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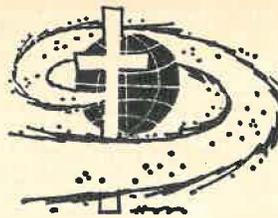
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# Around



# & About

— With the Editor —

NOTE to L. D.: No, I haven't seen *Godspell* and I won't promise to see it if it comes my way. I feel no obligation to see or read anything simply because everybody's talking about it, much less because somebody says it would be good for my soul. I am put off by one thing in it that you and many others praise: the presentation of Christ as a clown-figure. This cuteness nauseates me quite. I find it phoney, mendacious, and blasphemous. I wish you would undertake a demonstration from the evidence that Jesus was a clown and that his clowning has something to do with our salvation. Hopefully but not unbreathingly, I await your delivery of same.

I'm fed up to the gills with cuteness, especially in the name and service of the Gospel. (I recognize, of course, that *Godspell* is produced solely to make money and not to propagate the Christian or any other gospel; it has that in common with both corn and porn.) In a book review in this morning's *Wall Street Journal* (June 25) Edmund Fuller says precisely what I feel, as follows:

"Cuteness is the cancer of charm. It is what happens to charm when it becomes self-conscious, indulgent, and worst of all, calculated and exploitative. It subverts sentiment into sentimentality — an important distinction. It rushes in to fill the vacuum where there is no taste. It diminishes and patronizes; it demolishes dignity; it turns laughter into giggle."

Mr. Fuller notes that "this malignant cuteness is endemic in the era of pop culture, but though it may now be more pervasive than ever before, it is not new."

James M. Wall, editor of *The Christian Century*, in commenting on the film version of *Jesus Christ Superstar* calls it "superb cinema" and "stimulating theology," saying that "it portrays Jesus in a first-century setting with a 20th-century sensitivity." Mr. Wall is an expert in stage and film criticism and it is good to have a person of his competence analyzing current theatrical productions from a Christian viewpoint. But I am troubled by the Christology here expressed. If the Jesus of this film has a 20th-century sensitivity rather than a first-century one I doubt that he is as good a man as I want him to be; indeed, I doubt that he is a man at all. Of course it all depends on what first-century and 20th-century items we have in mind when we speak of the sensitivities of the two ages. Even more does it depend on *whose* sensitivities

we have in mind. Seneca and Epictetus had first-century sensitivities, Josef Stalin and the Boston Strangler had 20th-century ones. How does one choose the truly representative sensitivities of an age?

Whatever the 20th-century sensitivity is, Mr. Wall is evidently higher on it than I am and thinks that it is creditable in the Jesus of *Superstar* to have it—or at least preferable to a first-century model. I hope he's right about this, because if he is it means that we have made some moral progress as a race; but grasping what little pertinent evidence I can I dare not affirm that our 20th-century thing is to the first-century thing as Hyperion to a satyr or as Einstein to Neanderthal Man.

And then it seems to me that a first-century Jesus with a 20th-century sensitivity is a gnostic figment. If in the days of Caesar Augustus the eternal Word of the Father was made man and dwelt among us, it was as a first-century man that he lived and died, and the only human sensitivity he could have had was that of a first-century man.

So, if the Jesus of this film is what Mr. Wall sees him as being, he's as authentic as a three-dollar bill. This may be "stimulating theology" but it is not incarnational Christology.

Shaw's play *Mrs. Warren's Profession* (written in 1894) is universally neglected and forgotten. It would probably be a bore on today's stage. Mrs. Warren was an enterprising practitioner and profiteer of woman's oldest profession, but there isn't a dirty word or gesture in the play. No, it would never do on today's stage. But there is one great person, Vivie, Mrs. W's daughter, and there are several great lines. When Mrs. W. is snivelling about how she had been driven to be what she was by the circumstances of her early life—today we'd call it The System—Vivie replies, in the best Commencement Day speech or sermon I've read all this season:

"Everybody has some choice, mother. The poorest girl alive may not be able to choose between being Queen of England or Principal of Newnham; but she can choose between ragpicking and flowerselling, according to her taste. People are always blaming their circumstances for what they are. I don't believe in circumstances. The people who get on in this world are the people who get up and look for the circumstances they want, and, if they can't find them, make them."

Bravissimo!

# Letters to the Editor

## Watergate

Ms. Evans's comment [TLC, June 17] that Mr. Nixon should resign is valid if he is guilty as charged. He is obviously guilty of a neglectful administration on this issue and guilty of a refusal to speak out to exonerate or convict himself. The office of President is a very friable and responsible post which is open to criticism by people who render judgment on personal, often political, conviction, many times unfounded in fact. President Johnson suffered the same consequences from his inability to solve Vietnam, while President Kennedy suffered his loss of credibility from the Bay of Pigs.

Not that this concerns the present plight of President Nixon, but it should remind us that a just verdict will take time and will result from a full disclosure which is surfacing in small daily pieces. What it gets down to is whether it is part of the Christian ethic to presume a person guilty until proven innocent, and whether a loss of creditability can be compensated by a resignation. Also, whether public approval or disapproval is a criterion of guilt because we presume the right to prejudge as part of the democratic process.

Apparently popular judgment has undergone distortions similar to our lack of public concern over abortion, pornography, sexual license, and violence. The question is not whether these things have happened but whether we can differentiate them from Watergate and determine which are proper Christian attitudes.

LEONARD O. HARTMANN

Evanson, Ill.

## Casualness in Communion

In the editorial, "Casualness in Communion," [TLC, June 3] you ask for help in solving the problem of "rote-performance in the reception of Holy Communion." This is not a new problem and the church has for centuries taught disciplines to safeguard our approach to this great sacrament:

1. Holy Communion is received *fasting*. If the communion service is in the morning, *fasting* means "No food since midnight." For afternoon and evening Eucharists, there should be a fast of at least three hours before receiving.

2. Holy church requires us to be in a state of grace before receiving. For all communicants this means examination of conscience and private prayer of confession and contrition the evening before receiving communion. For many it also means the regular

## The Cover

On this week's cover we feature a drawing by Jatta Keith of St. Barnabas' Church, Denver, Colo., where the Rev. Gilbert E. Dahlberg is the rector. The church is located at 1280 Vine St. The schedule of services at St. Barnabas' may be found on page 15 of this issue.

reception of the sacrament of penance or reconciliation (STU, pp. 344-346).

3. The church used to require a person either to be confirmed or to have shown a definite unity with the belief of the church and to be well instructed.

4. The church has always taught that the Bread of Life is received once a day only. (Peanut butter and jelly sandwiches twice a day, yes; not the Holy of Holies.)

5. Holy church has always recommended careful spiritual preparation for communion, both the evening before and in the morning . . . at least a prayer like St. Thomas's and a psalm like Ps. 84.

Now you have church suppers before communion services, make no pretence of real examination of our souls, admit any baptized person of any denomination, receive several times a day if it happens to be convenient.

Perhaps if our priests taught these things *repeatedly* from the pulpit (the only place where teaching can reach the whole parish); and announced them in their bulletins (For example: "All those who are confirmed churchmen, fasting, and in a state of grace are invited to receive communion this morning") many people might begin again to regard this great sacrament with the awe and holy fear which the presence of God among us ought to inspire.

People have tended to set these wise rules aside as not modern, or irrelevant, or too difficult; that the problem of realizing holiness is not new is shown by the church's hedging about the things of God with special customs since the time of the Exodus. We cannot treat as common the things of God and still be aware of their holiness.

May God's Spirit fill us with an awareness of his holiness and our vocation to be holy!

SR. JULIA MARY OF ALL SAINTS  
St. Gabriel's Retreat House

Catonsville, Md.

## GC—Its Limits

In the matter of ordination of women and the other controversial matters before the Episcopal Church, there are more fundamental considerations involved than the question of whether women have been unjustly treated in regard to the sacred ministry during the first 19 centuries and more of the church's life. The matter first to be settled is the question of whether there are any limits to what General Convention or the House of Bishops can enact and make binding on the church.

In setting up the Episcopal Church as a self-governing body, General Convention accepted and made basic the holy scriptures, the creeds, and the apostolic ministry; it did not create, invent, qualify, or amend them, or claim any authority to do so. Now, apparently, it seems to be very widely assumed that it can do so. The very integrity of sacraments is involved in "the extension of ordination" question. If there is a continuous historic catholic witness to anything at all in Christendom, it is in this matter. Female

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priesthood is pagan, not Jewish or Christian (or Moslem, for that matter). If this witness has been wrong, does General Convention undertake to right the wrong by showing courageous, enlightened leadership to catholic Christendom, or does it show unwarranted, almost incredible, presumption?

If General Convention can make this change, the canon of scripture can become an option; so can the definition of Christian marriage. There are people who would like to see the church bless homosexual relationships—and why not if General Convention can do whatever a majority of its members vote for?

There surely are many who, like me, do not believe that the ordination vows bind us to accept or abide by any such thing. Can, or should, we do so? Will we come to a true schism in our church—not just a splinter movement such as the Reformed Episcopal Church has proven to be, or the Anglican Orthodox Church of much more recent origin? As far as I know, no one is using schism as a threat, but everyone should understand that it is a possibility.

Our church is a center that should hold, but no center can resist every possible combination of tensions and pressures. Perhaps this center that has held for so long is being subjected to one shock too many.

(The Rev.) WILLIS M. ROSENTHAL  
Rector of St. Matthew's Church  
Salisbury, N.C.

### Letter to Dr. Peale

The open letter to Norman Vincent Peale [TLC, June 24] amazes me and as a brother priest I think you owe a published correction to your readers and obviously to Dr. Peale.

In it you say: "You will remember that one of his (President Nixon's) first acts as President was to get his salary doubled." This statement is contrary to published factual information easily available.

1. The U.S. Constitution, Article II, Sec. 1, Par. 6, states clearly that the President's salary shall be neither increased nor diminished during the period for which he has been elected.

2. The salary increase for the President was initiated by President Johnson, passed by the Congress on Jan. 6, 1969, signed by President Johnson on Jan. 17, 1969, and became effective on the inauguration of President Nixon on Jan. 20, 1969.

To say that President Nixon got his salary doubled as one of his first acts as President, is false.

(The Rev.) JOHN C. W. LINSLEY, STD  
Mesa, Ariz.

I regrettably erred on the point of the President's salary and retract the statement. My assertion that Mr. Nixon has become a millionaire in public service stands. Ed.

### "Greenbookery"

"Greenbookery" [TLC, June 10] states in italics: "This will not be done." Well, with God nothing is impossible, and it has been done. In a small, rural church, which has had no priest in charge for nine months, but which had the Prayer Book replaced by the Green Book on Oct. 3, 1971, a simple vote was taken. Out of the 30 votes placed in a sealed box at the door over a period of several weeks came the honest vote of the "man in the pew."

On Pentecost the box was opened by three men of the congregation. The vote was 25 in favor of the Book of Common Prayer, 5 in favor of the Green Book which five were divided, three in favor of Rite 1 and two favoring Rite 2. None of those three men knew what the count would reveal. How is it that the "man in the pew" can, and has been, told what the vote at General Convention will reveal? How can that be fore-known?

M. B. ABRAHAMSON  
Trumansburg, N.Y.

### Those BTE Grants

It may not appear odd, in and of itself, that the Board for Theological Education has recently made grants of \$6,500 each to three people which will enable them to study for a "trial year" at a seminary [TLC, Apr. 29]. One does sit up and take notice, however, when this fact is coupled with another, viz., that the same board makes no grants for the continuing education of clergy to clergy who have been in the diaconate for less than three years.

Let me make it clear that I do not begrudge the first recipients of the Lichtenberger Fellowships their awards. Nor do I question the right of the BTE to use its money to encourage vocations. What I do feel I have the right to question, however, is the board's policy, which, on the one hand, provides funds for those who have made no commitment to the church's ministry (and who may well decide, after a year, that, in all honesty, they can make no such commitment) and which, on the other hand, discriminates against young clergy who have already made a commitment to the ministry and who wish to obtain post-seminary education to enable them to be of further service to the church. Is it entirely unreasonable to expect that such clergy might at least be as eligible for BTE grants as those who are not yet postulants?

O tempora! O mores! They have taken away the church's sense of priorities, and I do not know where they have laid it!

(The Rev.) HAROLD T. LEWIS  
St. John's College

Cambridge, England

### Misplaced Faith?

RE: the "liturgy war": Much as I enjoy most, if not all, forms of the liturgy, from Common to Green, and can see fine points in each, it is a distraction which can be easily used to keep our minds off of our *real* duties as Christians. Once we put even the slightest *faith* in a visible manifestation, be it the liturgy or even the church itself, such a misplaced faith can be a fine lever to tip us all over, as can be seen plainly in view of the current events, and we will lose what little we had in the first place and even more. I need not mention who may be leading any of these suggested attacks!

Let us put our hope back where it belongs, i.e., in Christ Jesus our Lord. Stay awake!

ALBERT PETER KRUEGER  
Senior Warden of St. Paul's Parish  
Winslow, Ariz.

This is one of the soundest contributions to the current liturgical discussion we have received. It is noteworthy that the Lord Jesus and virtually all of his holiest saints were not liturgical buffs. Ed.

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# The Living Church

July 22, 1973  
Pentecost VI / Trinity V

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## ORDINATION OF WOMEN

### Orthodox Theologians Warn Episcopalians

Any decision by Episcopalians in the U.S., or Anglicans anywhere, to ordain women to the priesthood will have a "decisively negative effect" on relations with Eastern Orthodoxy, an official group of Orthodox theologians has warned.

In an unusually forthright ecumenical action with international overtones, eight Orthodox members of a 12-year-old American dialogue involving Anglicans and Orthodox took a strong stand against Anglican ordination of women.

Ordination of women was discussed by the Orthodox-Anglican Consultation in June. Statements by representatives of each communion have now been released. While recognizing differing views in their own ranks, the Episcopal Church members thanked the Orthodox for the candor of their statement.

Like Roman Catholics and Anglicans, Eastern Orthodoxy excludes women from the priesthood. The chance that Anglicans in some countries may ordain women is distressing to Orthodox who have maintained close ecumenical ties with Anglicanism.

"It is evident that if the Anglican Communion takes the decisive action of admitting women to the priesthood and the episcopate the issue will involve not only a point of church disciplines but the basis of the Christian faith as expressed in the church's ministries," the Orthodox group said. "It will obviously have a decisively negative effect on the issue of the recognition of Anglican orders and on the future of Anglican-Orthodox dialogue in general."

In response, Episcopal Church members said they would regret the "decisively negative effect." Until the General Convention acts, however, they could not say much more except in general terms.

"We believe the Episcopal Church should recognize her responsibility to people throughout the Anglican Communion who pray and work for closer relations with the Orthodox, and to Orthodox people who pray and work for closer relations with Anglicans, looking forward to the day when we can share the Holy Eucharist," the Episcopalians said.

The Orthodox theologians were careful to point out that their stand does not imply a belief that women are inferior in the eyes of God. And unlike some Episco-

pals, the Orthodox group did not argue against women priests on the basis of a traditional masculine identity for God. Rather, their bases were essentially (a) the order of creation, and (b) the novelty of the proposal to ordain women to priesthood.

"God created mankind as 'male and female,' establishing a diversity of functions and gifts," said the Orthodox. "These functions and gifts are complementary but not all are interchangeable; they presuppose a role of headship for man and a different but no less important role for woman as a guardian, witness, and channel of life.

"There is every reason for Christians to oppose current trends which tend to make men and women interchangeable in their functions and roles, and thus lead to the dehumanization of life."

The Orthodox statement also said that the Bible, the councils of the church, patristic literature, and canonical evidence confirm that only men can be priests and bishops. Such traditions, it said, may not be "relativized by references to historical or social changes, unless one rejects the very idea of God's revelation in Christ once-for-all, transmitted to us by his apostles and by the church."

Members of the Orthodox group represented six ethnic churches. The Orthodox sponsor of the dialogues with Anglicans is the Standing Conference of Canonical Orthodox Bishops in the Americas.

The Orthodox statement noted that the role of women in the life of the church is important and "can and must be discussed and studied among Christians."

The Episcopalians said in response that a decision to ordain women would need doctrinal as well as practical foundations. "We believe that Anglicans and Orthodox share the same fundamental faith and a biblical, conciliar, and patristic tradition," they said in their statement. "We therefore believe that the Episcopal Church should respond to this Orthodox statement by hearing and considering carefully its theological reasons."

Episcopal signers of this statement were the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island; Dr. Winston F. Crum, Seabury-Western Seminary; Dr. William A. Norgren, Trinity Church, New York; Dr. Robert E. Terwilliger, director of Trinity Institute; Dr. J. Robert Wright, General Theological Seminary; Dr. Paul Anderson, a consultant to the Episcopal Church; and Dr. Harold J. Berman, a Massachusetts layman.

## THE PRESIDING BISHOP

### Involvement "Goes Along with Ministry"

The Presiding Bishop rejects any idea that he is retiring early because of a controversy whether or not the church should be involved as much as it is in social issues and political action. The Rt. Rev. John E. Hines made the comment in an interview in Washington, D.C., during a recent visit in the nation's capital.

"If anybody had known me over a period of years—and I've been a bishop nearly 30 years now—they would have to say that I've been involved in the controversial side of the church," he said.

"I feel that this (involvement in controversy) goes along with ministry in the name of Christ, and I encourage this in the church, (even if) sometimes it can get pretty nasty, pretty mean," he said. "Nevertheless, I'm really not bothered by this very much; I'm not the kind of person who gets ulcers over this sort of situation."

The bishop said he has always felt that "when you occupy a position of responsibility in any institution, then you've got to know that this involvement in controversy comes with it, and in a live situation you've got to be able to ride with it; so the answer is that this really doesn't have anything to do with my retiring.

"I'm retiring early," Bp. Hines explained, "because of a series of factors, none of which really is personal and none of which affects my personal health situation at all; I'm in reasonably good health."

He noted that the Presiding Bishop is canonically limited to a tenure of 12 years but must retire at the General Convention closest to his 65th birthday, so long as it doesn't exceed 12 years from the time he was elected.

"Furthermore, an additional factor enters in," he said, "in that the next Presiding Bishop has to be elected at the General Convention a year ahead of his taking over. Previously, he took over 90 days after election. The General Convention is probably going to have to make a decision as to whether to go on a two-year biennial basis or keep on in the triennial situation, which has been going on for most of the Episcopal Church's life.

"If they continue on a triennial basis, then by the time the election comes for the next Presiding Bishop, I will have been in the office 12 years and I don't want that to happen," Bp. Hines said.

He also noted that "in the current social

and ecclesiological situations such as we've been in in the last several years, which is a pretty intense one, that ten years is probably plenty for anybody to occupy this position. And in a fast-changing time you need a more alert mind.

"Also, the physical aspects of this job are pretty demanding. There is an immense travel load which, when you get my age, and I will be 64 when I retire, takes a toll. So these are the factors which really governed my decision to retire a little bit early."

Bp. Hines was also asked if, in his experience meeting and talking with the heads of other churches, it seems to him that the issue of how much social and political involvement there should be by the church caused more divisiveness in the Episcopal Church than the others.

"Possibly it has caused more divisiveness and polarization in the Episcopal Church largely because the Episcopal Church, even more than some of the other churches, is an upper-middle-class, largely semi-affluent, fairly-highly-educated sort of upper-social-register church," he replied.

"Since 1967, due to the General Convention's mandate, this church has proceeded to spend money and personnel on empowerment of minority people in this country, largely black, but also including the Spanish speaking and also the Indians. . . ."

"The Episcopal Church generally is not the kind of church that can take hands off what it does with its own contributions," he said, "and this consequently has stirred up considerable amount of debate among some of its people. I'm sure this is probably true of other denominations, but it's probably been underscored a bit more because of the nature of the Episcopal Church."

#### UPPER SOUTH CAROLINA

### **Archbishop to Become Parish Priest**

A ranking prelate of the Anglican Communion, the Most Rev. Ralph S. Dean, Bishop of Cariboo and Metropolitan of British Columbia, has accepted a position with Christ Church, Greenville, S.C., effective Dec. 1.

The Rev. Thomas H. Carson, Jr., rector of Christ Church, said, "We feel most fortunate that a man of Abp. Dean's background and experience sees fit to join us in our efforts to find what we term 'new patterns of ministry.' He brings us a vision of worldwide mission as a result of his five years as Anglican Executive Officer, and his wealth of knowledge as an outstanding scholar and teacher of New Testament."

Christ Church, with some 3,000 baptized members, has a clergy staff of six and operates a large parochial school.

Fr. Carson said that in recent years it has become apparent that clergy elected

to the episcopate at rather early ages have found, after 10 or 15 years, that a change of direction in ministry is perhaps desirable. "Unfortunately for bishops and for the church," he said, "they have had to remain as head of a diocese until eligible for full retirement benefits. Perhaps our innovation here will serve as a pilot project for the utilization of bishops in different roles."

Abp. Dean, who conducted a teaching mission at Christ Church last March, expressed enthusiasm for his work as assistant to the rector. "The idea of a bishop functioning in such a role, removed from administrative responsibilities, is a very appealing one to me," he said.

#### ENGLAND

### **Memorial to Thomas More Dedicated**

Anglican-Roman Catholic relations in Canterbury were advanced again when the Archbishop of Canterbury dedicated a stained-glass memorial window commemorating the life and work of St. Thomas More, and then inaugurated an association designed to promote Christian unity.

Thomas More was Lord Chancellor of England in 1529. A devout Roman Catholic, he resigned three years later because of disagreement with King Henry VIII on his ecclesiastical policy. In 1534 he refused to take the oath of supremacy to the king as head of the church, and was executed. He was canonized in 1935.

His head is buried in the Rope Chapel of St. Dunstan's Church, Canterbury, and it was in this church that Dr. Ramsey dedicated the memorial window. The church has become a place of pilgrimage to Anglicans and Roman Catholics.

The association which the archbishop inaugurated is the Friends of St. Dunstan's. A statement said that in promoting Christian unity, the group will be particularly concerned with furthering Anglican-Roman Catholic relations.

Dr. Ramsey has become the "first friend" on the association's roll. Contacts with other friends are being established in the United States, Austria, and France.

#### LOS ANGELES

### **Bishop Observes Anniversary**

The Eucharist, a luncheon, speeches, and gifts marked the 25th anniversary of the consecration of the Rt. Rev. Francis Eric Bloy to the episcopate.

At the Eucharist held in St. Paul's Cathedral, Los Angeles, the bishop was the celebrant, using the Book of Common Prayer. Following the blessing, the procession of choir, visiting clergy, and dignitaries moved into the cathedral close singing "Ye Watchers and Ye Holy Ones."

Among those taking part in the luncheon program was Judge Herbert Walker, Glendale, Calif., a member of the Executive Council, who presented Bp. Bloy with a monetary gift from the laity and clergy of the diocese.

#### SOUTH AMERICA

### **New Bishop Consecrated**

The consecration on May 27 of the Rev. Patrick Harris as the new Bishop of North Argentina was held in the Indian village of Misi6n Chaquefia. Chief consecrator was the Rt. Rev. J. William Flagg, Bishop of Peru, and co-consecrators were the Rt. Rev. Douglas Milmine, of Paraguay, and the Rt. Rev. David Leake, Assistant Bishop in North Argentina.

Some 500 people crowded into the Indian church, including representatives from 70 Indian churches and six Spanish-speaking congregations. Others came from as far away as England. Harps, accordions, guitars, and tambourines were played during the service.

Perhaps the dress of the clergy was the most surprising factor of the service. Indian pastors wear a simple poncho when conducting services. Setting the trend for the future, Bp. Harris and Bp. Leake wore similar ponchos but theirs were designed with red episcopal strips in place of the usual black strips. This new approach is in keeping with climate, economics, Latin culture, and dress.

It is with a sense of excitement that this young diocese looks to the future and its task of winning men and women for Christ and building up his church in northern Argentina.

#### GOVERNMENT

### **Court Decision: Back to Middle Ground?**

With the latest Supreme Court decisions on pornography, the pendulum has swung back toward the middle.

From the time when a work might be banned because some parts were considered pornographic, the pendulum moved to the point where a work could not be banned if it included anything that could be considered of "redeeming social value." Now a work must be judged as a whole.

State legislation against so-called obscene books, magazines, movies, and other works, the Supreme Court decided, "must be limited to works which, taken as a whole, appeal to the prurient interest in sex, which portray sexual conduct in a patently offensive way, and which, taken as a whole, do not have serious literary, artistic, political, or scientific value."

And in another important guideline, the court said the determination of what is prurient does not have to be made according to national standards, but that state or local standards could be used.

The test is how the material strikes the average person applying the contemporary standards of his community.

"It is neither realistic nor constitutionally sound to read the First Amendment as requiring that the people of Maine or Mississippi accept public depiction of conduct found tolerable in Las Vegas or New York City," said Chief Justice Warren Burger, who wrote the majority opinion in all five cases. Each state, therefore, is now permitted to frame laws in accordance with standards prevailing in its area or to let local government set standards.

Chief Justice Burger indicated that the Supreme Court was consciously setting out to establish new directions in handling the pornographic question.

He cited the 1957 Roth case in which the Supreme Court ruled that "all ideas having even the slightest social importance" were protected by the First Amendment, but rejected obscenity "as utterly without redeeming social importance."

And he observed: "Today for the first time since Roth decided in 1957, a majority of this court has agreed on concrete guidelines to isolate 'hardcore' pornography from expression protected by the First Amendment."

Chief Justice Burger was joined in the majority decision by Justices Harry A. Blackmun, Lewis F. Powell, Jr., William H. Rehnquist, and Byron R. White. Justices Burger, Blackmun, Powell, and Rehnquist are all Nixon appointees.

#### Dissenting Opinions

Justice William J. Brennan, Jr., raised the specter of "state-ordered regimentation of our minds" in a sharp dissent from the court's ruling on pornography, while Justice William O. Douglas asserted that obscenity cases "have no business being in the courts."

They expressed dissent with Justices Potter Stewart and Thurgood Marshall on all five cases involved in the court's rulings on pornography.

Justice Brennan maintained that the reasoning of the majority decisions could lead to the conclusion that "a state could decree that its citizens must read certain books or must view certain films."

Regarding First Amendment freedoms Justice Brennan declared that "even a legitimate, sharply focused state concern for the morality of the community cannot . . . justify an assault on the protections of the First Amendment. Where the state interest in regulation of morality is vague and ill-defined, interference with the guarantees of the First Amendment is even more difficult to justify."

State interests, he concluded, "cannot justify the substantial damage to constitutional rights and to this nation's judicial machinery that inevitably results from state efforts to bar the distribution even of unprotected material to consenting adults."

Justice Douglas stated that in such

cases, "we do not deal with constitutional terms, since 'obscenity' is not mentioned in the Constitution or Bill of Rights." For this reason, he suggested that such problems of censorship "should be done by constitutional amendment after full debate by the people."

He maintained that the court had adopted "freshly written standards defining obscenity which until today's decisions were never the part of any law." He noted that "even those members of the court who created the new and changing standards of 'obscenity' could not agree on their application."

Another factor that was emphasized by Justice Douglas was that "there is no 'captive audience' problem in these obscenity cases. No one is being compelled to look or to listen." He declared that "obscenity cases usually generate tremendous emotional outbursts. They have no business being in the courts."

#### Chief Justice Burger

The Chief Justice, rejecting the arguments of the dissenting justices in his majority opinions, commented: "The dissenting justices sound the alarm of repression. But, in our view, to equate the free and robust exchange of ideas and political debate with commercial exploitation of obscene material means the grand conception of the First Amendment and its high purposes in the historic struggle for freedom."

In a specific reference to Justice Brennan's comment on "state-ordered regimentation," the Chief Justice wrote: "These doleful anticipations assume that courts cannot distinguish commerce in ideas, protected by the First Amendment, from commercial exploitation of obscene material."

#### ENGLAND

### Anglican Opinion Supports Church Union

Substantial majorities of Church of England clergy and laity are in favor of the church uniting with other churches, according to a survey published by the Birmingham University Institute of Worship and Religious Architecture.

The survey was conducted by means of questionnaires but the institute's Research Bulletin did not say how many were sent out. Results were given only in percentages.

The biggest Anglican expression of support for union involved the Methodist Church; though the Church of England, in its own General Synod, failed twice to achieve a sufficient majority to enter the first step toward union with Britain's Methodists. The Birmingham survey showed 87.7% of the Anglican laity and 93.4% of the clergy are in favor of eventual union with the Methodists.

In the case of other churches, the

Anglican survey responses in favor of eventual union with other churches were as follows:

	Laity	Clergy
<i>Roman Catholics</i>	57.85%	87.7%
<i>Baptists</i>	67.8 %	73.9%
<i>Congregationalists</i>	72.2 %	27.7%
<i>Presbyterians</i>	64.3 %	79.6%

(The English Congregationalists and English Presbyterians are now merged in the United Reformed Church which recently invited all other churches to consider conversations on unity.)

Other replies to the Birmingham questionnaire on churchmanship showed the following preferences or leanings:

	Laity	Clergy
<i>Broad</i>	55%	33%
<i>Anglo-Catholic</i>	21%	31%
<i>Evangelical</i>	12%	18%

It was almost unanimously agreed by those who replied that the Church of England is ripe for reform, yet there did not appear to be much support for disestablishment in severing the ties of the church to the British government.

#### STATISTICS

### Some Churches Continue to Record Gains

In contrast to other churches that recorded declines during the past year, the Assemblies of God reported a 5.4% increase for 1972 and growth of 3% for the first half of 1973.

The Rev. Bartlett Peterson, general secretary of the church, said that last year's growth pushed adult membership to more than 700,000 for the first time. Inclusive membership (adult members plus "adherents") is now 1.1 million in the United States, he said. Foreign membership has climbed even more with a 10.7% increase last year to bring the total to 3.9 million.

In the United States where there are 8,871 congregations, districts that had the highest growth rates for the assemblies last year were North Carolina (21.4%), Hawaii (20.1%), South Texas (17.9%), Kentucky (15.2%), and Iowa (14.2%).

Another church reporting gains is the Evangelical Free Church of America with a 9.5% growth in membership and an increase of more than \$4 million in giving during the past year.

Dr. Arnold T. Olson, president of the body, said that membership has increased from 76,422 a year ago to the current estimated 83,337. He also said that 16 new congregations were organized and accepted into membership and 12 more are in the process of being organized.

Per capita giving climbed 15%—from \$344 to \$399—and giving increased by \$30.5 million. An additional \$8.1 million was given to various departments and institutions, a million dollars more than last year.

# THE THIRD APPROACH

**T**HIS is a General Convention year in the Episcopal Church. It is also a year when our House of Bishops will elect a new Presiding Bishop, and our House of Deputies will ratify or veto the election. In other words, 1973 is a pivotal year which will set the tone for our work in the Lord's vineyard for the 1970s and part of the 1980s. What style should PECUSA adopt?

In the light of this situation, I should like to "make a pitch" for what I wish to call *the third approach*, the balanced, catholic approach which sees the purpose of the church as "the worship of God, the conversion of the world, and the salvation of souls." Such an approach has some practical consequences. And I believe such an approach is true to our incarnationalist, sacramentalist, balanced Anglican heritage.

Let me reveal my biases. I speak out of the theological traditions stemming from the 17th-century Anglican divines, and owe much to Archbishop William Temple of a generation ago. In our own days I follow the systematic theology of John Macquarrie, the missiology of Colin Williams, the ecclesiology of Karl Rahner, and the ascetics of Martin Thornton. One way to put it is that I eschew the "idiot extremes" on either side (as the 17th-century Anglican divines did the extremist puritans and papists). Another way to put it is that my approach is dialogical, coming out of a conversation between the developed heritage of the apostolic Christian community, and the learnings of each age. I further see the church as the primal sacrament, the making manifest of Jesus Christ to the world. And finally, I spy the Holy Spirit at work quite directly in the world as well as in the church.

## Two Ways

The last couple of decades have seen the ascendancy in many main-line church bodies of what some call the "liberal" approach, and others have dubbed the "social gospel" one. The essence of this approach is that we must transform the

systems within which man operates, as well as converting the man. Poverty, housing problems, oppression, injustice, and civil rights are therefore very proper fields of religious endeavor. A main business of the church is social service, social witness, change-agentry. We exist to serve, to help, to ameliorate conditions, and to change from worse to better. We seek to be instruments of the new heaven and earth which Isaiah announces. The church seeks to serve as an instrument of a transformation allowing the lion and the lamb to lie down together, and the whole of creative systems to operate in harmony and love and respect.

This is a grand approach, in the noble tradition of the Old Testament prophets and John the Baptist. And it is not to be slighted. But it is not the whole story. Man does not live by bread and housing and social systems alone. We have seen a great deal of this approach, however, in the last 20 years.

Another approach of good vintage is the conservative or pietist-evangelical one. This approach says that the business of the church is to save souls and then good men will build a good world. This approach has led men over hill and down dale to convert men to Jesus Christ all over the globe. It has done noble service in reminding men of the absolute call of and direct relation to Christ which is possible for all men. But it too is not the whole story. It does not take into consideration the demonic nature of many of the social systems which have come into being. Surely no one could say that nazism was just Adolf Hitler and some followers. The infection it spread throughout the whole of middle Europe and beyond had a life of its own which needs more than personal conversion to be dealt with, and some of its poison is with us yet. It is my impression that we will be seeing a great deal more of this conservative, evangelical approach in the 1970s and 1980s.

## The Third Approach

But astride these two approaches sits a third, the great balanced catholic one with which the mainstream of Anglicanism has been gloriously associated. I call it *the third approach* or the *both/and approach*, or *incarnationalism*. It sees the work of the church as threefold: the conversion of the world *and* the salvation of souls, and these first two approaches

held in balance, or if you wish, in fruitful tension. And these approaches grow out of the other function of the church: to worship and praise Almighty God.

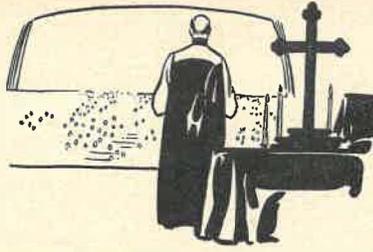
The first "both/and" connected with this approach is that it is rooted in constant communication with the personal transcendent revelation through ongoing corporate worship and private devotion. Man is the praying animal seeking expiation; or, to put it another way, the first thing man has to do to find his place in creation is to establish a relationship with the transcendent divine. The Prayer Book cycle for this outlines an Anglican lifestyle of Daily Office, weekly and special Eucharist, and constant devotions. It is only out of this God-centered rootage that we can relate to God's people in their sinful contortions and God's creation in its sinful estrangement and traveling.

The second "both/and" of this approach is the tense, creative, fruitful balance between *converting the world* and *sanctifying the souls of individuals*, to use the classic phrases of our heritage. It is in this tradition that the Evangelical Revival went hand in hand with the abolition of slavery, and the Oxford Movement with the first great inner-city missionary work of Anglicanism. In this light, the ecumenical movement went hand in hand with the missionary movement, personified in the multi-faceted ministries of such worthies as Bishop Charles Henry Brent. This approach has an ability to bring together the remembrance that there is an all-important vertical dimension to Christianity, between God and each individual, and the equally important horizontal reminder that God works in and through persons, systems, history, and creation. Each dimension must be related to the other, for without the vertical, we have a one-story, flat-level, limited view. And without the horizontal, we have self-righteous individualism which can recommend castrating rapists and decreasing the surplus population by letting starvation come. And a myriad of great figures, from Father James O. S. Huntington, OHC, to Bishop Brent, from Wilberforce to St. Catherine of Siena, testify to this balance of conversion of the world *and* salvation of souls, which, in a setting of prayer and worship, is the hallmark of the catholic *third approach*.

If this all be true, then what of the style the Episcopal Church might choose

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*The Rev. James L. Lowery, Jr., is executive director of Enablement, Inc., an independent, ecumenical, church-related, clergy ministry development agency headquartered in Boston. The agency supplies information, consultant, and catalyst services to religious and voluntary systems.*



By JAMES L. LOWERY, JR.

for the decade or so ahead? And what kind of Presiding Bishop should we choose to lead us? Should we not select a man with the same catholic balance, this *both/and* life-style—in a phrase, a man with a balance of administrative, pastoral, communicative, and missionary skills?

### The Presiding Bishop

He must be at home as an administrator, for he will be dealing with a church of over 3,000,000 baptized members, and real skills are needed to coordinate the doings of such a large-scale organization, with over 8,000 active clergy, 7,000 plus congregations, and 92 domestic dioceses. He must be able to hear the grass roots, where the action is, in parish and special ministries. He must be able to hire first-class competent expertise, with the highest commitment to excellence in ministry, and to delegate authority to them, as well as backing them up. He must be able to plan, to put first things first, and to organize so that the priority things receive major attention. And he must do this in a way in which the grass roots has a participative share.

He must be a chief pastor. First of all this means he must be an evident man of prayer, in practiced communication with our blessed Lord. Then he must be a man who is and shows forth himself as a *caring* man. And finally he must be an effective pastor to his brother bishops, and the whole Anglican flock. He must be approachable, available, knowledgeable.

If there turns out to be a conflict between his pastoral role and his administrative, then he must be capable of deciding where he will put his personal emphasis, and engage an assistant to whom he will delegate plenary authority for the other role, and make real use of him in that capacity.

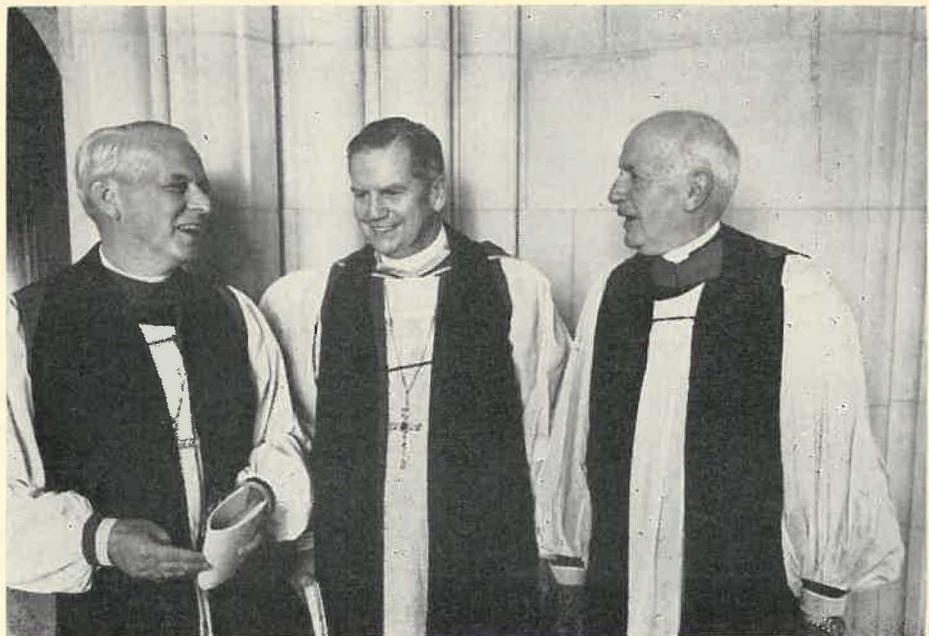
He must be a good communicator, in preaching and in one-to-one dialogue, selectively to the Executive Council members and staff, and mass media-wise to the Episcopal Church and the nation at large. The point is that we front-line Christians must know what his thinking is, what he sees as the great issues, and we must be able to receive from him some real inspiration and spur to Christian commitment. We want him to hear us in return, and to have a sense of our needs, our resources, our skills, and our very real victories for the Lord.

And finally (and perhaps most important for a church often known as “God’s frozen people” or as Billy Sunday said, “the sleeping giant”), he must be an effective and committed missionary. He must know how to separate the wheat from the chaff in such ecumenical efforts as “Key 73.” He must be able to recognize the fruits of the Spirit in the charismatic movement and encourage the pentecostal where it brings people and society warmly to Jesus. He must be enough in tune with St. Paul to see the tentmaking ministry as a normative, creative instrument of mission, and probably being the style of ministry of almost half the ordained clergy in the not-too-distant future. He must be imbued with the missionary and sacramental spirit of past Archbishops of Canterbury who remind us that “The church is the only institution we know of which basically exists for the sake of those who are not its members” and “Christianity is basically a worldly, materialistic religion.” In such a man will be found the balance of individual salvation, and the return of creation to God, nurtured in prayer and truly God-centered.

At this point I add a plea to our Right Reverend Fathers in the House of Bishops. And I append it because “Wherever

two or three are gathered together, there’s politics!” Please elect us a Presiding Bishop *for* those qualities enumerated above, proven by past effectiveness and holiness. Do not elect someone because you are against bishop number one or prelate number two, or because there is a stalemate between Bishop Unus and Bishop Duo. Elect someone because you feel, as God is your witness, that he will be an able administrator, diligent pastor, effective communicator, and fervent missionary. Elect us someone for his proven talents, not because he is “a loyal member of the club”—lest we have an ecclesiastical Watergate upon us.

The balanced catholic approach is the Anglican heritage; it is a things to be treasured and carried on. This approach is a needed *both/and* way to those who either have been bogged down in the social gospel horizontal dimension, or those limited by the salvation of souls vertical one. And such an approach has a very practical implication for the Episcopal Church in the 1970s and 80s, which, as I see it, should have at the helm a Presiding Bishop who is at once a good coordinator, a devoted pastor, an inspiring communicator, and above all, a real missionary of the Good News to an alienated and lost and yet searching world.



THREE PRESIDING BISHOPS: LICHTENBERGER, HINES, AND SHERRILL  
We should have a man “who is a coordinator, a pastor, a communicator, a pastor.”

# A FUNERAL CUSTOMARY

By WILLIAM C. R. SHERIDAN

**D**EAR DIOCESAN FAMILY:  
As your Father in God, I am concerned about your practice of the Christian Faith in *all* its aspects. In particular, I desire to keep before you—and to remind you of—the practices and ideals of our faith, with regards to Christian burial. Accordingly, I have approved the following guidelines—in consultation with members of the Diocesan Priests' Fellowship—so that these guides can be of help in time of this spiritual crisis and need.

"A Funeral Customary" sets forth clearly the proper practices of a serious Christian who must make arrangements for the funeral of a loved one. Sometimes there are extraordinary circumstances to deal with, but the customary deals with the ordinary and normal ways as churchmen go about completing funeral arrangements. In genuinely extraordinary circumstances your priest will try, I am certain, to be as understanding and helpful as he possibly can.

You will see at once how valuable the customary can be, also, for your *own* future need. By drawing up precise and proper directions in advance—for your own funeral, you will make certain that

*The Rt. Rev. William C. R. Sheridan, D.D., is the Bishop of Northern Indiana. This funeral customary for the Diocese of Northern Indiana has been authorized by the bishop, in consultation with members of the Diocesan Priests' Fellowship.*

your body receives a Christian burial, befitting that of a son or daughter of the Living God. My suggestion is that you give a copy of this to your family, to your priest, and to your attorney.

This document comes with the love and concern of your bishop who also has made arrangements for his own future death ". . . in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope" (Prayer Book, p. 317).

**T**HE Catholic Faith offers hope in the face of death, which is the beginning of a new life. Our faith gives us hope and assurance that transcends death. A truly Christian burial is one at which we contemplate the new life which has begun for the departed. The following are, therefore, offered as a guide to church people at the time of death:

(1) Call your priest! It is well for him to go with you to make arrangements with the funeral director. As a matter of charity, common sense, and simple courtesy, absolutely no service arrangements should be made before consulting the parish priest who is to officiate at the burial of the dead.

(2) Christians are normally and properly buried from the church building. In very extraordinary circumstances it is permissible that a service be held in a mortuary.

(3) The casket should be closed before

the funeral and remain closed thereafter. The casket while in the church building must be closed and should be covered with a pall. Visitation hours and "viewing" are not essential parts of Christian care for the departed.

(4) Ideally, no flowers are brought into the church building, though two modest, simple bouquets may be placed on the altar, and are not forbidden. Instead of flowers, contributions to a parish memorial fund or suitable charity are urged, and provide a lasting and Christian memorial long after flowers have withered and been discarded.

(5) Cremation: If desired, cremation is an acceptable practice.

(6) Services of fraternal orders: It is an invariable rule that only the liturgy may be read at a funeral in the Episcopal Church. When fraternal rites are desired, they must *precede* the church service, either at the home of the deceased, at the fraternal meeting place, or a funeral home.

(7) For proper arrangements, the officer in command of a military detail should confer with the priest before the committal.

(8) Requiem Eucharist: The Requiem Eucharist is an integral part of the church's liturgy for the dead. It is, in fact, the most ancient of all the church's burial rites in which the whole church joins with our Lord and the company of saints in celebrating its redemption.

(9) Eulogies: The liturgy contains no authority for any form of eulogy at a funeral, although a sermon or homily may be preached.

(10) Committals: The liturgy envisages a procession of the body to the grave and its committal into the ground. During the committal, earth and no other object is cast upon the coffin.

(11) Music for all services must be in accord with the canons (the laws) of the Episcopal Church.

(12) No fee or honorarium is required or expected for the priest. If one feels the need to make an offering at this time, one may do so.

## NOTE

Your priest is ordered by the church to advise you while you are in health to make a will arranging for the disposal of your temporal goods and, when able, to leave bequests for religious and charitable purposes.

## To Anyone Who Is Not Now My Friend

In  
the be-  
ginning we were  
as close as this,  
but time is a mag-  
nifier of misunder-  
standings, and now it  
seems impossi-  
ble to reach  
over the years of insults and  
speak my peace: forgive me.

Sheila Hard

# EDITORIALS

## Moral "Neutrality" In Government

ELIZABETH DREW, a Washington political analyst, has publicly declared her considered conclusion that "government should be ethically and morally neutral." She holds that "we cannot build a system that depends too heavily on the ethical and moral character of those in charge." (*The Wall Street Journal*, June 27.)

Miss Drew undoubtedly knows politics better than most, but her understanding of human nature leaves something to be desired—and it is human nature at last that determines politics, not *vice versa*.

If she were to say that we cannot build a system that depends too *exclusively* (her word is "heavily") on the ethical and moral character of those in charge, she would take a strong position. Governing this republic is no job for men whose sole qualification is their sanctity of life, but such men are hardly likely to be elected anyway, so it's strictly an academic exercise to imagine what might happen if they were.

Where she gravely errs, unless we are gravely mistaken in thinking so, is in proposing that government be ethically and morally neutral. Her error is twofold. In the first place, government consists of people, and people are never morally neutral because they cannot be. One can be morally for or against, say, burglarizing the office of one's political opponent, but one can hardly be neutral about such behavior without simply being a personal neuter. And secondly, the effectiveness of the government of a free society is largely determined by the moral character of the people who make it up. What we need in government are the best people—morally, mentally, and in the skills of government—that we can get.

Perhaps one thing that ails our government in Washington today is that for too many years we have actually had "ethically and morally neutral" people running it—straight onto the rocks. If there is to be the kind of reform that can save our government from collapse and the nation from disaster it must include the establishment in the high places of the kind of moral commitment to the common good which can by no stretch of language be called "neutral."

## Christian Burial— A Wise Approach

WE wish to commend to the attention of diocesan bishops the funeral customary which the Bishop of Northern Indiana has prepared, in consultation with his clergy, and has sent to the lay people of the diocese. The text of Bp. Sheridan's letter and "customary" are on page 10.

Other bishops undoubtedly have issued similar customaries concerning Christian burial and have distributed them to their parish clergy, but to the best of our knowledge Bp. Sheridan is the only one who has addressed his counsel and guidelines to the laity. This strikes us as a course that might well be followed by all of our Fathers-in-God.

All too generally, little or nothing is said on the usually unwelcome subject of funerals until the crisis of

bereavement is upon somebody, and that is not the best time for a calmly reasoned exploration of the Christian proprieties. All too generally, also, the parish priest finds it necessary to deal with this matter apparently all on his own; and if somebody is offended by his particular decisions or suggestions he may be accused of merely personal autocratic dictation.

When the bishop of the diocese issues a customary in the calm and gentle tone that permeates Bp. Sheridan's, and it is put into the hands of all the people for their reflection, the necessary task of teaching Christians to think and act as Christians in the burial of the dead is done in the best possible way.

## The American Way of Death

NO, it isn't in Los Angeles this time, but in Nashville: a high-rise mausoleum offering "the finest burial anywhere." A 20-story skyscraper costing \$12 million and providing housing for 130,000 dead is now under construction, and four floors are already open for business.

Mr. Ray Ligon, owner and master-builder of this whole new concept in luxury dying, explains the shift from Mother Earth to skyscraper as a repository for corpses (though he never calls a "loved one" a corpse) thus: "We're running out of space. People see this as a better way of burial. It's dry, and the cost is the same as in the ground. Why, people are even asking us to take their loved ones out of the ground and put them in a crypt. Trading the graves in, don't you see?"

Insofar as the appeal is to economics and simple practicality it is commendable. If there is a space shortage underground the logical alternative is overground. But, alas, there's more to the sales pitch than that. When talking to prospective customers, Mr. Ligon will show them a large color photograph of an open grave with a bleak pile of earth next to it and ask, "Do you really want your loved one to go in there?" He says that this is usually enough to change their mind if they have been dallying with the idea of ground burial.

And that is what troubles us about this enterprise and about the whole "American way of death" of which it is only the latest refinement. Obviously, the person who will listen to such talk without laughing in the salesman's face really does believe that the "loved one" would be miserable in a dark, lonely, clammy grave and will appreciate the warmth, dryness, and soft music of the high-rise domicile.

What's the answer? Education, of course, with the churches working harder than in the past to teach their people a Christian thanatology. This is one of the several differences between the Christian religion and the American civil religion. Christians believe, if they think as Christians about this, that their loved ones departed this life are in neither grave nor crypt but are with God. Anybody who can succumb to a line about the most pleasant repository possible for "the loved one" thinks sub-Christianly about death; and if he belongs to a Christian church and has not been taught better he has been short-changed.

# Book Reviews

**SHAW: The Chucker Out.** By Allan Chappelow. AMS Press. Pp. 558. \$15.

*The Chucker Out* by Allan Chappelow is not only an excellent piece of scholarship concerning the mind and the thinking of George Bernard Shaw, but it also brings new integrity to a once-responsible literary device.

Employing material from as diverse a melange as Shavian postcards and lectures published and unpublished, Mr. Chappelow gives us the essence of Shaw's views on education, democracy, dictators, fascism, communism, war, and peace. With an author as prolific and verbose as Shaw, to have his views so succinctly and accurately presented is an invaluable aid to the serious scholar and the interested layman alike.

The technique that Mr. Chappelow redeems by his herculean effort has been badly and justifiably discredited of late. Too many scholars, sensing the public interest in their particular "master," have collected the merest of literary lint from their poetic pockets, put it between covers, and called the shallowest of prattlings

"the new, never-before published insights" of Master X. Not so Mr. Chappelow. His endless research and careful gleaning of the quintessentially relevant, has afforded us a unique view of Shaw's most important ideas.

It has been said that no viable philosophy can be expressed in novels or dramas; the philosophies of both Sartre and Camus have been scored for this "fault." Through Mr. Chappelow's fine contribution we go behind the great theater of Shaw and see the mind that made his dramas so great.

(*The Rev.*) MARVIN HUMMEL  
Chaplain at the University of Delaware

**THE SALVATION TREE.** By John Killinger. Harper & Row. Pp. xxii, 169. \$5.95.

There was a conference of bishops in Paris. They were debating a revision of the geometrical shape of the pall, that little stiff cloth used in the Mass to cover the chalice. There was a great deal of noise in the street outside, and one of the bishops finally rose from the table and pulled in the wooden shutters on the windows. The noise, said the bishop, was from the student riots of May 1968! Com-

menting on this scene, John Killinger says, "whenever the church conforms to the pattern, I know it understands nothing of its apocalyptic dimension" (p. 149).

In a sense, *The Salvation Tree* is a discussion of the church's apocalyptic dimension, and the way in which the church has adopted "surrogate salvations," such as found in the Bible, the groupie and sensitivity cult, technology, education, psychology, human engineering, socio-political revolution, and, above all, secularity which, "masking as freedom, may have become a kind of myth in its own right" (p. 110).

In discussing revivalism Killinger observes that from the days of Finney to the President's domesticated pet Billy Graham the only real development has been in terms of method or technique for conducting meetings—not in terms of theology or message. Revival sermons tend to be shallow and full of clichés about being lost and then found, convicted of sin and then repenting, trusting God and believing in the Lord Jesus for his atonement—but they abound in contradictions about how free and unmerited salvation is, yet what man must do in order to be saved.

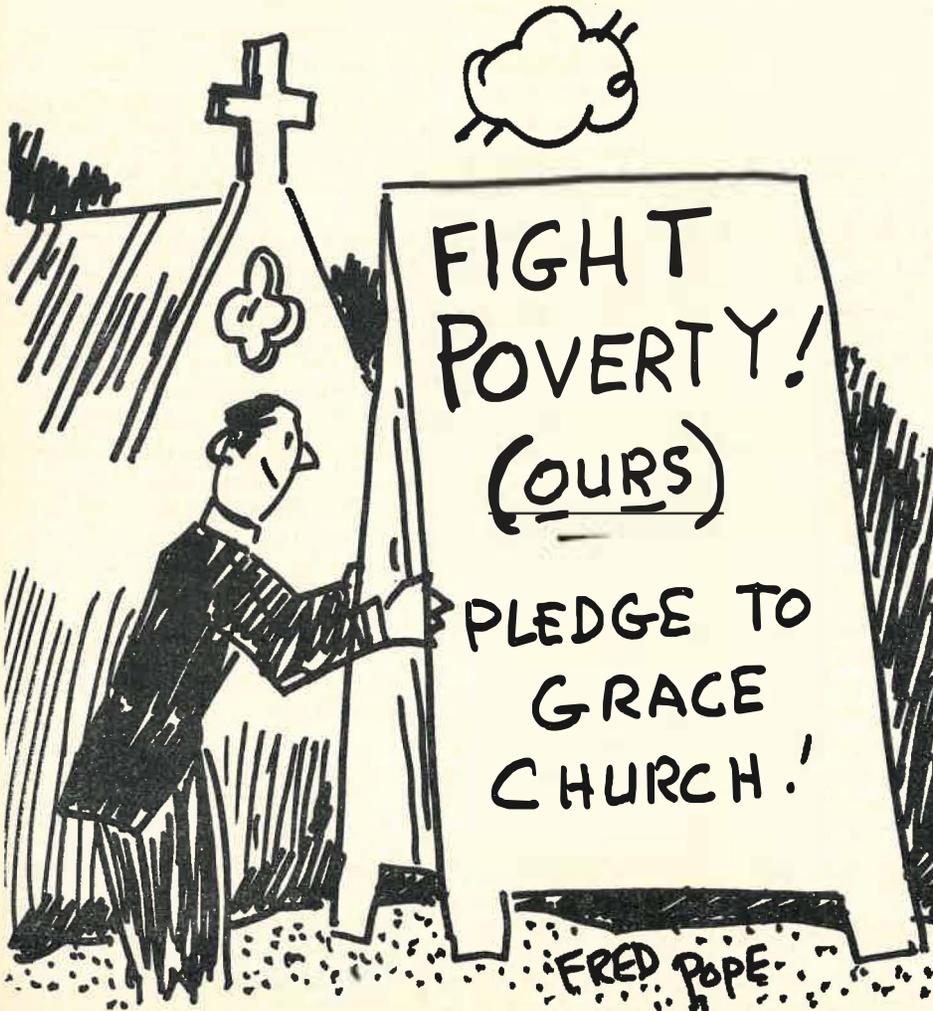
But it isn't that simple any more. "Life is too diverse, and salvation too complicated, to be reduced to a formula or to a 'plan of salvation'" (p. xi). And the question, "what if there is no life after death," has given way to "what if there is no life before death?" The author feels that faith is essentially future-oriented (not of the now-situation formula) and that the basic problem is finding a life style that is appropriate to our own time.

John Killinger received his doctorate in theology from Princeton Theological Seminary in 1963; he is currently Professor of Preaching and Literature at Vanderbilt University Divinity School. In *The Salvation Tree* he presents thought-provoking assessments of old ideas in a Kafkaesque, McLuhanesque, and plastic era of our own day. Air conditioning and automatic anything may have relieved the sting of anxiety and concern about sin and God's grace. While some of us might miss the discussion of the sacramental dimension, still, we have here a good, stimulating little book.

(*The Rev.*) ENRICO S. MOLNAR, OAR  
St. Michael's Priory, Oakhurst, Calif.

**THE ART OF DYING.** By Robert E. Neale. Harper & Row. Pp. 158. \$5.95.

"In the midst of life we are in death." To live in the contemporary urban situation is to be aware, perhaps more than ever before, of the truth of these words from the Burial Office. The news of the day is news of death in all its forms, and yet our society is not as intimate with it as before. We either place too much emphasis or too little stress on death, or we ignore it altogether, as a kind of obscenity. *The Art of Dying* is an attempt to lead



a fearful generation toward a more balanced view.

Robert Neale, professor of psychiatry and religion at New York's Union Seminary, has long been fascinated (due to his work of many years with the dying and bereaved) with the development of a series of mental exercises which might help prepare us for the transition from life to death. Aware of the challenge our cultural attitudes present to parish clergy, Dr. Neale wrote a provocative article in the journal *Pastoral Psychology* back in 1971, of which the present book is a revised and expanded development.

In a series of analytical questionnaires and meditations—the latter drawn from sources in literature as varied as C. G. Jung, Shakespeare, Melville, Goethe, Rilke, and Tolstoy—the author seeks to create in the reader a state of mind which might fairly be called “Stoic—Christian: death seen as the logical consummation of life and at the same time its greatest adventure.”

The book urges us to face our own death. For pastors it might be a shock, albeit a somewhat refreshing and liberating one, to “. . . write 50 words of wonder about your own death!” As one who tried to follow the thrust of the author's arguments, I can testify to the astringent yet healing quality of the book's design. I strongly urge the addition of this book to the shelves of all those concerned with the pastoral art.

(The Rev.) FRANK V. H. CARTHY  
Christ Church, New Brunswick, N.J.

◆  
**IN THE DAYS OF SIMON STERN.** By Arthur A. Cohen. Random House. Pp. 465. \$8.95.

This fictional account is written from the viewpoint of a blind narrator, who presents the protagonist as the long-awaited Messiah of the Jews, but whether the narrator-disciple is deluded and what he means by “Messiah” are still not clear at the end of *In the Days of Simon Stern*. There may well be as many concepts of Messiahship as there are both Jews and Christians, but the central character of this book in no way fits any that I have come across.

Arthur Cohen's story is about Simon Stern, son of a poor immigrant, who becomes a millionaire, is negligently responsible for the death of his parents, learns that his father believed that Simon was to be the Messiah. He sets out to rescue and rehabilitate victims of the Nazi holocaust, takes among his disciples one whose treachery is ultimately disastrous (Judas?).

There is one item of note for Christians: the “Legend of the Last Jew on Earth,” a more scathing indictment of the Christian church than any of the books written in recent years for that purpose. Overdrawn, but only as a good political cartoon is overdrawn, it probes not the sore of Christendom's failure to live up to its profession but Christendom's

failure to comprehend what that profession is. As an exposé of the Christian rejection of Jews it is superfluous. Those who know any history and still need that will be impervious anyway. As an exposé of the Christian rejection of Christ for an image of men's own making, it is deadly.

Since the only readily discernible thread running through the book's turgid Messianic philosophy is one in which the prophets' proclamation of God's case against Israel is reversed into the making of Israel's case against God, it may be that this is merely a tardy Judaic companion to the “God-is-dead” theology of Christians.

Summation: A disjointed and confused work, in which the reader is able to relate to none of the principal characters. (To manage to depersonalize the Nazi horror for a Judeophilic reader is some kind of accomplishment, I suppose.) Non-Yiddish-speaking readers may find it helpful to keep Leo Rosten's *The Joys of Yiddish* handy for translation, and they will find even the jokes in Rosten's work more profound, meaningful, and certainly readable than *In the Days of Simon Stern*.

CHRISTINE F. HEFFNER  
Trinity Church, Wauwatosa, Wis.

◆  
**PLUTARCH.** By D. A. Russell. Charles Scribner's Sons. Pp. 183. \$8.95.

Among all writers of the Graeco-Roman culture few have had a deeper and more abiding influence upon the moral philosophy of our western civilization than Plutarch. D. A. Russell, the Oxford scholar who has written this introductory study, does not exaggerate when he begins his work by saying: “Plutarch's *Lives* and *Morals* are among the formative books of western civilization.” Not only are they influential to the extent of being formative; for the most part Plutarch's writings make interesting reading for the modern mind. Russell's book, *Plutarch*, is a sound guide.

◆  
**THE GREAT CHURCH-STATE FRAUD.** By C. Stanley Lowell. Robert B. Luce, Inc. Pp. 224. \$7.50.

The Rev. C. Stanley Lowell fervently pursues a mission, his conviction that easy money from governments is eroding and eventually will destroy the effectiveness of federal and state constitutional bans against establishment of religion. He largely blames the consistent and effective propaganda and lobbying by the Roman Catholic hierarchy and its appurtenances for the erosion he sees as having taken place. A number of protestant churches also get his lash.

Make no mistake: *The Great Church-State Fraud* is not a diatribe but a well-documented account of various devices, deceptions, and ploys by which church-controlled schools, universities, hospitals, and other enterprises worked their way into the public trough. The “fraud” is

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**JOY IN THE LORD** by Granville Williams, SSJE. Christian living for committed Christians. \$2.00 at bookstores or Parameter Press, 705 Main, Wakefield, Mass. 01880.

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**PRIEST, 43, available, M.S., seminary graduate,** clinical membership Transactional Analysis Association in progress. Trainer, group leader, counselor, effective preacher. Reply Box N-970.\*

## POSITIONS OFFERED

**R.N.:** The Marjorie P. Lee Home (Episcopal Retirement Home). Opportunity to specialize in geriatric nursing and work with full professional staff. Write or call Mr. Clarke, 3550 Shaw Ave., Cincinnati 45208. 1-513-871-2090.

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

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against the taxpayers. As courts have repeatedly held, the principal purpose of the First Amendment is to avoid political division along religious lines and the "potential divisiveness of such conflict."

Major efforts, of course, have been to twist legislative enactments to avoid direct constitutional confrontations and to provide public funds for use of church-controlled schools, mostly Roman Catholic. These included the "child benefit" as opposed to "school benefit" allocations, the providing of secular education in religious schools, gifts of books and equipment, busing of parochial students, tax grants, and even reimbursement for the expense of taking attendance records.

Many of these devices were struck down by the courts but the intensive lobbying for variations continues. President Nixon has promised, of course, that the federal government will find a way to provide some type of relief for parochial-school finances.

Institutions of higher learning, and again chiefly Roman Catholic institutions, have benefitted substantially from the defense-education act, from urban renewal and development programs, and other legislation, to acquire valuable land for a fraction of its real value, and even for free. The Office of Economic Opportunity money flowed lavishly to various churches for personal services, rental of buildings, and the like, with a virtual disregard that no religious insignia might be visible in such operations.

Whether a reader agrees with Mr. Lowell's conclusions or implications will be an individual matter, but anyone concerned with the situation could well peruse his evidence before deciding against him. Episcopalians, some Protestant, and Jewish bodies might well conclude that the "gravy train" has eluded them in large measure.

FRANK STARZEL  
*St. John's Cathedral, Denver*

## Booknotes

By Karl G. Layer

**PROPHET WITHOUT PORTFOLIO.** By Virgil H. Todd. Christopher Publishing House. Pp. 159. \$4.95. Here is a scholarly, yet easily readable, study and interpretation of the prophecy of Deutero-Isaiah. It is well-indexed, and contains numerous "further-reading" suggestions. Dr. Todd (Ph.D.) is a Presbyterian minister, and holds the position of Professor of Old Testament at Memphis Theological Seminary.

**JESUS.** Compiled and edit. by Louis M. Savary. Harper & Row. Pp. 160. \$2.25 paper. Here is a book which relates, in their own words, how many different individuals, from many backgrounds, have "responded to" Christ. The photography (and there is a photo on every other page) is excellent—worth the price of the book even if there were no text.

# PEOPLE and places

## Correction

**Pittsburgh**—William J. McGill, dean of the faculty, Washington & Jefferson College, Washington, Pa., was ordered a deacon NOT George Clarke [TLC, July 1], who has been priest in charge of Trinity Church, Washington, since 1964.

## Dioceses

**Nevada**—The Rev. Herman Buck who was ordained to the priesthood recently, is a former Church Army Officer. His wife, Sister Jo, who is still a member of the Army, is lay vicar of Christ Church, Pioche, and St. Matthias', Caliente, Nev. Fr. Buck is in charge of St. George's, Austin, and St. James', Eureka, Nev.

## Seminaries

**Episcopal Theological Seminary in Kentucky**—At the recent commencement ceremony, the Rev. Howard Foland, D.D., director of Hillspeak, Eureka Springs, Ark., received a D.Litt. degree and the Rev. Howard B. Shepherd, Jr., chaplain to Episcopal students at Duke University, received an honorary D.D. degree.

**Seabury-Western Seminary**—The Rev. John S. Jenkins, rector of Trinity, New Orleans, La., and the Rev. Frederick Litchener Smythe, rector of Holy Trinity, International Falls, Minn., received honorary D.D. degrees at the recent commencement. Mr. Lester Britton, seminary trustee and counsel, received a DCL degree. Twelve men received M.Div. degrees; an M.A. in Christian Ministries was awarded to Norma Jean Burchard, the only woman in this year's class; and an STM degree to the Rev. Roberts E. Ehr Gott, Class of '49. Two students received licentiates in theology and two others, recognition for completing special courses of study.

## Daughters of the King

The Triennial will be held Sept. 24-29, prior to General Convention, Louisville, Ky.

## Ordinations

### Priests

**Central New York**—The Rev. John LaVoe, curate, Christ Church, Reading, Pa. (by the Bishop of Bethlehem for the Bishop of Central New York); and the Rev. Nathaniel W. Pierce, assistant, Christ Church, Portola Valley, Calif.

**Kansas**—The Rev. Stephen Albert Swift, assistant, Holyrood Church, 719 W. 179th St., New York, N.Y. 10033.

**Massachusetts**—The Rev. Edward Lloyd Schulz, assistant, St. Andrew's, Hanover, Mass. 02389.

**Rochester**—The Rev. Alden Flanders, assistant, Advent, 30 Brimmer St., Boston, Mass. 02108 (by the retired Bishop of Springfield for the Bishop of Rochester).

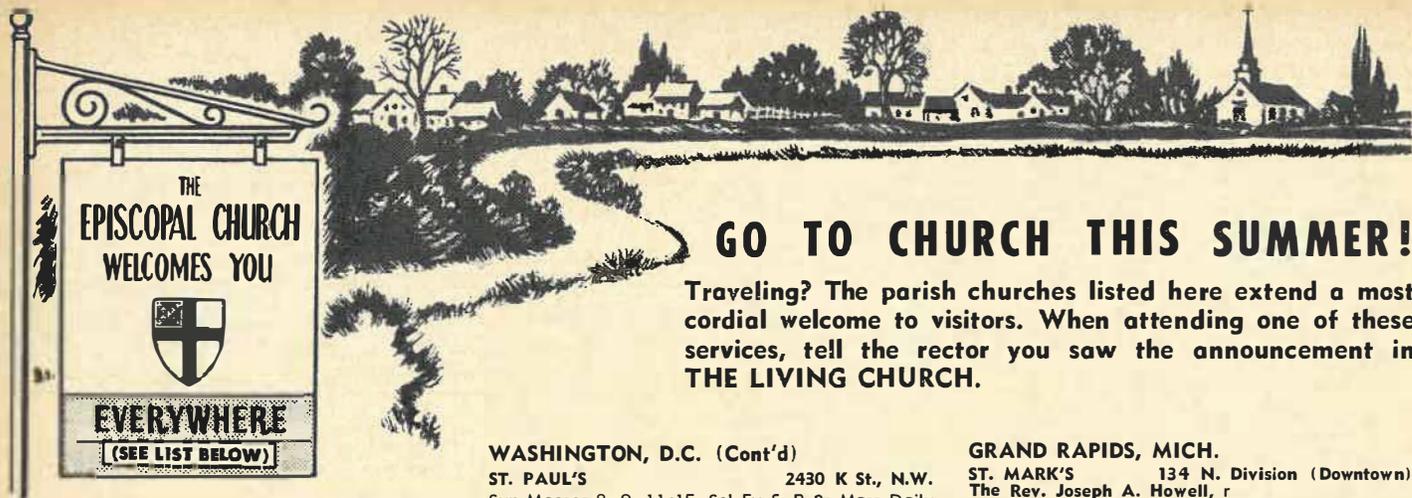
### Deacons

**Central New York**—David C. Walker, director of music, General Seminary, and curate, Church of the Transfiguration, New York City.

**Missouri**—Lawrence Bernard Lewis, in charge of Christ Church, 413 Vine St., Boonville, Mo. 65233; and Louis Charles Schueddig, Jr., curate, St. Augustine's, 1140 Wilmette Ave., Wilmette, Ill. 60091.

**Ohio**—Neal H. Brown, Union Theological School; Jean Phyllis Grimm, Episcopal Theological School; and Stephen R. Haptonstahl, Episcopal Theological School.

**Southwestern Virginia**—Jerre Willis Feagin, Jr., assistant, St. John's, Roanoke, Va., address, Box 2057 (24009); Edwin Funstan Gulick, Jr., assistant, Trinity, 120 Alleghany Ave., Towson, Md. 21204; William Albert Kolb, canon, Christ Church Cathedral, St. Louis, Mo., address, 1210 Locust St. (63102); David West Pittman, assistant, Trinity, Staunton, Va., address, Box 208 (24401); and Dean Pratt, vicar of St. Barnabas', Fredericksburg, and St. Boniface, Comfort, Texas, address, Fredericksburg, Texas.



## GO TO CHURCH THIS SUMMER!

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.

### LITTLE ROCK, ARK.

**TRINITY CATHEDRAL** 17th & Spring  
The Very Rev. Charles A. Higgins, dean  
Sun 7:30, 9:25, 11

### DOWNEY, CALIF.

**ST. MARK'S** 10354 Downey Ave.  
The Rev. E. D. Sillers, r; the Rev. D. A. Seeks, c  
Sun HC & Ser 8:30 & 10; Wed HC 12 (ex July)

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r; the Rev. Thomas M. W. Yerxa, the Rev. Frederick R. Bartlett  
Sun 7:30, 9, 11; Daily HC Wed thru Fri & HD

### LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11 (ex summer, 8 & 10); Tues 6:30; Wed thru Fri 9; Sat 10; C Sat 11

### SAN FRANCISCO, CALIF.

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

### COLORADO SPRINGS, COLO.

**ST. MICHAEL THE ARCHANGEL** 7400 Tudor Rd.  
Near Air Force Academy—  
Woodmen Valley Exit off I-25  
Sun Eu 8 & 10

### DENVER, COLO.

**ST. BARNABAS** 2120 E. 13th Ave. (Cor. Vine)  
Gilbert E. Dahlberg, r  
Sun HC 7:30, 10 (MP, 1S, 3S), 6 (EP 2S, 4S)

**ST. MARY'S** 2290 S. Clayton  
Sun Masses 7:30, 9, 11:30, 6; Daily 7; also 9:30  
Mon, Wed, Fri & Sat

**ST. RICHARD'S** S. Gaylord & Iliff  
Evans Chapel  
Sun 9:30 MP; 9:45 Sung Eu; daily as anno

### DANBURY, CONN. CANDLEWOOD LAKE

**ST. JAMES'** Downtown West St.  
The Rev. F. Graham Luckenbill, L.H.D., r  
Sun 8, 9:15, 11; Thurs 10

### WASHINGTON, D.C.

**ALL SAINTS'** Chevy Chase Circle  
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r  
Sun HC 7 & 8, Service & Ser 10:30; Daily 10; HC Wed, HD, 1S & 3S 10:30; "Weekenders Service" HC & Ser Thurs 7

### WASHINGTON, D.C. (Cont'd)

**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 5-6

### COCONUT GROVE, MIAMI, FLA.

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

### DUNEDIN, FLA.

**GOOD SHEPHERD** 639 Edgewater Dr. (U.S. 19-A)  
The Very Rev. Terrell T. Kirk, r  
Sun 7:30, 9, 11; Wed 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

### CHICAGO, ILL.

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

**CHURCH OF THE MEDIATOR** 10961 S. Hoyne Ave.  
The Rev. Wm. D. McLean III, r 445-1710  
Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & Sat

### FLOSSMOOR, ILL.

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

### SPRINGFIELD, ILL.

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

### HARRODSBURG, KY.

**ST. PHILIP'S** Chiles & Poplar  
The Rev. W. Robert Inska, Ed.D., D.D., v  
Sun 10 Bible Study & Breakfast; 11 HC & Ser

### BOSTON, MASS.

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

### FITCHBURG, MASS.

**CHRIST CHURCH** Main St. at Monument Park  
Sun 7:45, 10; Daily MP 8:45, Wed HC 10:30  
**Camp Monomonac (Rindge, N.H.)** Sun 12 noon

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Beaver Island, St. James, 8 & 10  
Benzie County, St. Philip's, 8 & 10  
Cadillac, St. Mary's, 8 & 10  
Charlevoix, Christ Church, 7:30 & 11  
Elk Rapids, St. Paul's, 9  
Harbor Springs, St. John's, 8 & 10  
Leelenau County, St. Christopher's  
Leland, St. Peter's, 9  
Northport, St. Christopher's, 11  
Manistee, Holy Trinity, 8 & 10  
Onkama, St. John's, 8 & 10  
Petoskey, Emmanuel, 8 & 10:30  
Traverse City, Grace, 8 & 10

### DETROIT, MICH.

**EMMANUEL** John R. between 6 & 7 Mi. Rds.  
The Rev. H. T. Cook, r (1 blk. W. of I-75)  
Sun Mass 8 (Said), 10 (Sung); Wk & HD 6:45 & 10

### GRAND RAPIDS, MICH.

**ST. MARK'S** 134 N. Division (Downtown)  
The Rev. Joseph A. Howell, r  
Sun 8, 10; Tues 12 noon; Fri 7:30

### BRANSON, MO. (Lakes Table Rock, Taneycomo

**SHEPHERD OF THE HILLS** & Bull Shoals)  
Walnut & Highland (1 blk. N. of Hwy. 76)  
Sun Services 8 & 10; Daily MP 7:30, EP 5

### 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

### SPRINGFIELD, MO.

**ST. JOHN'S** N. Benton & E. Division  
The Rev. George G. Greenway, r; the Rev. Neal J. Harris, the Rev. Ralph C. Young, the Rev. H. Ben McCoy  
Sun 8 HC, 9:15 Ch S, 10 Cho Eu; Tues, Wed, Fri 7; Thurs 10 & 7

### MILES CITY, MONT.

**EMMANUEL** 11th & Palmer  
The Rev. Delbert L. Achuff, r  
Sun HC 8:30; Wed HC & Healing 9

### OMAHA, NEB.

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

### BOULDER CITY, NEV.

**ST. JUDE'S RANCH FOR CHILDREN** Boulder Hwy.  
Rev. H. A. Ward, Dir.; Srs. of Charity, Staff  
Mass: Sun 9; Weekdays 8

### 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

### RENO, NEV.

**TRINITY (Downtown)** Rainbow & Island  
The Rev. V. James Jeffery, r  
Sun HC 7:45 & 10; Wed 5:30; Thurs HC & LOH 10

### BEACH HAVEN, N.J.

**HOLY INNOCENTS'** Engleside & Beach  
The Rev. Canon G. D. Martin, r  
Sun 7, 8, 9:15 & 11; Ch S 9:15; Wed & Fri 8; other as anno

### NEWARK, N.J.

**GRACE CHURCH** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Robert C. Francks, c  
Sun Masses 7:30, 10; Mon thru Fri 12:10; Sat 9

### SEA GIRT, N.J.

**ST. URIEL THE ARCHANGEL** 3rd & Phila. Blvd.  
The Rev. Canon J. E. Hulbert, r; the Rev. P. S. Cooke  
Sun HC 8, 10; Daily HC 7:30 ex Tues, & Fri 9:30

### VENTNOR CITY, N.J.

**EPIPHANY** Atlantic & Avolyn Aves.  
The Rev. Ronald L. Conklin, r  
Sun H Eu 8 & 10; HD 10:30 & 8

(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, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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(Continued from preceding page)

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**CATHEDRAL OF ST. JOHN** 4th & Silver, S.W.  
Sun HC 8, 9:15, 11 & 6; HC Mon, Wed, Fri 12:05;  
Tues, Thurs 10

## SANTA FE, N.M.

**HOLY FAITH** 311 E. Palace Ave.  
Rev. Donald L. Campbell, r; Rev. W. J. Marner, c  
Sun 8 & 10; Thurs 10; Fri 12:10

## BROOKLYN, N.Y.

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

## GENEVA, N.Y.

**ST. PETER'S** Genesee at Lewis  
The Rev. Smith L. Lain, r  
Sun HC 8, 9:30, 11:15

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

**ST. JAMES OF JERUSALEM** W. Penn & Magnolia  
Clergy: Marlin Bowman, v; Dan Riley, ass't  
Sun Eu 10:30; Mon Prayer 7:30; Wed Eu 9:30; Sat  
Eu 5

## LYNBROOK, N.Y.

**CHRIST CHURCH** Peninsula Blvd. & Hempstead Av.  
The Rev. Gilbert S. Larsen, M.Div., r  
Sun HC 8 & 10; Thurs HC 10; HD as anno. Penance  
by appt

## NEW YORK, N.Y.

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

**CHURCH OF THE ASCENSION** 5th Ave. at 10th St.  
The Rev. D. R. Goodness, r; Rev. J. P. Nicholls, c  
Sun 8, 9, 11, 6; HC Tues, Wed, Fri, Sat 8; Wed 5;  
Thurs 12 noon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
The Rev. Terence J. Finlay, D.D., r  
Sun HC 8, 9:30, 11 MP & Ser; 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.

**EPIPHANY** 1393 York Ave. at E. 74th St.  
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee  
Belford, assoc; William Tully, asst  
Sun 8 H Eu, 10 Morning Service, Sunday School &  
Choir, 12:15 H Eu

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

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

**CHAPEL OF THE INTERCESSION (Trinity Parish)**  
Broadway at 155th St.  
The Rev. Frederick B. Williams, v  
Sun Masses: 8, 9, 10 (Spanish) & 11 (Sung). Daily  
Masses: Mon & Sat 6; Tues & Thurs 8:30; Wed &  
Fri 12 noon; P by appt. Tel: 283-6200

**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; Rev. K. Bohmer, c  
Sun HC 8, Cho Eu 11; Wed 6; Thurs & Sat 10

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

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

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

The Living Church

## QUEENS, N.Y.

**RESURRECTION** Kew Gardens  
Lefferts Blvd. & 85th Ave.  
The Rev. George Raymond Kemp, r  
Sun HC 7:30 and 10

## UTICA, N.Y.

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

## WARRENSBURG, N.Y.

**HOLY CROSS** 57 Main St.  
The Rev. R. D. Creech, r (Lake George area)  
Sun Masses 8 & 10

## HARRISBURG, PA.

**CATHEDRAL CHURCH OF ST. STEPHEN**  
The Very Rev. Arnold E. Mintz, dean  
Sun 8 & 10; Thurs 10

## 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

## ST. STEPHEN'S

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

## VALLEY FORGE, PA.

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

## 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

## MYRTLE BEACH, S.C.

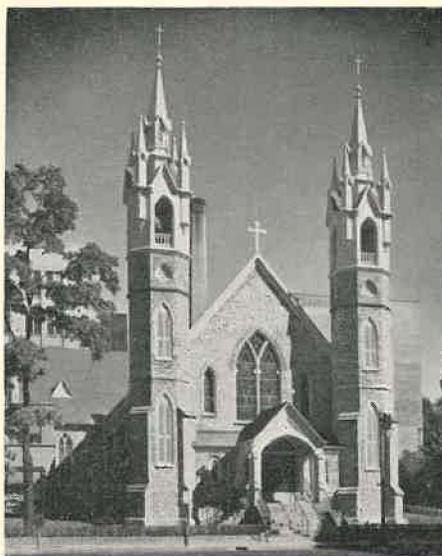
**TRINITY** Kings Hwy. & 30th Ave., N.  
The Rev. H. G. Cook, r; the Rev. H. N. Parsley, d  
Sun HC 8, HC & Ch S 10 (1S & 3S), MP & Ch S 10  
(2S & 4S); EP 6. Thurs HC 1; HD as anno

## ALICE, TEX.

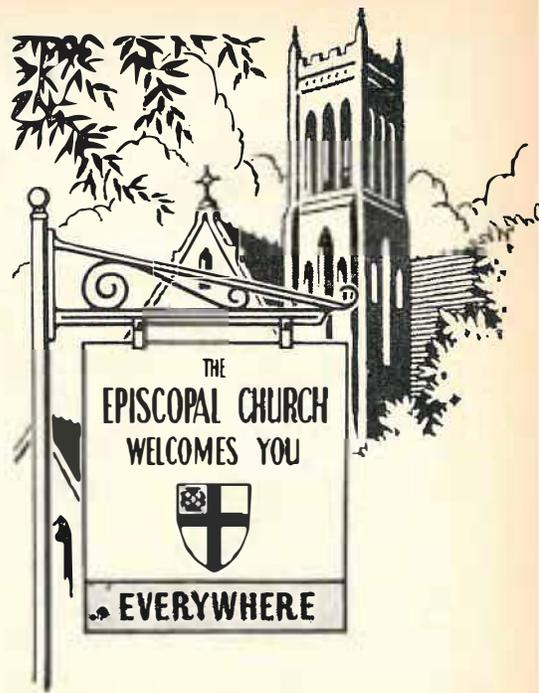
**ADVENT** 2nd and Wright  
The Rev. Walter A. Gerth, r  
Sun 7:30 HC, 10:30 HC (1S & 3S); Wed 7:30 HC;  
HD 10

## DALLAS, TEX.

**CATHEDRAL OF ST. MATTHEW** 5100 Ross Ave.  
The Very Rev. C. P. Wiles, Dean  
Sun 7:30 H Eu, 9 Family Eu, 11 Sung Eu; Daily HC  
Mon 7; Tues 8, Wed 10; Thurs 6:30, Fri 12 noon,  
Sat 8:30



ST. MARK'S CHURCH  
GRAND RAPIDS, MICH.



## FORT WORTH, TEX.

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

## ODESSA, TEX.

**ST. JOHN'S** 401 W. County Road  
Summer Sun 11 & 7

## ST. BARNABAS' CHAPEL

4141 Tanglewood  
Sun 9

## VICTORIA, TEX.

**TRINITY** 1501 N. Glass St.  
The Rev. Wm. F. Barrett, r  
Sun 8 HC, 11 HC (1S, 3S, 5S), 11 MP (2S, 4S);  
Mon-Thurs 8:30 MP; Wed & HD 5:45 HC; Fri 10  
HC & LOH

## HOT SPRINGS, VA.

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

## LORTON, VA. (Near Alexandria, Va.)

**POHICK CHURCH** U.S. Rt. 1 & Telegraph Rd.  
The Rev. Albert N. Jones, r  
Sun 8 HC, 10 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; Mass Daily; Sat C 4-5

## STAUNTON, VA.

**TRINITY**  
The Rev. E. Guthrie Brown, r  
The Rev. David W. Pittman, ass't  
Sun 8 HC, 10 MP (ex 1st HC); Wklys HC anno

## ASHLAND, WIS.

**ST. ANDREW'S** 3rd St. & 7th Ave., W.  
The Very Rev. Douglas E. Culver, r  
Sun H Eu 7, 9 (Sung), Wed 7; HD as anno

## BAYFIELD, WIS.

**CHRIST CHURCH** 115 N. 3rd St.  
The Very Rev. Douglas E. Culver, r  
Sun H Eu 11 June thru August

## SOUTH MILWAUKEE, WIS.

**ST. MARK'S** 1314 Rawson Ave.  
Fr. R. P. Kirchen, r; Fr. K. G. Layer, assoc.  
Sun Masses 8 & 10; Weekdays as anno