
Sun HC 8. Cho Eu 11

**ST. MARY THE VIRGIN**  
46th St. between 6th and 7th Avenues  
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer  
Sun Masses 7:30, 9 (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

**THE PROTESTANT CHAPEL** Kennedy Airport  
The Rev. Marlin L. Bowman, chaplain  
Serving Protestant, Anglican, and Orthodox  
Sun 12:15 noon, H Eu

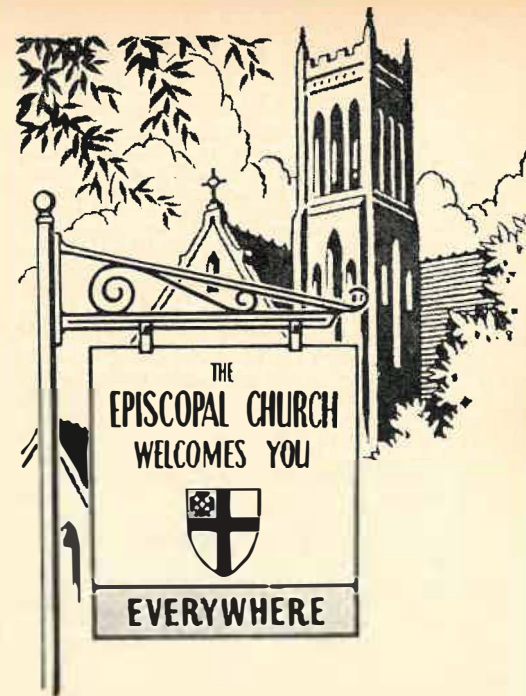
**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

**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

**TRANSFIGURATION** East 29th St.  
"Little Church Around the Corner"  
The Rev. Norman J. Catir, Jr., r  
Sun MP 7:40, HC 8, 9, 11; Wkdys MP 7:40, HC 8, 12:10, EP 5:20



ST. GEORGE'S CHURCH  
BALTIMORE, MD.



## PHILADELPHIA, PA.

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

## 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

## ARLINGTON, TEXAS

**ST. MARK'S** 2024 S. Collins  
The Very Rev. Bill Kennedy, r  
Sun 8 HC, 10 HC (1S & 3S), MP (2S & 4S)

## FORT WORTH, TEX.

**ST. LUKE'S-IN-THE-MEADOW** 4308 Lambeth Lane  
The Rev. Raymond E. Abbitt, S.T.D., r; the Rev. John Buchanan, ass't  
Sun 7:30, 9:30, 5; Mon 7; Tues & Fri 6:30; Wed 9:30; Thurs 6; C Sat 5-6

## ODESSA, TEXAS

**ST. JOHN'S** 4th & W. County  
The Rev. D. N. Hungerford, the Rev. J. P. Haney, the Rev. C. E. McIntyre  
Sun 7:30, 9:15 & 11, Ev 7

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

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

## STAUNTON, VA.

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

## MILWAUKEE, WIS.

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

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.