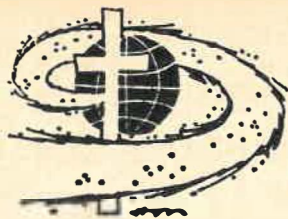


Around



& About

— With the Editor —

DEAR LOWELL:

I'm grateful to you for referring me to the chapter on the divine justice in Kierkegaard's "Attack upon 'Christianism'." I should probably never have seen it otherwise, since S. K. is one eminent author into whose work I seldom plunge or even dip because he bores me. But I think he is right on this point.

For the sake of our readers let me sum up our discussion thus far: You hold that if there is such a thing as divine retribution for wrong-doing it must take place in time and in this present world or not at all, and you referred me to Kierkegaard as a champion of the traditional Christian belief in the reality of eternal punishment, which you consider untenable.

What Kierkegaard says in that chapter is substantially this: Our common complaint that there "ain't no justice" is based upon our observation that some kinds of sin clearly do get their penal consequences in this world, but other much more heinous faults do not. *E.g.*, all crimes against property are severely punished, but there is usually no punishment that we can see for taking the holy in vain, taking truth in vain, living a lie. Where, we ask, is the divine justice in this? S. K. goes on to answer the question by saying that the divine justice in its "frightful severity" lets the blasphemer, the life-liar, go on his way without let or hindrance because this is the kind of crime which requires a whole lifetime even to come into existence. If I understand him, he would say that a man can commit the sin of forging a check all in a moment, but he must work all his life at becoming a complete blasphemer or liar.

Now, the check-forgery can be punished in time, and if the punishment is efficacious he can be cured of this moral sickness. But what Kierkegaard calls a "capital crime," such as taking the holy or truth in vain, cannot be committed, cannot actually exist, until one has devoted a lifetime to it. If for that there is to be any punishment it will have to be post-mortem, obviously.

Kierkegaard's interest is not so much in arguing for eternal punishment as in drawing this distinction between what we may call (although he didn't) temporal sins and eternal sins. An eternal sin is a sin of *being* as distinct from a sin of *doing*. We need a whole lifetime to become fully what we are, and so if a person's life is essentially fraudulent and

mendacious he is at any moment of his earthly passage on his way to becoming the complete liar. The check-forgery can repent his sin here and now and be forgiven it here and now. The person whose life is a blasphemy because it is a willful defiance of God and Truth is sinning against the Holy Spirit and for this sin there is no forgiveness because there can be no repentance, as long as the man remains in that state.

The traditional Christian distinction between sins of the flesh and sins of the spirit recognizes this same difference. We see the contrast dramatically presented in our Lord's parable of the two men who went up to the Temple to pray (Lk. 18:9-14). Note that all of the publican's sins—extortion, swindling, adultery—are of the sort that can be committed in a moment, punished in a moment, repented in a moment; of the flesh, temporal. They are sins of doing. If their punishment in time is effective the sinner will repent in time and go on his way a forgiven sinner. But the sin of the Pharisee is of the spirit;

a sin of being; and he comes down from the Temple neither punished nor forgiven. His crime of pride is still coming into existence. Since it is being committed against the Holy Spirit it has no forgiveness. He will have to spend the rest of his life on earth completing his crime. If there is to be punishment it will have to be in eternity.

But what if he repents? That will change the script, of course. But Jesus shows him to us only as one who has not repented, and, since the man himself sees no need for repentance, we must not go beyond the story as it is actually told to us. If a person devotes his temporal life to committing a sin of the spirit the divine justice will deal with him eternally.

This is Kierkegaard's contention. I think it's entirely sound, and I would add to it a reflection that is suggested by Dr. Karl Menninger in *The Crime of Punishment*. He distinguishes sharply between *punishment* and *penalty*. He doesn't believe in punishing people, but he believes that every wrong-doer should pay the appropriate penalty for his offense. When we mortals come to administer justice on this refined basis we find it very hard, because we are not God. Still, we ought to have Menninger's distinction much more in mind than we usually do. Our whole system of criminal justice needs a radical overhaul along this line. If *A* has robbed *B* of \$10,000, and the judgment of the court is that *A* will work to repay *B* every cent of that money plus interest at the going rate, that is imposing the right penalty upon the offender. It will be punishment, too, but the essence of it is justice, not revenge.

The best of men do this kind of thing very awkwardly. God does it perfectly. Every divine punishment is the perfect penalty. Thus, in all the sins—and the virtues no less—of *being*, God lets us become what we choose to become. The person who chooses to become an *alter Christus* will be that forever. The person who chooses to become a living lie will be that forever. Neither of them can enter fully upon his career of being what he has chosen to become until he has finished his earthly course, as Kierkegaard noted. And so all divine justice in the end turns out to be the truth of consequences and the consequences of truth.

"Behold therefore the goodness and the severity of God!" (Rom. 11:22.)

*The celebrants came chanting
"God is dead!"*

*And all as one the nations
bowed the head*

*Thanksgiving; knowing not how
shrewdly the rod*

*Would bite the back in the
kingdom of dead God.*

Howard Nemerov, "The Death of God." (*Gnomes & Occasions*, University of Chicago Press.)

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The Living Church

Volume 167 Established 1878 Number 2

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and Welfare of the Church of God.*

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EDITORIAL AND BUSINESS OFFICES
407 E. Michigan St., Milwaukee, Wis. 53202
TELEPHONE 414-276-5420

The Rev. Carroll E. Simcox, editor. The Rev. Karl G. Layer, assistant editor. Georgiana M. Simcox, news editor. The Rev. William S. Lea, Paul B. Anderson, Paul Rusch, associate editors. Christine and Harry Tomlinson, music editors. Warren J. Debus, business manager. Lila Thurber, advertising manager. Joel K. Diamond, circulation mgr.

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- 8. Pentecost IV
- 11. Benedict of Nursia, Abt.
- 15. Pentecost V
- 17. William White, B.
- 22. Pentecost VI

NEWS. Over 100 correspondents, at least one in each diocese, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used or returned.

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Letters to the Editor

Casualness in Communion

I feel moved to offer an answer to the letter regarding casualness in communion [TLC, June 3], although I certainly cannot suggest that this might be a satisfactory solution for everyone. It seems that the problem however is pertinent and serious and surely deserves some attention.

The difficulty that may lead to over-casualness and nonchalance may be, as was suggested, mainly a personal one relating directly to the individual's comprehension of the meaning and intent of the sacrament.

Going deeper, I must ask, do we as communicants truly realize and accept what is being done for us in the communion service by God through Jesus Christ? We are offered the body and blood of our Lord, given for us and shed for us, which is the complete and total forgiveness of not only all our sins, but of the desperate sin of the whole human condition of wilfully being separated from God—separation from the God who loves us so much that he gladly offers us this to bring us back to him, and to his love. Shouldn't we realize afresh each time what this really means for us? We are forgiven, everything! What a God is this! How can one take this lightly, or fail to be overwhelmed by the very truth and reality of the fact?

I speak from the ignorant newness of only two years of receiving this form of God's grace, but I cannot help but believe that if others, like me, could just realize how little we could begin to exist from moment to moment without this love, extended to us through this forgiveness, they would come to the communion rail trembling inwardly with excitement, gratitude, and awe. Then, the oft-repeated familiar words would simply serve to strengthen their convictions with new insight gained from the very repetition.

Perhaps you might say that this argument suggests too much the responsibility of the individual to discipline himself to listen, comprehend, and respond. Is it not up to us, the church, then, somehow to present him with avenues through which he can be led to understand and respond? Isn't this what we're supposed to be doing in the first place, searching for God in order to love him with all our hearts, souls and minds? Who can say that he does not do this at least, for us?

CAROLINE ROBERTS

Austin, Texas

This letter is in response to the editorial [June 3] in which it is suggested that "Christians are . . . tempted to rote-performance

of Holy Communion if whenever they come to church the service they find is the Eucharist."

As the Eucharist is both the central and supreme act of all Christian worship, what else should they expect to find when they go to church? Morning Prayer? Evening Prayer? Our Lord said: "Do *this* in remembrance of me." He didn't say read an office out of the Book of Common Prayer. As many Christians go to church only on Sundays, you seem to imply that Holy Communion every Sunday constitutes "frequent" communion. It seems to me sad—and I devoutly hope, untrue—that Christians cannot receive communion once a week without the sacrament becoming formalized rote. Perhaps one trouble is that we are so poorly instructed, generally speaking, concerning the Holy Eucharist.

As one who for many years has attended daily Mass—without which I am "helpless, hopeless, and lifeless," as the Eastern Orthodox Church expresses it—I can vouch for the fact that the sacrament daily becomes *more* not *less* meaningful. Obviously, as in one's total prayer life, there are times when one is less fervent than one might wish. But as to Holy Communion becoming "casual," never! To receive the body and blood of our Lord can never be that.

To catch his own interpretation—but to place frequent communions in the category of the "vain repetition" our Lord condemns, seems to me a rank perversion of his intent and our act.

The anxiety you voice as to "rote-performance" is of course shared by Protestants, which is why they celebrate so infrequently. My answer to the problem is simple: I contend that it does not exist. To the contrary, the more frequent our communions, the more do we grow in the knowledge and love of God. And I would pray, in grace.

EMILY GARDINER NEAL

Pittsburgh

I'm sure you're right about the Lord's intent; I hope you're right about our act. Ed.

Another "Stamp Collector"

In the editorial, "Good Use for Stamps" [TLC, May 13], no mention was made of this convent's eagerness for stamps.

We sell U.S. commemoratives, airmail stamps, and all foreign stamps as a way of helping to support ourselves. We've tried to keep our interest in stamps alive in the fourth province and we regret we didn't let you know about our interest in them.

CLARE, OSH
Convent of St. Helen

Augusta, Ga.

TLC, June 10

Thank you for the splendid issue for June 10. I rejoice in the publication of beautiful, simple, inspiring articles such as Fr. Ticknor's. And I thank you for following it with those by Canon Crockett and Fr. Ladehoff.

(The Rev.) CHARLES M. MILLER
Rector of St. Barnabas' Church

Norwich, Vt.

The Cover

This week's cover features the Cathedral Church of St. Stephen, located at 217 North Front Street, Harrisburg, Pa., the see city of the Diocese of Central Pennsylvania. Dean of the cathedral is the Very Rev. Arnold E. Mintz. The schedule of services at St. Stephen's will be found on p. 16 of this issue.

The Living Church

July 8, 1973
Pentecost IV / Trinity III

For 94 Years,
Its Worship, Witness, and Welfare

NEW YORK

St. John's to Rebuild in the Village

Ground has been broken for the new Church of St. John's in the Village, New York City, where it has served Greenwich Village at the same location for almost 130 years.

The landmark church building—white Greek revival with pillared portico—was destroyed by fire Mar. 7, 1971. Since then plans have been made for its rebuilding. The church proper will be smaller but there will be greatly expanded facilities for the public. For example, it is expected that the community center within the building will be open seven days a week.

Among those taking part in the ritual of breaking ground were the Rev. John H. Graf, rector of St. John's since 1942; the Hon. Bella Abzug of N.Y.'s 20th Congressional District; and representatives of the numerous organizations in the parish. Ms. Abzug delivered the address at the service.

Mr. Edgar Tafel, Greenwich Village architect, designed the new St. John's in a modified Greek style in harmony with historic landmarks in the area.

RHODE ISLAND

Enforced Baptism Stirs Controversy

A Roman Catholic newspaper — *The Providence Visitor* — described as "simply a family court judge's decree ordering a secular adoption agency to have a baby baptized a Roman Catholic, contending that the edict "obscures" the role of family in baptism and distorts the nature of the sacrament.

Subsequently, Judge Michael DeCiantis granted the request of the adoption agency to be guardian of the baby he ordered baptized. Earlier, the judge had refused to hear the agency's request because the baby had not been baptized.

The Rhode Island chapter of the American Civil Liberties Union, meanwhile, said it views with "grave concern" the judge's order that the non-sectarian Children's Friend and Service agency undertake to have the church sacrament conferred on the baby. A chapter spokesman said that not only is the adoptability of the child hampered but that the judge's action "clearly violates the constitutional prohibitions against establishment of reli-

gion and voids the First Amendment guarantee of separation of church and state."

In its editorial, *The Providence Visitor* said the judge, a Roman Catholic, showed "obvious sincerity" in his feeling for the spiritual welfare of the baby. "Yet his action gives us concern, for it quite frankly involves an alliance of church and state with the state moving to enforce religious disciplines."

The child's mother, an unwed Roman Catholic, had testified she was unable to care for the baby and that her parents agreed with her decision to relinquish the baby.

GREECE

Firedancers Ignore Bishop

Despite strong objections of Greek Orthodox Metropolitan Spyridon of Langadhas, Greece, some 50 Anastenarides (firewalkers) danced barefoot on red hot embers in the town square in honor of SS. Constantine and Helen.

As he does every year, the Metropolitan tried to stop the firedancers' annual observance even to the extent of asking the local public prosecutor to ban the ceremony. As usual, his request was ignored.

The church leader insists that the fire dance represents a "remnant of idolatry" and "pagan worship." Some sources say that the ritual is a continuation of practices of the ancient Thracian cult of Dionysos, the youthful god of wine and drama.

The Anastenarides, however, insist that the ceremony commemorates an event in the seventh century when peasants rushed barefoot into a burning church to save sacred icons.

Whatever the origin of the custom, the participants reportedly work themselves into trances the night before the dance through rhythmic prayer and singing at the home of the leader of the sect. Then before dawn, they come out and dance on the glowing cinders. The spectacle attracts thousands of visitors.

CANADA

Delay Asked on Ordination of Women

The Diocese of Toronto has asked the Anglican Church of Canada to delay the ordination of women to the priesthood

until 1975 to provide opportunity for further study.

After heated debate, delegates to the annual diocesan synod, largest in the Canadian church, declared that "effective steps should be taken to ascertain the mind of the church before the General Synod makes major changes in the teaching and life of the church."

The statement was in reaction to the recent action of the 26th General Synod of the church, which accepted in principle the ordination of women to the priesthood [TLC, June 17]. That action also provided that ordination would be delayed until the House of Bishops has worked out a pattern that will include an "educational process."

In his charge to the Toronto meeting, the Rt. Rev. L. S. Garnsworthy said that the action of the General Synod did not authorize a bishop to act unilaterally on the matter. "To ordain women without a conviction that the church will accept their ministry would be meaningless and wrong," he said.

CHURCH AND STATE

One Person Can Do Something

According to a newsletter sent out by the National Association of Diocesan Altar Guilds (NADAG), the saying, "one person cannot do much to change the world," is heard rather often.

But one person, Madalyn Murray O'Hair, the atheist crusader, succeeded in making it illegal to read the Bible or pray in public schools, the newsletter reminded its readers.

Continuing, the letter said Mrs. O'Hair has obtained 27,000 signed letters protesting the decision of the astronauts to read aloud passages from the Bible, as a Christian message, to the world while in orbit in December 1968. She plans to present these letters to the National Aeronautics and Space Administration (NASA), "with a demand that the astronauts be publicly censured for their act, and further demand to prohibit any further demonstrations of religion by public leaders," the letter said.

NADAG reminds everyone: "You are just one, but you are one. You can do something about this," and proceeds to tell us how to help.

An effort is being made to secure 1,000,000 signed letters commending the astronauts for their action. This would be

an overwhelming defeat for Mrs. O'Hair, says NADAG, and a great triumph for religious faith.

The altar guild association has prepared a statement to be forwarded to NASA. It reads:

"Dear Sirs:

"I personally appreciate and wholeheartedly support the decision of the astronauts to read the Bible from their space craft as they orbited the moon during December 1968. I further support the right of every human being to express his faith in God and the Bible publicly without fear of censure."

The National Association of Diocesan Altar Guilds asks that this statement, or one similar to it in content, should be signed and forwarded to NASA, Manned Space Craft Center, Astronauts Office, Houston, Texas 77059.

METHODISTS

Gov. Wallace Proud to Be a Member

Alabama's Gov. George Wallace said he believes he is alive today "because of the prayers of many people and because of my prayers." He referred to the attempt on his life in Maryland last year while campaigning for the Democratic presidential nomination. Since then, he has been confined to a wheelchair most of the time.

Gov. Wallace spoke to 600 Methodists attending a laymen's dinner held during the annual meeting of the Alabama-West Florida Methodist Conference in Montgomery, Ala. The governor is a United Methodist and belongs to St. James Church, Montgomery.

"I have faith and confidence in the Methodist Church," he said, "and I am proud that I am a Methodist," he declared.

During the talk, he criticized the U.S. Supreme Court on several counts. He said that he feels school pupils should be able to offer prayers, such as thanksgiving for food. He opposed "ordered prayers. . . I believe in the separation of church and state," he said, "but I do not believe in the separation of God and state."

He criticized the Supreme Court for not taking stronger positions against pornographic literature. "According to the Court's ruling," the governor said, "a person can, in the name of art, do anything he wants to on the stage, but to the contrary, children are not allowed to offer prayer in a schoolroom."

He said he no longer attends motion pictures because "if you pick out a good one, the preview of the next will embarrass you."

One observer at the dinner later wrote that the "listeners were deeply aware that he (Mr. Wallace) has come up out of his tribulations with a new power in his personality. Instead of a martyr complex,

he has a grace of spirit and a new strength won through enduring adversity in a positive attitude. These add impressively to his already well-known charisma and persuasive powers, and increase his impact on audiences."

HOLY ORDERS

One Struggle with the Holy Spirit Stopped

An Air Force captain who was released recently as a prisoner of war by North Vietnam has been accepted as a postulant for Holy Orders by the Rt. Rev. Harold Gosnell, Bishop of West Texas.

Capt. Robert G. Certain expects to attend St. Luke's School of Theology at the University of the South this fall. He says that he "has been in a struggle with the Holy Spirit" since 1963 about whether to enter the ministry. During this struggle, every worldly project he attempted ended suddenly and sometimes tragically, he said.

"I tried to be a pilot," the captain explained, "but could not land airplanes; I entered the Air Force and my first day on duty ended in a serious automobile accident. I became a navigator and was literally shot out of the sky."

By the summer of 1972, he "gave up the fight to avoid the ministry" and submitted his resignation to the Air Force. It was refused on Dec. 15, and three days later Capt. Certain was a prisoner of war, having ejected from his burning B-52 on a combat mission over Hanoi.

Capt. Certain said the Holy Spirit sustained "all of us who were prisoners of war and led me to organize regular weekly services using the Book of Common Prayer, a copy of which was received in a package from home."

The U.S. Air Force has decided to send him to seminary as part of its master's degree program—the first time it has ever sent anyone to seminary as an active-duty assignment.

PRESBYTERIANS

Call for Nixon "Disclosures" Rejected

Commissioners to the General Assembly of the Presbyterian Church in the U.S. (Southern) meeting in Fort Worth, Texas, voted down several attempts to ask President Nixon to make "full disclosures" of his knowledge of the Watergate affair.

Despite an effort to remove any implications of "presidential involvement" from such a statement, the 450 commissioners refused to ask the White House directly for such disclosures or to ask evangelist Billy Graham to "use his influence" with the President to obtain such disclosures. Dr. Graham had been invited to speak at the assembly.

The Rev. Howard Gordon, of Charlottesville, Va., had unsuccessfully tried to persuade the commissioners to ask the evangelist to "clarify his position" on Watergate before inviting him to address the commissioners.

Dr. Graham later issued a statement through his Atlanta team office indicating that he has "nothing new to say" about Watergate after that discussion.

Mr. Arthur Matthews of the Atlanta office said that the evangelist would speak to the assembly about his recent crusade in Korea but would not discuss Watergate. He said that Dr. Graham's "official stand" on the matter was contained in an article he had written in May for *The New York Times* in which he said that Watergate "demonstrates the apparent disregard for law and morality by some people who had been trusted."

PITTSBURGH

Old Church Closed

One of Pittsburgh's oldest Episcopal churches was de-consecrated by the Bishop of Pittsburgh on June 16. A final Eucharist was held in St. Mary's Church in the Oakland district of the city prior to the de-consecration.

Officiating at the Mass were the rector, the Rev. Thomas H. Whitcroft, and the Rt. Rev. Robert B. Appleyard, Bishop of Pittsburgh.

St. Mary's Parish was founded in 1898 in a store-front in Oakland by the Rt. Rev. Cortland Whitehead, then Bishop of Pittsburgh. The congregation moved into the present structure in 1899.

Bp. Whitehead established the chapel to be a place of high-church liturgies and to be a spearhead of the anglo-catholic "social gospel" in Oakland, as that section of the city was developing.

The second part of the mission's purpose, the "social gospel," soon found expression with the use of the church almost daily in various social-service classes and activities.

From the start, the two prongs of the chapel's mission were separate, with people travelling some distance to attend the services and the neighborhood, for the most part, looking to the parish for its weekday social needs. As time passed St. Mary's became the oasis of rich liturgical practice and the congregation became largely a commuting one. The "social gospel" was expressed by rather open use of the facilities by various agencies, such as RAP (a drug rehabilitation group), the Youth Learning Center (an open high school), and, presently, by the United Family Services of South Oakland. The parish has also served as one of the centers for the Episcopal Church's work on the Pitt campus.

As the high church-low church controversy of the turn of the century ebbed, St. Mary's lost much of its reason for

being, and consequently membership dwindled.

Recently the rector and members of the vestry decided to seek the bishop's permission to dissolve the parish. Members of the parish have transferred to other parishes and Fr. Whitcroft will continue as chaplain to the Episcopal students on the Pitt campus. The property was turned over to the Diocese of Pittsburgh after the de-consecration.

CANADA

Four Eskimos Ordained

The first four Eskimo graduates of the Arthur Turner Training School, Pangnirtung, North West Territories, were ordained to the priesthood in ceremonies held at St. Paul's Cathedral, Regina, Sask. They bring to eight, the number of Eskimo priests working in the Arctic.

When four more Eskimos now attending Turner School are ordained next year, Eskimo priests will be in the majority in the massive northern area. At present there are nine white priests in the diocese.

The newly ordained men are the Rev. Messrs. Timothy Kalai, 41, Baker Lake, NWT; Elijah Kennainak, 55, Coral Harbour, NWT; Jimmy Muckpah, 37, Eskimo Point, NWT; and Abelie Napartuk, 34, Sugluk, Que.

The theological school was opened in 1970 specifically to train Eskimos for the priesthood to work in the far north, where about 95% of the native people are Anglicans.

STATISTICS

Harris Shows Americans Back Death Penalty

A recent Harris Survey shows that the American public supports the death penalty by a 59% to 31% margin—a sharp increase over the 47% to 42% margin favoring capital punishment in 1970.

"The key to current thinking on capital punishment can be found in the belief that it has a deterrent effect on people who might otherwise take the life of another person," Louis Harris reported.

He noted that Americans are not endorsing the biblical concept of "an eye for an eye, and a tooth for a tooth." When directly asked about that expression, it was rejected by a margin of 49% to 40%.

When asked if it could be proven that life imprisonment was just as effective a deterrent to crime as was capital punishment, Americans rejected the death penalty by a 48% to 35% margin.

The survey, based on a sample of 1,537 households, showed that young people, those with some college education, and women were most ready to abandon the death penalty. Older persons, those with less education, and men, were found to be more reluctant to replace capital punishment with life imprisonment.

July 8, 1973

CONVENTIONS

Fond du Lac

The 99th annual council of the Diocese of Fond du Lac was held in St. Paul's Cathedral, Fond du Lac, Wis.

Council again voted to overpay its quota to the national church, as it has been doing for several years.

A number of resolutions were adopted including one on abortion which states that the diocese reaffirms the traditional teaching of the church that human abortion, the deliberate killing of a human embryo or fetus, is wrong.

Delegates approved the following memorials to General Convention:

(✓) To have the Episcopal Church's general budget and the General Convention budget combined;

(✓) To establish a program in the church to train priests of the church to be teachers;

(✓) To re-examine the marriage canons concerning the remarriage of communicants for the possibility of revising canons that may cause those involved to "experience spiritual and psychological anxieties before remarriage."

Guest speaker was the Most Rev. Aloysius Wycislo, Roman Catholic Bishop of Green Bay, who addressed delegates and visitors on the subject of the improved ecumenical relationships between the Episcopal and Roman Catholic Churches. He repeated the urging of Pope Paul VI that the two churches should get to know each other as sister churches because of a common faith.

The Rt. Rev. William H. Brady, Bishop of Fond du Lac, and Bp. Wycislo recently issued a joint statement sent to all churches and clergy in their respective dioceses on Roman Catholic and Episcopal accord.

Maine

Clergy and laity were divided on the issue of ordination of women to the priesthood.

At the annual meeting of the Diocese of Maine, held in Presque Isle, the clergy voted 30-23 against the measure. The laity voted 104-100 in favor of the move.

On two other controversial questions—abortion and amnesty for draft evaders—delegates recommended that members of the diocese address their own consciences for solutions.

Vermont

The Rt. Rev. Harvey Butterfield, Bishop of Vermont since 1960, plans to retire next year.

In his address at the annual diocesan convention held in Burlington, Bp. Butterfield said his years in the episcopacy have coincided with a "struggle for freedom."

"After all these years since the cruci-

fixion of Jesus Christ, the freedom which he sought to bring to all men has finally become the agenda with which the world has had to deal," the bishop said.

He described the recent turbulent times as "the hectic, confused, often violent, and an always-changing stage on which God has given us an opportunity to proclaim the good news of Jesus Christ."

The bishop has called a convention for November to elect his successor.

Connecticut

The 189th annual convention of the Diocese of Connecticut meeting in Bridgeport, passed a budget for 1974 totaling \$981,500, of which \$475,000 is the full quota for the national church; \$3,600 for Province I; and \$502,500 for mission in Connecticut.

Delegates voted that for the year 1974, the total amount to be raised from parishes and missions for the diocesan administration budget be \$215,000 and that this be raised by a 2¾% assessment on the adjusted receipts for local support.

Using a formula, the 1974 proportionate share for diocesan program budget for mission of each parish and mission will be raised as follows:

1. 5% of the first \$15,000 of adjusted receipts for local support; 10% of the second \$15,000 of adjusted receipts for local support; 15% of the excess of \$30,000 of receipts for local support.

2. The following amount per potential giving unit based on the potential ability to give with each parish and mission being classified under one of the following:

- A—\$2 per unit
- B—\$4 per unit
- C—\$6 per unit
- D—\$8 per unit
- E—\$10 per unit

Further, to prevent severe dislocation in the local parish and mission finances, that in any one year, the proportionate share will not be increased more than 10%.

Convention adopted two resolutions directed to General Convention:

(✓) Asked General Convention to allow ordination of women to the priesthood;

(✓) Asked General Convention to give top priority for funds to seminaries and to assist the Episcopal Conference of the Deaf; and to give this conference a representative at General Convention.

Delegates expressed "deep regret" over the re-institution of capital punishment in the State of Connecticut.

St. Monica's Church, Hartford, was accepted as a parish.

Convention sent congratulatory wishes to Trinity College on its 150th anniversary; and to Christ Church, West Haven, on its 250th anniversary.

WHAT KIND OF PB?

By JOHN W. ELLISON

NOW that the House of Bishops has effectively abdicated any leadership in the selection of the next Presiding Bishop, the rest of us must fill the void. A crisis in the leadership of the Episcopal Church has been developing for several years. Due to various factors, the bishops appear to be more intent on getting all opinions down on paper than they are in discriminating between those opinions to lead the church. Instead of issuing a responsible guide to the nominating committee, they have published the results of their buzz groups!

Following their last meeting in New Orleans, Press Release #72169 on "Office of the Presiding Bishop" and "Expectations of the Office of Presiding Bishop" has been circulated, probably the nadir of episcopal leadership in this century. It should be read in its entirety, if you can get a copy. Read it carefully, because it mixes official resolutions with lists of comments from group discussions which have no official standing whatsoever. It begins, "The recorders from section discussions on the report of the consultants to the Presiding Bishop strongly supported these directions: . . ." After making five major points, it moves on to list four resolutions which were offered. In newspaper format, the most important item comes first, and this definitely exalts the opinions of the buzz-group recorders above the official resolutions! By not stating that the resolutions were passed by the house, and by not qualifying the recorders' work, the five "directions" "strongly supported" by a few recorders appear to have all the authority of official resolutions of the full House of Bishops. Rather than believe that this kind of shaping of the news is being done at headquarters, it is preferable to believe that this release was prepared by an incompetent who should be relieved of his job.

A commentary on that confused document alongside Title I Canon 2 is offered in the hope that it will stimulate widespread examination of the problem, much discussion, and perhaps some help to General Convention as it faces the decision.

In another article by this writer, a

portion of Title 1 Canon 2 was examined: Is the Presiding Bishop automatically a prophet? [TLC, July 1]. Let us look further at the amazing Title 1 Canon 2.

A FORMER chancellor of one of the largest Roman Catholic archdioceses in the U.S., who earned a doctorate in canon law at a papal institute in Rome, was consulted on Canon 2. His immediate reaction was that this canon gives the Presiding Bishop far more authority than any Roman archbishop has, and that only a cardinal, papal nuncio, or apostolic delegate has the kind of blanket authority which it confers on him! He is charged with responsibility for policy and strategy, recommending legislation to either house of General Convention addressing the deputies whenever he wants after due notice; both houses are required to consider and to act upon any recommendations contained in his address upon the state of the church; he shall visit every diocese (whether the bishop thereof invites him or not) to consult with the bishop or bishops and, with their advice, with the lay and clerical leaders; he may issue pastoral letters in his own person; and he may do various other things never before considered to be part of his duties. By contrast, a Roman archbishop's authority is to preside at meetings of the bishops of his area and to investigate any formal charges lodged with him about any of the bishops (e.g., alcoholism on the part of the bishop) and to report on it to the Pope; he may not go into a diocese other than his own for any other purpose except by invitation of the bishop. Only the personal representatives of the Pope himself (apostolic delegates and papal nuncios) can initiate such actions as our Presiding Bishop can. Was General Convention asleep when this was passed?

With the Roman canon lawyer's comments in mind, consider the following statement from #72169 mentioned above: "1. We want the Presiding Bishop to be prophet, a pastoral leader, symbol of unity, flexible, chief liturgist. 2. We want to elect a great leader and provide the means for him to exercise his own unique gifts, freeing him of unrealistic expectations by such things as . . . *reworking the canons to provide him with more latitude*!" (The italics and exclamation point are mine. Is it possible that a witty bishop made a facetious remark which was taken

literally by a recorder?) Not enough that his authority already exceeds that of a Roman archbishop and approaches that of a papal legate, but he must have *even more latitude*! Here is a new breed of Latitudinarians which we most emphatically do not need!

This desire to expand the office is even more astounding in the light of a resolution passed at New Orleans and included in #72169: "Whereas the office of the Presiding Bishop now expects the one holding that office to fulfill more functions than one person can reasonably meet, and Whereas each person elected to the office brings to it different and unique gifts which must be affirmed . . . Therefore, be it resolved that the House of Bishops urges . . . a procedure by which his successor may be free to appoint (with appropriate Executive Council approval) his own immediate staff." At first blush, this is an innocent provision to let him choose his own staff, which he should be free to do. But the blush begins with the fact that the bishops have already concluded that the job is *too big* for one man; as though they were with Alice in Wonderland, they would solve the problem by making the job even bigger, which is nonsense. Not sensible.

"Everything possible should be done to relieve him of administrative detail and free him to be out in the field. . . . He needs to know more about the work of General Convention commissions and committees, but has no machinery for this. . . . He needs a real 'team' relationship with Executive Council staff if there is to be consistent help and leadership to the church." The second blush comes when one realizes that all this administrative assistance and delegation of duties means the creation of a Curia at 815. No wonder he needs the authority of an apostolic delegate!

For 150 years the office of Presiding Bishop was filled by a diocesan bishop, in addition to his diocesan duties. In 1943 General Convention decided to make it full-time. Three men filled the office with distinction, each bringing his own unique gifts to the same short list of duties. Decisions of the National Council (as it was then called) were not always popular, but the charge was never made that the Presiding Bishop and staff at headquarters had not efficiently done their duties. On the contrary, the complaint was that they

The Rev. John W. Ellison, Th.D., is rector of St. Paul's Church, Bakersfield, Calif. This article may not be reproduced without the author's written consent.

More Thoughts on the Office of the Presiding Bishop

gave the harried parish priest so much help that he did not have time to digest it all, but at least he could pick and choose. Inept administration was not tolerated at any level of the national organization. Parishes and dioceses received a great deal of assistance for their quotas. And no one complained that the Presiding Bishop had so few duties that he had time left on his hands.

After Bp. Hines had settled into office, for reasons not known to this writer, the duties of the Presiding Bishop were greatly expanded, and the integrity of the office was threatened by introducing the role of prophet, which is by nature in conflict with that of administrator of the Establishment. In Bp. Hines's address to the bishops at New Orleans (release #72162) he refers to a committee of three appointed since Houston General Convention: "They have been supportive of me as I sought to respond to the privileges of the office of Presiding Bishop and they have been analytical as well in seeking to understand the dimensions of the office and in seeking to assist me to do the same."

No wonder the church is in distress! If after six years in office he still needed a committee to help "in seeking to understand the dimensions of the office," those dimensions are patently too big! Let's cut out the nonsense about expanding the office further! Let's have the courage to admit that a mistake was made in expanding it in the first place! And then let's return to the old canon.

If we cannot do that, then as a starter let's divide the job into at least three jobs, or else be honest and call him "Archbishop, Primate, and Ipse Nuncio." These suggestions are vastly inferior to returning to the old canon, but they are better than the present situation.

THE greatest arguments in favor of returning to the old canon are: 1. It worked smoothly. 2. It did not require a committee to understand its dimensions. 3. It did not break the spirit or health of any incumbent, nor did it fill him with guilt feelings (so far as we know). 4. Although he had administrative duties to perform (as such, he was "chief of government"), he remained above the controversies over policy and filled the ceremonial functions (as such, he was "chief of state").

But if it is said that we have put our hand to the plow and therefore cannot look back, the position could be filled by three men with a division of duties as they are listed in #72169, plus a couple from the canons:

Presiding Bishop and Administrator: Preside at the House of Bishops; large responsibility for General Convention; preside over Executive Council; chief executive officer at 815; appoint bishops to commissions and committees; team relationship with Executive Council staff. (This makes him "chief of government.")

Consecrator and Flexible Chief Liturgist (whatever that is): Consecrate the new bishops; visit dioceses and parishes for important occasions such as anniversaries; and "liturgize." From Canon 2: Visit all jurisdictions to preach and to celebrate. (This makes him "chief of state.")

Pastoral Bishop and Ombudsman: Chief pastor to the bishops; focus of the ecumenical activities of the church; deal with complaints. From Canon 2: Visit all jurisdictions to consult with the bishops and clergy and laity. (This makes him trouble-shooter at home; in his ecumenical activities he has no power and therefore he cannot commit us to anything, which would help to keep the church calm.)

This division of authority leaves only two unassigned items, which can go into the waste basket. First, "he needs to know more about the work of General Convention commissions and committees." Pray tell, why? They are responsible to General Convention, not to him. Is this recommendation intended to expand his "dimension of latitude" so that he can have a strong influence on the commissions? Let's have none of that—he has enough on his hands and his hands in enough already. Second, "he is called upon to speak for the church in all kinds of situations which arise between meetings of General Convention and Executive Council." When called upon for such statements, let him say, "No comment." Instead, let him encourage all the other bishops to speak on these issues, the more the merrier. Better to have the world confused by differing opinions from the bishops (the probability is that they won't be 'speaking God's word' anyway!) than to have a wide segment of the church muttering "He doesn't speak for me!" and withholding themselves because of it. We do not need a Presiding Nuncio delivering *nunciamen-*

tos; when General Convention is not in session, no one speaks "for the church." "Let a thousand opinions flower."

The virtues of this three-fold division of the "dimensions of the office," in addition to dividing the responsibilities so that three men will be able to handle them, include: 1. Bishops could discuss problems frankly with the Pastoral Bishop without it affecting their relationship with the other two or with Executive Council. 2. The task of the nominating committee is clarified. 3. The church would know what to look for in each candidate and what unique gifts are related to which office.

THE thrust of "Expectations of the Office of Presiding Bishop" in the light of the expanded duties is ominous and threatening to the church as we have known it. Until 1967 the Presiding Bishop was considered to be the first among equals; we refused to call him an archbishop for this reason. Now that the job is so big that it takes a man and a committee years "to understand the dimensions of the office," and now that it "tends to create false expectations in the church and guilt feelings on the part of the Presiding Bishop," election to that office as it stands is a dangerous pitfall for any man, no matter how we dress it up.

Time is short—and the *bene esse* if not the *esse* of the church is at stake. Here are some proposals for prompt action by diocesan councils and conventions, suggesting that they memorialize GC to:

1. Change Title I Canon 2 back to the duties listed prior to 1967;
2. Specify a fixed number (three or four) regular General Conventions as the maximum term of a Presiding Bishop, including the one at which he is elected;
3. Give consideration to all bishops who have been diocesans and consecrated at least five years, regardless of how few conventions would come before their retirement. (Remember Pope John XXIII's short but distinguished rule!)

Bad canon law has led to confusions about the office on the part of the incumbent, and thence to confusion in the church as he has tried to find the dimensions of the office, as well as to loss of unity, loss of financial support, and loss of enthusiastic moral support from the pews. Let's face the real culprit: Title I Canon 2. Let's give it the old One-Two!

A LETTER TO A FRIEND

By SONJA SINCLAIR

DEAR JOAN,
Just today I learned of your desire to be a priest, and how unhappy you are that the bishop has turned you down. You would like him to be your chivalrous champion, and I guess many of us have considered him one of our heroes in faith. Still, I know that you appreciate his situation; he simply cannot do it. He has acted in the only way now open to him. Maybe that will change. But the church has suffered enough from the undisciplined. They make their own rules and seem to show little respect or love for the many who are hurt or confused by the impatient demolition of traditional ways. Since you see the priesthood as your goal no doubt you also see the necessity for "compassion on the multitude" and do not despise their commonplace allegiance to the known, the tried, and the familiar.

I have been your friend for—how many years? Since you had barely learned to walk, and I was in the happy-hearted confidence of being 20. Since then you have learned a great deal, and grown in every good way; and I am not so confident! But we now address each other as equals. And it is your equal, not your slightly middle-aged superior, who is speaking now: "Joan, I disagree with you."

If anyone has brains, talent, warmth, it's you. I hardly need to say it. You know my admiration and affection run deep. And if I hurt you by my disagreement, believe me, it hurts to differ with you, especially where your cherished ambition is concerned. But I must.

You say that you have been "influenced" by the women's liberation movement, but that you have a "call." In reading your letter I am not sure whether you *feel called* or *God has called you*. A great deal hangs on this question: Which kind of call is it? If you are influenced by the Women's Lib crusade, then I suspect you think a woman should be barred from no area of life. I won't argue with that one! For example even "Population Zero Growth" allows for some babies, and

women should not be excluded from that "area." But they cannot become fathers.

And you want to be a "spiritual father." You may remember, I once balked at calling a priest "Father." I no longer do, because in the intervening years I have come more and more to the conviction that the church is a family, and that the priest is the father of the family—not because I need an authority figure, but because a family needs a father. In his imperfect, even sinful, way our parish priest is still a symbol of God's fatherhood, and his role in our parish is analogous to the role of a human father with his wife and children. As I understand it, this is one of the very early Christian concepts.

So it is, in the broadest sense of the word, a *male* role. I am sure there are families in which the mother is a better father than her husband, or perhaps through necessity she must be "both father and mother" to her children. But can she be, really? I don't think so. She will stretch her motherhood to its fullest potential. But we are male or female: parenthood, to be complete, must include both.

A family also has a "mother." We do sometimes speak of the church as our "mother," and I think there is a psychological soundness to this concept of Christian nurture in the church. It is at least an ideal, and a long-standing recognition that the Father concept, which we believe to be true of the Godhead, must be complemented in this way.

The "mother role" is certainly fulfilled by millions of Christian women, whose labor in behalf of Christ and his church has been an awesome offering of love, duty, sacrifice. But what of professional work by women in the church?

I am going to suggest that we should "upgrade" the office of deaconess—and I prefer the feminine term because it is scriptural, and I believe maleness and femaleness are not accidental and certainly not odious differences, but God-given, glorious distinctions. I think we should all work toward the day when every parish may have a deaconess complementing the priest in the ordained ministry, just as women complement men in the lay ministry. (You see, I insist that we do not proclaim the unity and equality of the sexes at the expense of their uniqueness, their particularity.) Even without the title "deaconess," professional women church

workers, nuns, and often the church school's female superintendent, even the parish secretary, contribute to the carrying out of this "mother role." Women belong in the church's life not as substitutes for what is masculine or fatherly, but *in their own right*.

Then, I think you ought not to ignore or pass off as a mere cultural phenomenon Christ's omission of women from his apostolate, even though they were, quite obviously, important to his ministry and an active part of the apostolic church. Jesus did not hesitate to challenge the taboos and conventions of his time when he felt compelled to, nor did he shrink from death in his courageous stand for his Father's will and truth. Do you believe for a moment that he would compromise an issue such as the right of women to be sacerdotal leaders if in his Father's plan women should have this role in the new Israel he was creating?

Isn't it a shame that I must apologize for the stand I take? The reason is obvious during this transitional period when women have emerged from the classic wife-mother pattern to take on a multitude of other jobs and professions as well, the working woman has not been well treated. And not all women are meant to be wives and mothers. (I have a sneaking hunch the one-time immense popularity of religious orders for women was attributable to the fact that *here* was a vocation in which a woman might be free of the pattern and might attain, besides spiritual freedom, an opportunity to exercise other gifts, even as an organizer or leader.) Yet these inequities, these old inhibitions on female development, do not justify in themselves a break with 2,000 years of the fatherhood principle in the catholic priesthood. Incidentally, it would no longer be catholic, as we Episcopalians use the term, because we would have broken away from the universal practice of the historic church, of which we claim to be a branch, by allowing women to be priests.

I pray, Joan, that you will go ahead with the ministry. I also pray that you will change your mind about the priesthood. You have a role to play, I am sure, for your heart and mind will not let you escape the necessity of *ministering*. But minister as a woman, not as a "father."

With all my love,
S.

Sonja Sinclair is a churchwoman who makes her home in Visalia, Calif.

EDITORIALS

From NADAG To NASA

WE urge our readers to read the story in the news section of this week's issue, under the heading *Church and State* and to consider acting upon the request of the National Association of Diocesan Altar Guilds (NADAG) that you write to the National Aeronautics and Space Administration (NASA) in support of what the astronauts did which Mrs. Madalyn Murray O'Hair thinks they shouldn't oughta have done. If the U.S. Constitution in fact forbids what they did, we need a new Constitution; but of course it doesn't. What is really at issue here is how many Americans want American citizens to feel free to express their faith publicly without fear of censure.

NADAG's statement is a fine model for letters to NASA except for one phrase, in which it speaks of "the right of every human being to express his faith in God and the Bible. . . ." Faith in God is by no means faith in the Bible. If people want to say that they believe in God because they believe the Bible (as distinct from believing *in* the Bible), fine; but to make the written word an object of faith is idolatry.

So, when you write to NASA, as we hope you will, please don't confuse the people who read your letter about the theology of Episcopalians. Whatever our faults, we are not Bibliolaters; our faith is in God alone. Our disagreement with Mrs. O'Hair is on two fronts: We think she is wrong about the Constitution and what it says about religious freedom; and, of course, about God.

Yesterday's Aberrations Today

ONE of the tasks of the church in the 1970s is to disengage itself from its submissions and surrenders to the aberrations of the 1960s. Among these aberrations was the idea that there is a "generation gap" between the middle-class middle-aged people who dominate the church and other institutions, and the bright and good young folk in whom we see the greening of America and the dawn of Consciousness III.

In 1970, at its General Convention, the Episcopal Church adopted the General Convention Youth Program in which the philosophical aberration of the "generation gap" was combined with the functional aberration, born in that same era, that the best way to eliminate a gap is to throw money at it.

Said that General Convention: "The church exists to heal and reconcile persons and groups living in estrangement, and to work toward a society which manifests the love and justice of God. The time has come for the Episcopal Church to invest significant resources and influence in the reconciliation of the generations, and to affirm the Executive Council's long-range plan of supporting new patterns of ministry with youth and young adults focused on issues and institutions important to their lives." And so the General Convention Youth Program (GCYP) was set up—"to invest" those "significant resources." It is a spending program. It operates on the principle that (a) the young folk are alienated,

and (b) they must tell us what "issues and institutions" are "important to their lives", and (c) the church's job in the reconciling work is done with checks. Proceeding in this way we "work toward a society which manifests the love and justice of God."

In the course of the program many thousands of dollars of church money have been allocated to a wide variety of projects, and it is our own impression from studying the published reports of these that many of them have been good and worthy projects. The value of some has been questioned by responsible church people close enough to observe them at first-hand; but some margin for honest mistakes of judgment must be allowed to a program of this kind.

What we question is the concept on which the program is based. "Alienation" and "estrangement" and "generation gap" are big, swelling words—sloganeering words. Should a great church base its programs and ministries upon such superficial and frenzied analyses of current social realities? At the time that this general hysteria about the generation gap was raging virulently, somebody took an opinion poll of the students at the University of Wisconsin in Madison, one of the noisiest corners of Academe. It was found that the actual number of students who felt alienated and at war with society was exceedingly small compared to the number of those who wanted to get on with their education and were annoyed by the disruptions. It was so all over the land. But the Episcopal Church officially did not listen to what most of its own young people on campuses and elsewhere would have told it about all this if they had been asked. It listened rather to the noisy minority and accepted its version of the "generation gap" as correct.

At the very time that the church has been trying to do the most for the young people whom it regards as "alienated," through its GCYP, it has been doing the least, so far as we can see, for the unalienated. Christian education and programs for the church's own youth are widely neglected.

As for "generation gaps"—what of the old folk? Is there any such thing as a GCOPP (General Convention Old Peoples' Program)? Of course not. But anybody who spends any time visiting the aged will soon learn that their sense of "alienation" is not something that social problem-makers have hatched up. If the church is doing anything for them it is being done through personal and pastoral efforts where Christian people are moved by the love of God to reach out to them.

The General Convention at Louisville must decide what to do with GCYP and other programs which it inherits. We urge its members to reconsider carefully the premises on which GCYP was established, these being the philosophical aberration of the "generation gap" and the functional aberration that such "gaps" can best be healed, or only be healed, by check.

Sometimes we can't help thinking that the church would find it easier to be the church if it could truthfully say to people: "Silver and gold have I none; but such as I have give I thee!"

Book Reviews

PRAYERS, THANKSGIVINGS, AND LITANIES PREPARED BY THE STANDING LITURGICAL COMMISSION. Pub. by the Church Hymnal Corporation, 800 Second Ave., NYC 10017. (May be purchased directly from the publisher.) \$2.35 plus postage and handling of \$.36.

The study and the prayers, thanksgivings, and litanies in this attractively designed volume were prepared by the SLC in the course of its current work of Prayer Book revision. Some, perhaps many of the items in it, will appear in the official Book of Common Prayer at its next revision. Here are prayers of ancient vintage which have been updated in language, along with many new ones. Here also are prayers reflecting the changing world and the changing awareness of Christians, such as prayers for our enemies, for the family of man, for those who live in cities.

Whoever composed the "study" with which the volume opens is to be especially complimented for a superbly helpful essay—temperate, reflective, informative, and irenic. Nowhere will you find a better discussion of the whole "Thou-You" question, and what is really involved in it linguistically and theologically, than here.

And the price is right—spectacularly right: \$2.35 for all this! In this year of 1973 the price could be five times as much and nobody would bat an eye. Thanks, somebody.

◆
THE NUREMBERG FALLACY: War and War Crimes Since World War II. By Eugene Davidson. Macmillan. Pp. 331. \$9.95.

If the power blocs had enforced the Nuremberg principles that aggressive war is illegal, we would by now have experienced a third world war, according to Eugene Davidson, chairman of the Conference on European Problems, and former editor and member of the board of governors of the Yale University Press.

Every year since the close of World War II has seen an average of four new armed conflicts, Davidson says. He probes the causes and effects of the Arab wars, the Algerian conflict, the struggles in the Holy Land, Indochina, and what he calls the new colonialism practiced by Russia in Eastern Europe. He finds the rules of Nuremberg bowing to something much older and more basic—self-interest—in this study of crosscurrents between the nations. And Davidson tells us that in the age of the computer the human factor remains supreme.

War, like disease, has always plagued man, and the recent conflicts have a new and more terrible aspect. At Nuremberg, atrocities were thought of as a part of aggression. Now, they are accepted by all sides as a routine of operations.

In the dynamics of war and peace, he advises, we should not forget the influence of those who play one side against the other. This role has fallen to Tito's Yugoslavia, Iraq, and various nations of Africa and Asia. He suggests that those Arabs who have gained independence will now at least be misgoverned by their own mistakes.

There seem to have been no serious attempts in high places to prevent the recurrence of the atrocities of World War II and the subsequent conflicts on most continents. Armies abroad may not be acting much worse than civilians at home. "Many of the crimes that occurred in Vietnam were also endemic to American society, blown up and multiplied in the free-fire climate of a military campaign with no credible purpose. A cease fire can cover the final American withdrawal, but the political problems remain as unresolved as they were in 1954 or 1945," Davidson says.

Little is left of the Nuremberg judgments and the American abroad finds himself with little protection. The doctrine of military necessity is overriding humanitarian principles. When the United Nations protests some act, such as the Chinese occupation of Tibet, it appears to be of no avail.

As to the way ahead, *The Nuremberg Fallacy* suggests the United States could simply stop the kind of warfare it waged in Vietnam. He thinks the superpowers will avoid a nuclear conflict unless one meets the ultimate in threats, and he is optimistic that human intelligence will prevail.

R. D. IRWIN
Bethesda-by-the-Sea, West Palm Beach

◆
THE END OF THE TABOOS: An Ethics of Encounter. By Gérard Fourez. Fortress Press. Pp. xiii, 142. \$3.75 paper.

This is, in some ways, a commendable book. Gérard Fourez holds that morality is "not an objective study of 'problems' but the introduction to the mystery of the human." *The End of the Taboos* "is not theological." Fourez is, therefore, dealing with ethics ("moral philosophy") as "the meaning of man's actions." He is seeking in his "ethics of encounter" to lay the rudiments of "a morality of meaning" as opposed to offering the reader an elaboration of "an externalized moral law." That is a commendable undertaking, an undertaking which relies directly and heavily upon the work of Freud, Marcuse, and Erik Erikson.

Fourez holds that there are "two possible methods" for developing "a way of living a moral life." "One," he says, "systematically develops a philosophical ethic and the other simply gives the results."

He claims to deal primarily with the second method, which offers, "the 'results' of a search and a vision." I would hold, however, that *The End of the Taboos* is better in the former than in the latter of the two methods. What Fourez gives us is an elementary and useful phenomenology for determining human meaning. "Acts will . . . be evaluated . . . according to the degree to which they are meaningful." The basic ingredient in determining meaning, he avers, is the experience ("a personal encounter") of one's being loved, or in some sense *claimed*, by someone else. Theologically, he supports this from the biblical assertion that "while we were yet sinners Christ died for us." God moves toward us first. I can discover my worth in the experience that others value me.

It is the spelling out of the experience of one's being valued by another that forms the basis of Fourez's ethics of encounter. This allows him to proceed to show "how moral issues are acquiring an increasingly social aspect." It does, indeed, allow him to do that. In the execution of that task, however, we are treated only superficially to the problems of sexuality, love, promise, fidelity, education, authority and communication, and science. What Fourez does do well—in addition to his giving us the rudiments of a phenomenology of personal encounter and human meaning—is an articulation of the relation of love and justice, something necessary in any work which purports to speak seriously of the "increasingly social aspect" of moral issues in our time.

(The Rev.) ROBERT COOPER
Nashotah House

◆
THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS. By Ernest Best. Harper & Row. Pp. 376. \$10.

The 60 pages of introduction to *The First and Second Epistles to the Thessalonians* relate the letters to Paul's visit to the city, roughly as this is described in Acts. Following the initial statement the author moves on to the standard issues, date and place of writing, the question of their unity or composite character, the issues to which they are directed. Each of the letters has its own chapter to deal with these matters. Best then treats the letters verse by verse, and there is hardly a verse which does not have devoted to it two or more pages. He has made his own translation which is independent and accurate. Where it is appropriate he has included an essay of a significant theme. After 280 pages of commentary there is an appendix on the "*Parousia*" (Appearance of the Lord from Heaven), and two final chapters on Paul and the Thessalonians and on the Return of Christ.

In thinking of this study one is torn between the desire to compose a "rave review" on the ground that the author has included everything there is to say in the present state of our knowledge, and the impulse to say that he has told his

readers more about the Thessalonian letters than most of them will care to know. In favor of the former approach, it must be pointed out that he brings to the attention of the specialist three or four important works that might otherwise have been missed. In support of the latter there is, first, the point that any reader who is less than skilled in biblical Greek must surely miss a great deal of what he is attempting to say.

On balance the decision, at least when trying to evaluate the book for a non-professional reader, must be one of critical evaluation. Not only is it a book for the scholar rather than the well-educated Christian, but it is also difficult to read. Too often one is forced to ask whether this information is important to the understanding of the letters. Sometimes one must ask even whether the author really knows what he claims to know. By the literary standards of his time, indeed by those of several other New Testament authors, Paul shows no precision in his use of language. There is simply no justification for claiming that abstruse points of grammar can be used to determine the meaning of a writer who often did violence to fundamental points of grammar.

Thus we have here a book that certainly belongs in the seminary library and on the professor's desk, but that will offer only limited help to the parish Bible class or in the clergyman's study.

(The Rev.) HOWARD RHYS, Th.D.
The University of the South

♦
BODY THEOLOGY. By Arthur A. Vogel. Harper & Row. Pp. 148. \$5.95.

When a book appears with theological substance, yet capable of being read profitably by a person who does not have mastery of technical tools, it is to be warmly welcomed. Such is this latest book from Arthur Vogel, Bishop of West Missouri and formerly Sub-Dean and Professor of Theology at Nashotah House.

Body Theology is organized in two parts. Part I is an analysis of the structure of human experience. Through this analysis it is argued that personal presence in the world is known and expressed through bodies. Our bodies are the *loci* for our experience in the world (hence the somewhat perplexing title of the book). Being a person also involves perception of meaning which initially enters through the awareness of one's self and of others as "persons," and finds its fulfillment in Love which offers a *Gestalt* within which, and in relation to which, particulars become meaningful.

By means of what may be called *analogia praesentiae* (this is not the author's expression, but the reviewer's), God is then understood as the context or encompassing horizon for all meaning, and because supreme meaning is personal, God is also understood as Person. On the basis of the argument that what is caused cannot comprehend its own cause—an

argument which may be disputed—it is stated that God cannot be adequately conceptualized, but only experienced, since God is the source, context, and structure for all meaning.

Part II is a development, from this foundational work, of practical consequences that follow for a Christian understanding of God, man, and the world. Such fundamental theological and ethical themes as creation, time and freedom, peace, and history are treated from the perspective of this theology of bodily presence.

The phenomenological approach which underlies the book does not obtrude. The general quality of the book is remarkably well sustained throughout despite traces of spottiness in the concluding chapters. While one may question the publisher's hyperbole on the dust jacket (which declares the book to be "a 'radical experiment' dealing with the experimental dimension in Christianity") it is nevertheless one to be very gratefully received, and to be warmly recommended to those seriously striving toward a contemporary theological understanding of the world in which they live.

(The Rev.) SHUNJI F. NISHI, Ph.D.
Church Divinity School of the Pacific

♦
THE RETURN TO MAN: Man and Religion in the Space Age. By Eugene C. Kennedy. Doubleday. Pp. 192. \$5.95.

The Return to Man is a book every priest, every Christian, should read. Eugene Kennedy's analysis of the modern catholic and Christian problem is a viable one far beyond his own borders. Beyond the limits of religion, as well, he has taken us into embattled areas of education and politics where similar problems confront us: problems of exploring into the space age when so many cherished conceptions about man must be re-examined, new myths evolved, new dimensions of the human spirit explored.

This good book is for Catholics and also for all Christians. The catholic things are symptomatic of much broader ones. For every pope there is a bishop or denominational executive, a professor or a rector. For every Codex J. canon, there is Cranmerian infallibility or other rigidities. The tragedy is that often the church suffers from the vices of its virtues, such as that of the Faith-Once-For-All-Delivered as in a box, without real reference to persons, people, when, where and as they are — potential recipients of the sacraments of "my" church and not (in Dom Gregory Dix's phrase) "*plebs sancta Dei.*"

Read this important and good book and read between the lines. Reflect how much we ourselves need the leap into the space age in our own myths and traditions and prejudice.

Let's move and grow and change before a worse fate befalls us.

(The Rev.) ROBERT F. SWEETSER
St. Paul's, Norwalk, Conn. (ret.)

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THE LIVING CHURCH

PEOPLE and places

Parochial Appointments

The Rev. Stanley E. Cowlin, former rector of Grace Church, Ravenna, Ohio, is rector of St. Francis in the Valley, Green Valley, Ariz. 85614.

The Rev. Dwight W. Edwards, former rector of St. Timothy's, Mountain View, Calif., is rector of St. Mary's by the Sea, Pacific Grove, Calif.

The Rev. Robert A. Gendreau, former vicar of St. Gabriel's, East Berlin, Conn., is rector of St. James', Holladay, Utah.

The Rev. Edward C. Goetz, former curate, St. John's, Vernon, Conn., is vicar of St. James', Higanum, Conn.

The Rev. Roy D. Greene, Jr., former curate, St. Michael's, Orlando, Fla., is assistant to the rector of Falls Church, Falls Church, Va.

The Rev. Fayette P. Grose, former assistant rector of the Church of the Redeemer, Lorain, Ohio, is now rector of the parish.

The Rev. Harry H. Jones, former vicar of St. John's, New Haven, Conn., is now rector of the parish.

The Rev. David K. Kennedy, former rector of St. Peter's, Honolulu, Hawaii, is rector of St. Timothy's, Aiea, Hawaii.

The Rev. Don E. Lowry, former vicar of St. Philip the Evangelist, Washington, D.C., is vicar of St. Augustine and St. Martin, 29 Lenox St., Boston, Mass. 02118.

The Rev. John B. Luce, former rector of East Los Angeles Parish, Los Angeles, Calif., is rector of St. Ann's, Bronx, N.Y.

The Rev. Kevin E. Martin, former assistant, St. Matthew's, Wilton, Conn., is rector of Emmanuel Church, Stamford, Conn.

The Rev. Richard C. Martin, former senior curate, St. Paul's, Washington, D.C., is rector of St. George's, 160 U St., Washington, D.C. 20001.

The Rev. Charles J. Minifie, assistant rector of Trinity Church, Portland, Ore., is to be rector of Trinity Church, Newport, R.I., Aug. 1.

The Rev. William J. Pugh, rector of St. Andrew's, Elyria, Ohio, is to be assistant rector of St. Martin's, 6295 River Rd., Chagrin Falls, Ohio 44022, Sept. 1.

The Rev. Gerald A. Riley, former vicar of St. James', Higanum, Conn., is vicar of St. John's, Tralee, County Kerry, Ireland.

The Rev. Gordon P. Roberts, former rector of Grace Church, Cedar Rapids, Ia., is rector of St. Peter's, Bettendorf, Ia. Address: 2400 Middle Rd. (52722).

The Rev. Victor J. Schramm, former curate, St. Alban's, Highland Park, Mich., is on the staff of the Chapel of the Intercession, 550 W. 155th St., New York, N.Y. 10032.

The Rev. Allen W. Swain, former curate, St. John the Evangelist, Hingham, Mass., is associate rector of St. Peter's, 320 Boston Post Rd., Weston, Mass. 02193.

The Rev. William Thompson, former curate, St. Mark's, Barrington, Ill., is curate, All Saints', Long Beach, Calif. Address: 525 E. 7th St. (90813).

The Rev. Anthony A. Thornell, former curate, Grace Church, Detroit, Mich., is on the staff of the Chapel of the Intercession, 550 W. 155th St., New York, N.Y. 10032.

The Rev. Almus M. Thorp, Jr., former assistant, St. James', New York, N.Y., is rector of St. Francis', 10033 River Rd., Potomac, Md. 20854.

Schools

Bethany School, Glendale, Ohio—The Rev. James Hindle, a member of the administrative staff of the school, is now headmaster. Starting in September, the school will admit boys through the sixth grade both as boarding and day students. Sisters of the Community of the Transfiguration will continue to teach in the school.

Seminaries

University of the South, Seawee, Tenn.—At the commencement ceremony, the Rt. Rev. George M. Alexander, Bishop of Upper South Carolina; the Rev. Maurice M. Benitez, of San Antonio; and the Rev. Carroll E. Simcox, Ph.D., editor of *THE LIVING CHURCH*, received honorary D.D. degrees; Andrew N. Lytle, editor of *The Seawee Review*

and member of the university's faculty, a D. Litt. degree; Rachel Lambert Mellon, horticulturist and landscape architect, a Sc.D. degree; and Nick Bodie Williams, retired editor of *The Los Angeles Times*, a DCL degree. Fr. Benitez, a West Point graduate and former jet pilot, preached at the Baccalaureate service. Dr. J. Jefferson Bennett is president and vice-chancellor of the school.

The Rt. Rev. John M. Allin, Bishop of Mississippi, was elected chancellor by the board of trustees, to succeed the Rt. Rev. Girault M. Jones, retired Bishop of Louisiana.

Nashotah House, Nashotah, Wis.—Honorary D.D. degrees were presented to the Rt. Rev. Edward M. Turner, Bishop of the Virgin Islands; and the Rev. Allen Whitman, rector of St. Andrew's, Kansas City, Mo. The Rt. Rev. Allen W. Brown, Bishop of Albany, received an LL.D. degree; and DCL degrees were given to the Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee, and the Very Rev. Donald J. Parsons, dean of Nashotah and Bishop-elect of Quincy. Bp. Turner gave the commencement address.

Colleges

Bard College, Annandale-on-Hudson, N.Y. At the 133rd commencement, the Rev. Reamer Kline awarded an LL.D. degree to the Hon. Jack W. Lydman, U.S. Ambassador to Malaysia; a Litt.D. to Theodore R. Weiss, a poet, Princeton University; and DHL degrees to Robert Motherwell, painter and writer, and Theodore H. Smyth of Santa Barbara. Prof. Weiss and Ambassador Lydman, who gave the commencement address, are former members of the Bard faculty.

Deaths

The Rev. James L. Joseph, 58, rector of St. Paul's Church, San Antonio, Texas, for 18 years, and a former president of Associated Parishes, died Apr. 13 in Houston while visiting friends. A few weeks earlier he had received approval from the Church Pension Fund to retire on disability. He was an honorary chaplain of the U.S. Army for his ministry to military personnel. Survivors include his widow, Rosemary, and two daughters. Services were held in the parish church.

The Rev. John Edward Bodle, 67, director of Christian education for All Saints Church, Lakeland, Fla., died May 11. A former businessman, he was ordained to the priesthood in 1969. He is survived by his widow, Alma Elizabeth.

The Rev. Frederic Jacob Lottich, 79, retired priest of the Diocese of Central Florida, died May 11, in Apopka, Fla. A former Lutheran minister, he was ordained to the priesthood in 1946. He is survived by his widow, Mary Jane.

Anniversaries

St. Mark's Mission, Seminole, Okla., celebrated its 40th anniversary with an all-day program. The renovated parish hall was dedicated in memory of Mrs. Elsie Mitchell, founder and first communicant of the congregation. The church was begun during the great Seminole oil boom under the leadership of the Rev. H. B. Smith, Jr., of Shawnee. Present vicar is the Rev. William C. Wantland.

Laity

Dr. Sheila Rogers, chairman of the altar guild, St. James', Grosse Isle, Mich., has been named "citizen of the year" by the Salvation Army of Michigan. The citation called attention to the years in which she has volunteered two days a week to give medical help at the Harbor Light Center, Detroit, and her deep personal involvement in rehabilitation work. She is on the staff of River-side Hospital, Trenton.

St. Paul's, New Haven, Conn., honored Mrs. Olga Thompson, 80, upon her retirement as official parish visitor. During seven rectorships she kept up the continuity of pastoral service, visiting rich and poor, taking old people to their doctors in the church station wagon (which she still drives), arranging for hospital beds for the indigent, counseling expectant mothers, patching up marital rifts, and spending many hours with the residents of St. Paul's Church Home. How did the parish acquire this dynamo of energy? Vestryman Charles Thompson married her in the early 1920s. He died 31 years ago.



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
"Serving the Loop"
Sun 10 HC; Daily 12:10 HC

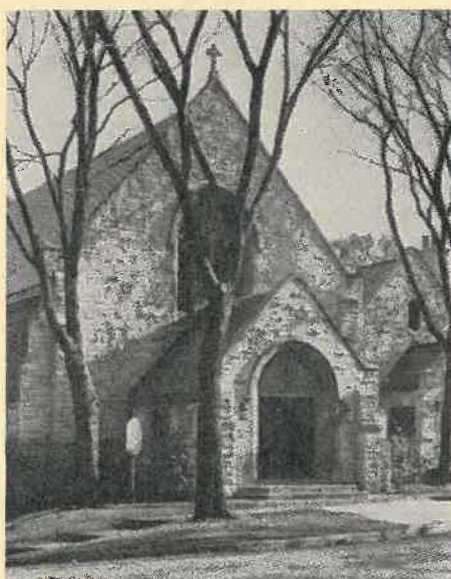
CHURCH OF THE MEDIATOR 10961 S. Hoyne Ave.
The Rev. Wm. D. McLean III, r 445-1710
Sun HC 7:30 & 10; Daily 6:30; 9:30 Wed & Sat

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



CHURCH OF THE MEDIATOR
CHICAGO, ILL.

HARRODSBURG, KY.

ST. PHILIP'S Chiles & Poplar
The Rev. W. Robert Insko, 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 Monomonic (Rindge, N.H.) Sun 12 noon

DIOCESE OF WESTERN MICHIGAN

The Traverse Deanery

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
Leelanau 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); Wed & 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)

(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.

GO TO CHURCH THIS SUMMER!

(Continued from preceding page)

BOULDER CITY, NEV.

ST. JUDE'S RANCH FOR CHILDREN Boulder Hwy.
Rev. H. A. Word, 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 & Avalyn Aves.
The Rev. Ronald L. Conklin, r
Sun H Eu 8 & 10; HD 10:30 & 8

ALBUQUERQUE, N.M.

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, 6; HC Tues, Wed, Fri, Sat 8; Wed 6;
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.

The Living Church

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

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 8:15; Wed HC 5:30; Tues HC & HS 12:10.
Church open daily to 11:30

QUEENS, N.Y.
RESURRECTION Kew Gardens
Letferts 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

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



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.)

POHOCK 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, v
Sun H Eu 11 June thru August

SOUTH MILWAUKEE, WIS.

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