

The Living CHURCH

Reflections on a Bullfight

—Marion Hammond

Bishop Holly: Conference
commemorates consecration
anniversary [p. 5].



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THE LIVING CHURCH
407 E. Michigan St.
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AROUND & ABOUT

— With the Editor —

Somebody wrote us recently to tell us that we and others are wrong when we use "reductionism" in theology and liturgiology as a bad word. Reductionism is good, he maintains; it means making things simple in religion, as things ought to be. In all good work in Christian thinking, preaching, teaching, and worship, reductionism, says he, is the name of the game.

I want to respond, and I begin by pointing out that by reductionism most of us who use the word do not mean reducing things to their essential simplicities (their simple essences, to speak philosophically); we mean rather the effort to make complex things simpler than they are, and that is what we object to.

The word "simple" is rather tricky; it must be used, and heard, carefully. It can mean easy to understand, or it can mean unmixed with something else—a synonym of "pure" or "unadulterated."

We are talking about reductionism by people who preach the gospel of Christ or teach it or frame liturgies for the worship of God through Jesus Christ and in the Holy Spirit. What I feel moved to say in response to our correspondent's critique is that when I read the gospel story of Jesus I find nothing simple in him, I find nothing about him in the gospel simple, I find nothing simple in the faith, the way of living, and the way of worshipping God which have historically resulted from the movement which began with his incarnate life. I am using "simple" now in the common sense of easy to understand.

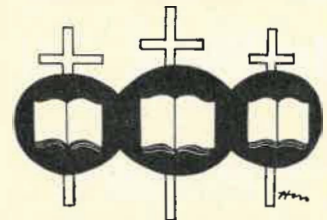
Few Christians have ever written more wisely, brilliantly, and soundly on this subject than did G. K. Chesterton 50 years ago, in his chapter "The Riddles of the Gospel" in *The Everlasting Man*. There he exposes and explodes a score or so of popular fallacies about the simple gospel of the simple Jesus. If you will take the trouble to get hold of that book and read it you will thank me, bless me, possibly even remember **THE LIVING CHURCH** in your will.

One of the riddles of the gospel Chesterton discusses is one which many people fail to see as a riddle when they talk about the gentle, merciful, genial Jesus as contrasted with the stern, gloomy, ascetic Paul who came along later and robbed the new religion of all its joy. If you were a visitor from some other planet and you were to read the New Testament for the first time, as a total stranger to it, you would not get that

impression at all. You would get virtually the opposite impression. Jesus would strike you as sterner than Paul. At the same time he would strike you as gentler than Paul. As a matter of fact, that's what he was: both sterner and gentler. So we have here a complexity, not a simplicity. A reductionism that would reduce this complexity to a simplicity would only reduce the puzzling truth of the matter to an easily comprehensible falsehood.

That is only one example of what we mean when we inveigh against reductionism in religion. Another great Christian apologist of our age was C. S. Lewis. He too was most sound, helpful, and emphatic on this subject. Read him for a healthy antidote to the grand simplifiers of our time. (All of the great heretics, incidentally, were grand simplifiers.) In one of his best books, *Mere Christianity* (Macmillan), he wrote:

"It is no good asking for a simple religion. After all, real things are not simple. They look simple, but they are



not. The table I am sitting at looks simple: but ask a scientist to tell you what it is really made of—all about the atoms and how the light waves rebound from them and hit my eye and what they do to the optic nerve and what it does to my brain—and, of course, you find that what we call 'seeing a table' lands you in mysteries and complications which you can hardly get to the end of. A child saying a child's prayer looks simple. And if you are content to stop there, well and good. But if you are not—and the modern world usually is not—if you want to go on and ask what is really happening—then you must be prepared for something difficult. If we ask for something more than simplicity, it is silly then to complain that the something more is not simple."

Alfred North Whitehead's rule in philosophy is no less serviceable in religion: "Seek simplicity, and distrust it." The fault in reductionism is that it seeks simplicity and demands it at the price of the whole truth; and it does not distrust it.

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THE KALENDAR

February

16. Lent 1
19. Ember Day
21. Ember Day
22. Ember Day
23. Lent 2
24. St. Matthias the Apostle
27. George Herbert, P.

March

1. David, B.

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

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Church and Farm Workers

Dr. Ellison's letter [TLC, Jan. 5] focuses our attention on the fact that Bishop Burgess and seven other church leaders came to California with a preconceived opinion in the dispute between the growers and Chavez's UFW. Their failure to listen to local clergy and growers caused them to issue the false statement that "justice lay on the side of the UFW."

When church leaders involve the churches by choosing sides in a secular dispute, they cease to be fostering Christianity. Conciliation is the essence of the ministry of the living Christ.

Our 1973 General Convention passed a resolution asking all Episcopalians to "actively work" for the deletion of five words from the National Relations Acts that now excludes agricultural workers. To my knowledge nothing has yet been done by the Executive Council (of which Bishop Burgess is a member) to carry out this mandate.

Only when agricultural workers are equals under law to all other workers of America will they have true justice.

Bishop Burgess and his seven associates should concentrate on Congress urging legislation that will reconcile, not disrupt.

GEORGE H. GANNON
Holy Trinity Church

Sunnyside, Wash.

Feasts, Fasts, and Ferias

I am finding "Feasts, Fasts, and Ferias" extremely helpful. I would hope that the series might be available later in book or pamphlet form.

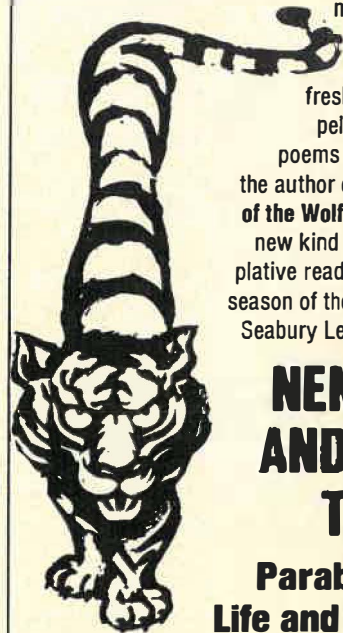
(The Rev.) LAURENCE H. MILLER
St. David's Church

Salem, N.H.

The Real Issue

Reading the article "The Real Issue at Minneapolis" [TLC, Jan. 12], I was distressed to see that the real issue was never dealt with. Whether or not opening the priesthood to women is within the power of General Convention or whether that would require a consensus of all Catholics at an ecumenical council—this is not the real issue. Rather, the question to be considered is whether maleness is an essential characteristic of priesthood. It is a fact that throughout the whole history of the church only men have been priests, but this in itself does not make maleness essential to priesthood. The exclusion of women from priesthood can be adequately explained without any reference to theology; social customs and attitudes for the past two thousand years have been such that women would not have been accepted as priests because of cultural prejudices, which have hardly disappeared. There

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are things done in the church which have no theological basis. The question for convention, then, is whether there is a theological significance for all-male priesthood. The real issue is this: What is theologically essential to priesthood? Once it is shown there is no theological significance for an all-male priesthood, there is no reason why General Convention cannot open the priesthood and episcopacy to women.

One final point—whether General Convention would be acting *ultra vires* or not, women duly ordained as priests would indeed be priests; to deny they would receive the requisite gifts of the Holy Ghost to exercise priesthood is to deny that sacraments work *ex opere operato*, which surely no Catholic would want to do.

ANNE GEORGE
All Saints' Parish

San Diego, Calif.

But isn't it true that the benefit or efficacy of a sacrament, though given *ex opere operato*, still requires a proper minister? If so, then if a woman cannot be a priest, she cannot be "duly ordained" and therefore cannot administer the sacraments which require a priest as minister. So we are driven back to the question raised by Fr. Read, whether the General Convention can authoritatively rule on that theological question. Ed.

Parish Ministry—and Growth

I was fascinated by the news feature "A Parish Looks Ahead" [TLC, Jan. 12] since an almost identical survey to the one taken by St. Peter's, Pittsburgh, was suggested in 1973 for our parish, All Angels', New York City. Our vestry had budgeted \$2,000 for the project last year at the urging of one vestryman who works in public relations. However, several members of the vestry, myself included, successfully opposed the actual expenditure for the following reasons:

1. We knew what the results would be. Most people would have known little or nothing about All Angels'.
2. Those contacted would have suggested that the church sponsor programs for the elderly, the young, and others with special needs.
3. No matter how overwhelming the number of suggestions for any given project, or how worthy the cause, there was no assurance that we would have had the resources (people and money) to undertake the project.
4. Since the format would have been to collect information, not give it, there would have been no opportunity to tell about existing programs, which might even have included some of those suggested. Even if information could have been given, only 500 of the approximately 20,000 households in our immediate neighborhood were to be contacted.

Like St. Peter's, All Angels' has for several years made its facilities available to various community and performing groups. Literally thousands have attended programs in our buildings in the last few years. To our knowledge, not more than 10 of these people have ever attended services and not a single one has become a member of the church.

During the same period, the congregation

has been expanded at an increasing rate, defying national, city, and neighborhood trends. The reason appears to be that All Angels' has put more emphasis on activities undertaken as a parish: multiple worship services for different needs and tastes, youth and women's groups, a discussion group, potluck suppers and parish retreats. We have discovered that what gets people to become church members is joining in activities with current parishioners.

We decided to spend only a relatively small part of the \$2,000, mostly on advertising. We undertook a direct mail project (described in *The Episcopalian*, September, 1974) to get the word out on what All Angels' already does. We continue to welcome worthy groups to use our facilities, but we require them for ourselves with greater frequency.

I wonder whether St. Peter's congregation of 40 members can itself run even one of the suggested programs. If not, I doubt that getting outsiders to run them will have any effect on sustaining the church.

I would suggest that St. Peter's has fallen victim to a common modern misconception about Christian witness—that if Christians can be persuaded to do good works, or even get others to do them for them, that those for whose sake the good is done will become Christians. "It is more blessed to give than to receive" and parishes which undertake ventures for their communities must realize that and not expect the earthly reward of increased membership.

EDGAR K. BYHAM
All Angels' Church

New York City

This Beloved Church

Some thoughts after reading many recent articles and letters in TLC. The Episcopal Church is one of the loves of my life. When very young, I learned much from her through devoted priests and lay people. Admittedly, her behavior has sometimes been "erratic" to the point that living with her for some was no longer possible. We know of the secession of the Methodists, John Henry Newman, the McGarvey group, and in these last ten years, many offshoot Anglican-Episcopal bodies. Each one of us has had to count the cost of leaving or staying with the church we have loved—sometimes with a passion. The prophet Hosea discovered that no matter how much he tried to give up his unfaithful wife Gomer, his love for her wouldn't allow it. By hanging in he also discovered that the Lord found in his people a "great whoredom" and that he loved them in spite of it.

My beloved causes me some grief too. I gain heart from doing the eucharist with God's people, saying my prayers, and studying. In my studies I am pleased to read articles by loving priests such as Francis Read and Sterling Rayburn, who by sharing their lives in their writings, adjudicate ever further for me that which I have come to know through the Episcopal Church, that here, with all our problems, the Spirit is at work, the sacraments are offered, and poor ones such as I have the Gospel given to them.

Yes, with all her problems (and mine), I thank God for the Episcopal Church.

(The Rev.) THOMAS G. RUSSELL
Saint Andrew's Church

Clearfield, Pa.

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February 16, 1975
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WEST VIRGINIA

Priest: Liberals Can Learn from Textbook Protesters

A priest who has defended the English textbooks that have been the subject of violent controversy in Charleston, feels that liberals could learn something from the textbook protesters.

The Rev. James Lewis, rector of St. John's Church, told a meeting of the local Exchange Club that he is inclined to be more critical of the "liberal middle class" who favor the books than he is of the protesters.

"These are the liberal, educated, cocktail drinking folks who say they can see both sides of the issue," he said. "Actually, the protesters are more eloquent than the liberals. The protesters know how to witness and stand up for their rights."

Fr. Lewis commented that he had hoped a textbook proponent would yell, "You're not going to take books away from my children," but no one did.

He said he had been more critical of that "and that's where I came from—that's my own culture."

He maintained that there was a need to show the "ugly side" of American society as well as its positive aspects.

"We are all those things," he said. "The people who have, in the name of Jesus, said 'Get those goddam books out,' and those who attack the school buildings, the school board, and the system are part of

the ugly, destructive element in America."

Speaking of Mrs. Alice Moore, the school board member who has been a vociferous critic of the textbooks, Fr. Lewis said that she "has a way of blending in with the bushes when the going gets hot. She washes her hands in Pilate fashion when the going gets nasty."

The priest also contended that some "far right" groups were using the textbook controversy to further their own purposes.

POLYNESIA

Native Elected Bishop

The Ven. Jabez Leslie Bryce, archdeacon and vicar general of Polynesia, was elected Bishop of Polynesia Dec. 21. He has served as a member of the New Zealand General Synod and secretary of the South Pacific Anglican Council.

The archdeacon will be consecrated sometime after Easter.

Born in Tonga in 1935, Archdeacon Bryce spent his boyhood in western Samoa and studied for the ministry in New Zealand and the Philippines. He was ordained to the priesthood in 1962.

Not only is he the first elected Bishop of Polynesia, he is also the first native elected to that office. He will succeed the Rt. Rev. John Holland.

CHURCH AND STATE

R.C. Bishop Urges Liberalization of Amnesty Program

The Roman Catholic Bishop of Brooklyn, describing President Ford's earned re-entry program for Vietnam war resisters as well-intentioned but "ineffective," called on the President to institute a "non-punitive amnesty" which will reach all those in need of reconciliation with their country.

Bishop Joseph J. Mugavero said that he and his diocesan commission for world justice and peace had given the President's program "two months of cautious appraisal" and they had concluded that "although initiated with the best of intentions, the earned re-entry program has been ineffective."

Quoting government statistics, he said "a mere 163 of 6,300 known draft evaders . . . have reported to the Justice Department. Only 2,627 of the 12,500 eligible

unconvicted deserters have chosen to report to the Department of Defense.

"Most significantly," the bishop emphasized, "of the more than 500,000 Americans who received less than honorable discharges during the Vietnam war era, only 100,000 were declared eligible to apply to the President's Clemency Review Board and of these only 890 have actually applied."

Explaining that he approached the question of amnesty in the spirit of the 1975 Holy Year decreed by Pope Paul who urged the church to promote "the unity of the Spirit in the bond of peace," the bishop praised President Ford for his attempt to "initiate a spirit of national reconciliation" through his earned re-entry program.

The bishop said the program had two basic faults: "Most of those covered by the policy considered it punitive" and it limited "severely" the number of eligible participants.

It is difficult, he said, for those "who acted in conscience to return to a society which considers them as outcasts who must prove their allegiance by taking an oath or performing two years of alternate service.

"Christians and all others deeply concerned with the divisions present in our society must address these inadequacies in the President's reentry program," the bishop said.

"Is it possible for us now to summon up that largeness of heart which will enable us to forget our differences and spare ourselves the pain of continued division?" he asked.

CHURCH OF ENGLAND

Katyn Massacre Memorial Barred from Churchyard

The consistory court of the Diocese of London has banned construction in a London churchyard of a controversial memorial to thousands of Polish Army officers, victims of what is known as the Katyn Forest Massacre in WWII.

George Newsom, court chancellor, ruled at a hearing that construction of a proposed 23-foot high black granite monument in St. Luke's churchyard in the borough of Chelsea was prohibited by law. He said erection of the monument would be a breach of an act which provides that anything done in St. Luke's

THE COVER

The 100th anniversary of the consecration of James Theodore Holly, first black bishop of the Episcopal Church and Bishop of Haiti, was commemorated with a conference at the Cathedral Church of SS. Peter and Paul, Washington, D.C., sponsored by the cathedral and the Black Episcopal Clergy Association. Born in Washington in 1829 of Roman Catholic free parents, he was ordained to the priesthood in 1856. His ministry in Haiti spanned more than a half century, including his episcopate of 37 years. He died in 1911.

courtyard must be calculated "to further its enjoyment by the public as an open space."

Behind the court action, which was confined strictly to legal considerations, lies a bitter controversy relating to one of the most notorious of wartime atrocities.

Katyn, a village near the Russian city of Smolensk, was occupied by the German Army in 1941. In 1943, the German government announced that the mass grave of some 10,000 Polish officers had been uncovered in a forest near Katyn and accused the Russians of having massacred them.

The Russian government, while denying the accusation, refused an international investigation. Subsequently, the Russians accused Germany of the massacre.

The Polish officers, according to the two conflicting versions, had been prisoners of either Russia or of Germany after the defeat of Poland in 1939.

On the proposed Katyn memorial monument the date of the massacre is given as 1940—a reflection of the conviction of its sponsors that responsibility for the atrocity rests with the government of Joseph Stalin.

Mr. Newsom said he was making no judgment about "the political issue" and refused to make any attempt to "apportion" blame for the massacre. He said it was one of those crimes "fit to be named together with the massacres of St. Bartholomew, the Armenian atrocities, and the German gas chambers."

Charging that the Church of England had "run away and washed its hands like Pontius Pilate," Louis Fitzgibbon, author of two books on Katyn, said the decision not to discuss the date of the massacre was "cowardly and dishonest."

The memorial's supporters are expected to appeal Mr. Newsom's decision to the Court of Arches, the Church of England's highest ecclesiastical court.

GEORGIA

Episcopal Priest Is Murder Victim

An Episcopal priest was one of four victims of a murder at a rural grocery and gasoline station near Bluffton, in southern Georgia. The Rev. Harris C. Mooney, 41, a priest of the Diocese of Indianapolis, was managing the store at the time. He, two other men and a 17 year old boy were shot to death in the course of a robbery.

Fr. Mooney was the victim of another shooting in June, 1971, in Indianapolis, when he was assailed by three young robbers and was critically wounded.

A native of Georgia, he had served parishes in Illinois, North Carolina, Wisconsin, and Indiana, and had taught at Nashotah House.

He was an occasional contributor to

this magazine, and was working on a biography of Dr. John Rathbone Oliver. An article by Fr. Mooney on this subject appears on page 10.

Fr. Mooney is survived by his wife and five children.

VIRGINIA

Priest's Remarks About Jesus Provoke Controversy

"The Bible never says that Jesus is God . . . it would be inaccurate both historically and theologically to portray the Christian position as asserting that Jesus is God."

These are the words of the Rev. John S. Spong as reported by the Richmond (Virginia) *Times-Dispatch* in November, 1974. Mr. Spong, rector of St. Paul's Church, Richmond, was speaking to the congregation of Beth Ahabah Synagogue in the course of a "dialogue" with Rabbi Jack D. Spiro.

The dialogue provoked a flurry of letters in the *Times-Dispatch*, many of which were critical of Mr. Spong. These were answered by the Ven. Milton R. LeRoy, Archdeacon of the Diocese of Virginia, in the following communication:

"Letters appearing in the recent VOP [Voice of the People—letters] columns concerning the dialogue between Rabbi Jack Spiro and the Rev. John S. Spong represent a particular view of Christianity known variously as literalist or fundamentalist or conservative. Your correspondents might be surprised to learn that many Christians, clergy and lay, from many denominations, recite the traditional creeds regularly and hold them firmly as summaries of Christian truth but do not believe in them as factual statements.

"Mr. Spong and his teachings fit well within the Anglican Communion which has combined over the centuries the old, the new, and the open; church, Bible, and common sense; tradition, scripture, and reason; Catholic, Protestant, and human.

"Many of Mr. Spong's teachings are privately held by many clergy. He is to be commended for making his views known, as well as for his attempts at serious dialogue with a knowledgeable representative of Judaism. Rabbi Spiro is certainly aware that Mr. Spong does not represent the views of those Christians who maintain a literalist interpretation of the scriptures. Mr. Spong is an effective missionary to intellectual moderns who have been alienated by fundamentalistic views held by many Christians."

Archdeacon LeRoy was answered by Miss Louise A. Almond in the following letter:

"Archdeacon Milton R. LeRoy in his letter (VOP, Nov. 19) defending the Rev. John S. Spong admitted that he and many Episcopal clergymen no longer believe the traditional Christian faith which has been handed down in the creeds since

Apostolic times. Yet each clergyman made a solemn vow at his ordination 'to minister the Doctrine and Sacraments—as the Lord hath commanded, and as this church hath received the same.'

"The Articles of Religion mean, and historically have meant, precisely what they say and formulate the doctrine each new clergyman vows to minister. The second article states: 'The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance . . .'

"If Archdeacon LeRoy, Mr. Spong, and other Episcopal clergymen of their persuasion resigned from the priesthood and called themselves deists, unitarians, or humanists, I would respect them even though I disagree with them."

NEWS FEATURE

Churchman Honored for Ecumenical Interests

Dr. Paul B. Anderson, an associate editor of THE LIVING CHURCH who is known throughout the world as a leader in Anglican-Eastern Orthodox ecumenical activity, was honored on his 80th birthday by more than 300 Christians at a dinner in the University Club, New York City.

The dinner was also in thanksgiving for the life and ministry of the late Rt. Rev. Lauriston L. Scaife who worked closely with Dr. Anderson for many years in furthering ecumenical work among Eastern and Western Christians. Bishop Scaife died in 1970, soon after retiring as Bishop of Western New York.

Three of the nation's top religious leaders were hosts at the celebration: Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America; the Rev. Sterling Cary, President of the National Council of Churches; and the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church.

"We are gathered here to honor two great Christian gentlemen—both still living—one in eternity and one still with us," said Archbishop Iakovos. "It is most fitting for members of the Anglican and Orthodox communities to gather together to honor them."

Preceding the dinner, a vesper service was held at St. Thomas Church, where Bishop Scaife had once served as an assistant. The choir of the Russian Orthodox Seminary in New York sang the service and Archbishop Iakovos presided.

The dinner also served to inaugurate the Scaife-Anderson Fund which will be used to complete the Scaife Memorial Scholarship at Harvard University and to assist young people from the United States to study and work overseas in the interest of strengthening relationships be-

tween Eastern and Western Christians.

Dr. Peter Day, Ecumenical Officer of the Episcopal Church, told the dinner guests that more than \$12,000 has been contributed since the Scaife-Anderson Fund was announced several weeks ago. He said he anticipates total contributions will reach \$65,000. Friends of Bishop Scaife have already contributed \$35,000 toward the \$50,000 scholarship at Harvard.

Other speakers at the dinner included the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island; Archbishop Torkom Manoogian, vice-president of the National Council of Churches; and Harrison Salisbury, a retired editor of the *New York Times*.

Dr. Anderson told the gathering of how his interest in overseas work began when he was a student at the University of Iowa.

"I attended a student conference at Lake Geneva, Wis.," he said. "I heard a speaker on the parable of the loaves and the fishes mention the small lad who gave what he had. I asked if anything was needed by the YMCA overseas in the way of one who could type and take shorthand. On September 1, 1913, I became a secretary of the YMCA and went to China."

He first became acquainted with the Orthodox churches in 1917, he said, when he went to Russia as secretary to Dr. John Mott of the YMCA. He told of his work with European prisoners of war in both World Wars and of his promotion of the YMCA press.

The Episcopal layman told of being asked to offer a toast in Russian at a banquet during a visit of American church leaders to Russia in the 1950s.

"I offered the toast," Dr. Anderson said, "but I ended it with the words 'by the grace of God.'"

He said there was silence from the diners—most of whom were Communists—but "then the conversation started again. I thought for a minute I would land in jail."

The anniversary dinner concluded with a blessing by each of the three prelates present: Archbishop Iakovos, Archbishop Manoogian, and Bishop Allin.

(The Rev.) RICHARD J. ANDERSON
Buffalo, N.Y.

WASHINGTON

Congressional Leaders Meet with Pro-Life Groups

Representatives of major religious bodies, senators, and congressmen attended a "Prayer Breakfast for Life," held in Washington on the 2d anniversary of the Supreme Court decisions covering abortion. But the focus was not limited to abortion.

The breakfast, attracting an estimated 350 people, was described as a "worship service" and included "meditations" given

by Dr. Harold O. J. Brown, associate editor of *Christianity Today*; Bishop James Rausch, general secretary of the U.S. Catholic Conference; and Rabbi David Novak of Beth Tfiloh Congregation, Baltimore.

The theme was "For All God's Children," and the three brief talks dealt with the expanded understanding of life as promoted by the pro-life groups sponsoring the meeting: unborn, handicapped, and hungry children.

Attending the breakfast and sitting with their respective state delegations were nine senators and congressmen and staff representatives of three congressmen.

Chief sponsor of the gathering was the organization, American Citizens Concerned for Life, Inc. Other sponsors were For Life, Inc., in cooperation with Minnesota Citizens Concerned for Life, Inc., Pennsylvanians for Human Life, Inc., and Baptists for Life, Inc.

EASTON

Diocese Fails to Elect a Bishop

After 14 ballots, the election called to name the successor to the Rt. Rev. George A. Taylor of Easton was recessed until Feb. 22.

The session on Jan. 18 ended in a stalemate between the Very Rev. Allen Spicer, dean of Trinity Cathedral, Easton, Md., and the Rt. Rev. John Baden, Suffragan Bishop of the Diocese of Virginia.

Twenty votes in the clerical order and 22 in the lay order were necessary for election. On the 14th ballot, Dean Spicer had 14 clerical and 21 lay votes. Bishop Baden had 22 clerical and 19 lay votes.

The meeting on Feb. 22, will begin with the 15th ballot.

Bishop Taylor retired Jan. 25.

EPISCOPAL CHURCH

SLC Hears Committee Reports

The Episcopal Church's Standing Liturgical Commission (SLC) working toward a July deadline for completion of a Draft Proposed Book of Common Prayer, met in Dallas last month.

The commission, under the chairmanship of the Rt. Rev. Chilton Powell of Oklahoma, heard reports from several of its working committees and created a new education and communications committee to promote better understanding of the revision process and of the Draft Book. The new committee will include representatives of media and education groups within the church and members of the education and communication offices of the Executive Council staff.

The Rev. Leo Malania, coordinator for Prayer Book Revision, presented some preliminary page designs for the new

rites of baptism and confirmation revised by the SLC after the last House of Bishops meeting. The rites have been authorized for trial use during the remainder of the triennium by the Presiding Bishop and the President of the House of Deputies.

The following reports were given at the Dallas meeting:

✓ Committee on the Psalter—the Rev. Canon Charles M. Guilbert, chairman, reported on a number of revisions of the draft text in response to critical comments received. Revision should be completed by April.

✓ Committee on the Use of Scripture—the Rev. Robert Estill, chairman, reported complete re-examination of the eucharistic and daily office lectionaries; and recommended adoption of a single Sunday lectionary to be used at the principal service of the day . . . , retention of the schedule of Gospel readings . . . , some lengthening of Epistles and Old Testament readings, a thorough review of current Old Testament lections with an eye toward greater use of Old Testament readings at the eucharist, a change in the Daily Office Psalter readings from an eight to a seven week cycle . . . , and a revised scheme of gradual psalms for the eucharist.

✓ Committee on the Holy Eucharist—the Rt. Rev. James W. Montgomery, chairman, reported progress in reviewing the proposed rites, taking into consideration the many comments received . . . and presented the first draft of a new alternate canon for Rite I. A special opening acclamation for penitential seasons is being prepared.

✓ Committee on Rubrics—H. Harrison Tillman, chairman, presented a preliminary report outlining the need for clear definition of the several roles of bishop, priest, deacon, licensed lay reader, and others appointed in various services.

✓ Committee on the Church Year—the Rev. H. Boone Porter, chairman, recommended amending the Ash Wednesday rite, as well as a number of other changes designed to highlight the specific themes of each church year season. He proposed alternative Old Testament readings in the eucharistic proper for Sundays in the Easter season, the strengthening of creation themes in the proper for the sixth Sunday of Easter, and some amplification of the Good Friday and Easter rites.

✓ Committee on Singability of Texts—the Rt. Rev. Morgan Porteus, chairman, reported on continuing study of various texts which are normally sung during a service.

✓ Committee on Burial Rites—James Dunning, chairman, presented a redraft of the Rite I service. The Rite II version is to be given further study.

✓ Committee on the Ordinal—the Rev. H. Boone Porter, chairman, presented a summary of replies to a questionnaire on

Continued on page 14

Reflections

On A Bullfight

Have Americans built an attitude

about death and blood that denies

the existence of both in everyday life?

By MARION HAMMOND

If anyone has ever been to Spain, one of the first questions they will be asked is "Did you see a bullfight?" Well, we went to Spain, and we did. What sort of thoughts run through the mind of the religiously oriented, nonviolent, squeamish-about-blood, ignoring-of-death, camera-wearing American during what is called the "Corrida de Toro"?

First, the bullfight is not a fight, and it cannot be classified as a sport. The fight always ends the same way ideally: the bull is dead. The whole orientation of what happens is aimed at seeing that this is the outcome. Therefore, if people cheer for the bull, it is not because he is winning, but rather because he is fulfilling his function in the action extremely well.

Now, I should have known that, for at the very beginning there was a procession of toreros. In a fight they introduce the two contestants. If it were a fight or sporting event, they would have said, "In

this corner . . . at 130 lbs. . . . Nino de la capea, having won 130 fights virtually undefeated, but having experienced two very close combat incidents, and in this corner . . . weighing in at 1064 lbs. and at this point completely undefeated, el Toro."

They don't do that. They have a procession, with everyone decked out in silk finery. I should have known this is no fight. . . . It is a ritual. What is a ritual for? It is to tell me something about myself as a human being. Now, let's watch and see what I am being told.

From the beginning of time, animals have been killed in rituals. Why? In part as an offering to God, but also as a symbol to man of his strength. In some cases, even the belief that by killing a brave animal the man gains the strength which the animal loses in death. Sort of an early "law of thermodynamics" or "conservation of energy"? Where does the energy go? It is not lost, it is transferred. Now, I don't really buy that, but I do buy the fact that I find a new view of the courage a human being can develop. There is no way I'm going to get into that ring with 1000 pounds of beefsteak unless it is off the hoof, dressed and wrapped in little packages with an overpriced tag on it.

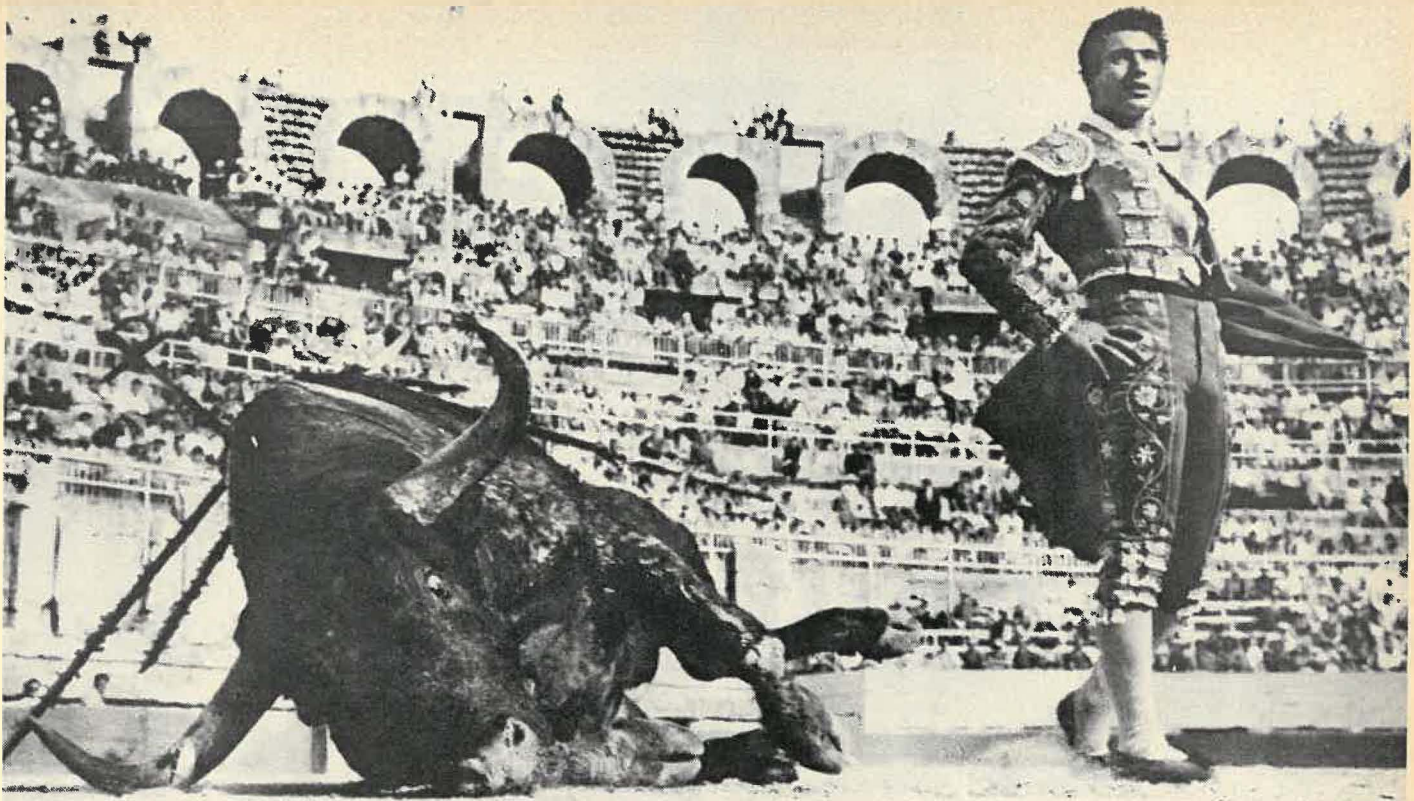
But some men are that brave, meaning that all men could be that brave. Well, that is what the ritual says, though I am something of a heretic at this point. I know one who probably will never make it—'cause he isn't going to try. But, nevertheless the message is there.

From the time the bull arrives on the scene, there is a 15 minute ritual divided into three parts. First, study; second, preparation; third, death. And all three must be performed according to the rubrics in the Book of Common Bullfighting. The congregation is very aware of the rubrics and extremely critical of the matador who does not follow them, even if he still covers the three parts of the ritual. The Spanish people are much more docile in church, much to the pleasure of the clergy.

First, the sacrificial animal must be studied, so that step three, the kill, is done well. Does he hook to the left or the right? Is his eyesight good so that he will take more interest in a moving cape than in an immobile matador? I have not yet discovered what a matador does if he finds the bull is nearsighted. I know what I'd do! The passes with the cape begin broad and then get closer and closer.

If this were to be sport, then the two, bull and matador, would just stay in the ring until one lost or gave up. How do you tell a bull, "I give up!?" That's one of the first sentences I would want to learn in the bovine language, and I would want to develop a good accent so that there would be no misunderstanding even if

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Photography Annual Photo-UPI

Ideally, the fight always ends the same way: the bull is dead.

yelled out running in the opposite direction from the bull. For sure, he would have trouble seeing the expression on my face.

Second, the preparation which is often the most difficult part for an American like myself to take. The bull is given some encouragement by allowing him to get his horns into something (a padded horse). He is jabbed by the picador with a rather long spear, weakening him through the loss of blood. In other words, he is beginning to die. I must admit that I began to get extremely nervous, perspire more than usual, and my stomach was obviously identifying with the bull, while the rest of me hadn't quite made up its mind yet.

Could it be that Americans and English (closely related in attitudes, but not in language) have built an attitude about death and about blood that rather denies the existence of both in normal everyday life? Crucifixes with obvious blood are Spanish, Italian, even at times French, and Mexican, but we prefer a plain cross with an IHS (Jesus' initials, so to speak, in Greek). We also have developed military tactics so that people can be killed without the necessity of the one doing the killing seeing either blood or death.

In Western movies for years, being a rather practical person, I wondered how anyone ever was shot and killed, for there was no blood on the shirt. That demanded a real sharpshooter who could get the bullet to go up the sleeve, so as not to tear the shirt, and under the long johns so as to contain the blood. Needless to

say, they are not that neat in the bull ring. It is at this point, and on into part three that one must be aware that this is a ritual. The bull's purpose in life is to die, be it in the ring, or in the slaughter house (you didn't think steaks were given like milk, did you?). The question is then, can death be seen as noble? The bullfight began its existence during a time when death was necessarily accepted more easily. There must have been a greater concern about nobility in dying then. Is it more noble for a person (or a bull) to die alone in a corner where no one knows what is happening, or can we have such an attitude about death that it can be openly encountered?

Even in much of modern day Christianity the crucifix has been replaced by the bare cross or the Christus Rex. Wasn't a part of the ritual of the church to bring us constantly into contact with dying, so that it wouldn't be a monstrous surprise to us when we met up with it in what one can call a rather personal way? (You don't get much more personal than that!) Is a part of our irritation with the bullfight not really an outburst of a frustrated member of the Humane Society, but rather the fact that it is even closer to home than even our love of bulls. (I've never had one as a pet.)

The killing (act 3) must be done smoothly, almost instantaneously, and in a certain prescribed way, which is sudden for the bull and dangerous to the matador. The man's domination of the animal and his own ability to act quickly, decisively

and with real grace all come together at this point. If done well, the crowd will forget any discrepancies in rubrics earlier; if done poorly, they will not remember anything that was done earlier in the ritual. Confusion for the newcomer abounds here, for the idea of humaneness does not enter in; it is a matter of ritual. If the matador plays it safe and merely stabs the bull on the way by, even if the bull dies, the matador is disgraced. It must end with man as superior, by intent, and not merely by accident.

What does the ritual say about man? That he is noble, he is in control over nature, that he is beautiful, graceful, cunning, intelligent. That in spite of size, he dominates the powerful by use of his body and his mind. It says man is important. Maybe there was a need for this to be said at one point in history. Maybe there is a need for it to be said today. Many countries have outlawed bullfights, but they haven't stopped killing bulls—they just do it in secret. The real question though is—do they still have a way to say what needs to be said about the nobility of the human personality?

I know a ritual which does it with even greater beauty and grace. It is a ritual that doesn't mind mentioning blood and death. The bullfight isn't ugly. It says something that needs to be said. I just happen to think there is a better way to get the message across. But if that method doesn't attract people to hear the message, we may have to go back to bullfights all over the world.



REMEMBER

MR. MANN

By HARRIS C. MOONEY

August 6. The Feast of the Transfiguration. The note passed by an old servant to the doctor friend of his old master said simply, "Aug. 6. Remember Mr. Mann." Michael Mann, the fictional projection of John Rathbone Oliver's priesthood, has haunted me since the summer of 1951, when, as a college junior I met him in a used book store. A chance remark about him to a University of Georgia professor, brother of the then Bishop of Atlanta, elicited the comment, "I knew him years ago in Baltimore. He treated me with therapy, but mostly with kindness."

Michael Mann is a character in a book, but Roosevelt Walker, Georgia's most disequally brilliant graduate of the General

tinguished Shakespearean authority, had indeed met his real life prototype and been treated by him. Michael Mann is the priestly part of Oliver, as the doctor-companion-narrator in *Victim and Victor* is his physician's life. Oliver, as his autobiography *Foursquare* explains, was priest, psychiatrist, professor of medical history at Johns Hopkins, and a widely acclaimed novelist. Mann was Oliver's expression of his dominant side in his best known novel, *Victim and Victor*. Like Mann, Oliver was a deposed priest. The volume *Who Was Who* says simply, "ordained PE Church, 1900, resigned 1903." Like his fictional character, Oliver was a loyal, if rigid, Anglo-Catholic, eccentric, but compassionate.

The son of a distinguished and old upper New York family who were among the lay founders of Bishop Doane's All Saints' Cathedral, Albany, Oliver was a brilliant Harvard man, a master at St. Paul's School in New Hampshire, and an Seminary. Oliver's initial priesthood was

short-lived. Deposition upon his resignation of orders followed shortly after ordination. He had been associated in Philadelphia with those who were later to make up the schism led by William McGarvey in 1908. One source has his ordination sermon being preached by McGarvey, but the original record lists Frederick Mortimer. At all events, Mortimer and McGarvey were associated. In 1908, using the new canon allowing non-episcopally ordained persons to preach from our pulpits with permission as a motivation, McGarvey and six other priests went to the Roman church in a schism involving two Philadelphia parishes and one in Chicago. One church historian indicates this was the only organized attempt to lead any large number of clergy and lay people into the Roman communion. Most of the clergy involved in Oliver's ordination by his uncle, the Bishop of New Jersey, were associated with this schism.

"His disgrace," Oliver's words, followed him to Europe where he sought Roman

The Rev. Harris C. Mooney was working on a biography of John Rathbone Oliver at the time of his recent death (see page 6).

John Rathbone Oliver...

the key was compassion

Catholic orders. His "disgrace" is never explicit in his novels or autobiography though the indication is that of homosexuality and one author has suggested he resigned "to avoid trial." Oliver, through the fictionalized version of his medical career in *Victim and Victor*, suggests that by 1927, whatever it was, "every decent man has forgotten it, if he ever knew."

Those bitter years seeking ordination were so painful that Oliver speaks of them in his autobiography as if they had happened to another person. Years later he was to recall bitterly that when the opportunity for ordination presented itself, "friends" would contact the 'new bishop' and another opportunity was lost."

Driven to a new profession, he studied medicine at Innsbruck, becoming a medical officer in the Imperial Austrian Army. (Years later in *Victim and Victor*, when the subject of vestments for servers came up, he was to recall with satisfaction "the old emperor in uniform serving at his birthday Mass.") He was invalidated home shortly before Sarajevo or the guns of August might have pitted him against his own country.

He recalls with affection the military figure of his father, a former Undersecretary of the Navy under Theodore Roosevelt, waiting for his sick and disgraced son at a New York dock. He dedicated his first novel, *The Good Shepherd*, to his father with appreciation for his lessons of discipline and courage in face of adversity.

Psychiatry beckoned as did a job teaching medical history at Johns Hopkins. Baltimore became his home, as a little French Canadian village became his summer home for novel writing.

At his death, January 21, 1943, while being cared for by the Cowley Fathers, *Time* devoted a picture and two and one half columns to this man and said of him, "After his restoration he refused to preach, but no one preached more eloquently than he in his books."

It is by his books that he is best known. *Victim and Victor*, *The Good Shepherd*, *Fear*, *Article XXXII*, *Rock and Sand*, *Priest or Pagan*; each book deals with a

flawed hero, a man whose weaknesses needed understanding, but whose weaknesses could be a source, not of arrogance, but of compassion for those who are unacceptable. They might be today's counter-culture or today's homosexuals, those, who in Eliot's words, are "beyond the gate." In a way Oliver is like Eliot's "veiled sister," who prays for them. Dr. Oliver's medievalism might be shocked by those who today stand outside the straight world, but with his genius and compassion he would have found a way to share their lives and pray for them.

A prominent church historian once told me over a bit of half-and-half that an Eastern bishop complained that Oliver should "stop writing all his novels about homosexuality." The bishop missed the point. If that was his weakness, and it is implicit, he saw it as a companion to every other flaw or divergence from the norm that a human may have, but which God can use and accept even if the church can't. The key was compassion; not saying go do what you will. Oliver would say, "All right, you are you and God, St. Paul says, already knows you thoroughly. What are you going to do with yourself as you are that is useful to God and, equally, to man?"

Oliver was eccentric and he does come through with arrogance. He declined an invitation to the second marriage of his widowed classmate, rector of St. Luke's, Evanston, Illinois, with the caustic comment, "No, it's bad enough for a priest to be married once (*Article XXXII*) without doing it again." At Nashotah he arrived for a lecture series with a trunk filled with rugs, flower pots, pictures and other household possessions with which to redecorate his room to stay in step with his obsessive nature.

But his compassion breathes as Michael Mann ministers loyally and in conformity to a host of society and ministerial drop-outs to be himself restored to orders only as death approached. He has the bishop decline to restore Mann until assured he is dying. That fiction is not far removed from Oliver's own experience with the Bishop of Albany in 1927. The old priest of *Priest and Pagan* (perhaps the most

accurate popular depiction of the cult of Mithras around) spends, happily, his last years in the company of a man who had sired a son for whom the priest had taken the blame.

Oliver's passion never negates evil. It is a vital active force with which one contends accompanied by the angels of the Lord, fighting with the courtliness, yet efficiency, of Oliver's beloved Imperial Austrian Army.

His major contribution to the institutional church was crystallized in his Hale Lectures at Seabury-Western Theological Seminary, entitled "Psychiatry and Mental Health." Outdated now (it was delivered in 1933) it was an attempt to introduce the Episcopal Church to the world of mental health and psychiatric guidance.

Such an introduction was a logical result of his catholic mind. All is sacramental. Whatever comes along may be eucharistized into God's power to build up his children.

Oliver was bitter about his church, living with her finally as one learns to appreciate an eccentric stubborn inflexible old aunt. He had reason. After he wandered into the confessional at Mt. Calvary, Baltimore, after years away, asking "to come home," he suffered many delays in his restoration by a fidgety bishop who didn't know how to handle him (based on information received by a still-living associate of that bishop). Yet he came to believe he could never desert Anglicanism, no matter where it went. It was patrimony, noblesse oblige, the club, where one started and finished, and you did the best you could to strain her into life.

Some 16 years ago I wrote to the man who still retains most if not all of Oliver's papers saying, "I wish to write about him because he had conquered so much in his life." His response was to suggest, kindly, that my youth prevented my realizing Dr. Oliver's great truth. He had conquered nothing; he had come to understand much and to learn how to use it for God and man. Sixteen years of life and a continuous correspondence with those touched by Oliver have made me comprehend what youthfully I felt as a snub.

Perhaps Oliver's books and life are a prayer aimed at what St. Paul says to comfort us at the time of death. "Then we shall know even as we are already known." He strove to know himself in order to help.

Oliver should be remembered by his church as that of which saints can be made; weak; strong; eccentric; individualistic, yet social; and above all, compassionate.

For 18 years I have knelt by an altar on the Feast of the Transfiguration and heard the priest intone, "the repose of John Rathbone Oliver, priest." I hear the words, but inevitably I say to myself, "Remember Mr. Mann."

EDITORIALS

Honesty in the Sanctuary

The old, old question of honesty in the sanctuary will not die and never lies dormant for long. Do the church's pastors mean what they say when they lead the faithful in reciting the church's creed?

Most recently the old question has come alive again in the neighborhood of Richmond, Va. (Story on page 6.) The Rev. John S. Spong, rector of St. Paul's Church in that city, in a dialogue with a rabbi declared that the belief that Jesus is God is not "the Christian position." This educed some lively rejoinders in letters to the editor in the secular press.

Then the Venerable Milton R. LeRoy, Archdeacon of the Diocese of Virginia, in another letter advised the editor that those correspondents who had been upset by Mr. Spong's statement "represent a particular view of Christianity known variously as literalist or fundamentalist or conservative. Your correspondents," he explained, "might be surprised to learn that many Christians, clergy and lay, from many denominations, recite the traditional creeds regularly and hold them firmly as summaries of Christian truth but do not believe in them as factual statements."

The archdeacon added: "Many of Mr. Spong's teachings are privately held by many clergy. He is to be commended for making his views known. . . ."

We keep wondering what must be the reaction of the ordinary, sensible, straight-thinking reader of the statement that many Christians who recite the creeds "hold them firmly as summaries of Christian truth but do not believe in them as factual statements." If that isn't double-talk what is? It seems to say that divine truth can be summarized in what appear to be factual statements but are in truth sheer whopping lies or old wives' tales and bedtime stories for babies. Are Christians to try to win the world to knowledge of the God of Truth with such a strange device as that?

And what are ordinary folk, inside or outside the church, to make of a clergy of which it is said by one of its number that many of its members "privately" hold Mr. Spong's view that Jesus isn't really God, while publicly declaring (tongue in cheek; how else?) that he is?

Mr. Spong is indeed to be commended for making his views known; and his clerical brethren, whoever they be, who share his views "privately" are to be reprovved for their cowardice, hypocrisy, and mendacity. But we have difficulties with Mr. Spong's position too. Should anybody who denies the constitutive assertions of the church's faith remain as an officially accredited teacher of a faith which he does not personally hold unreservedly *ex animo*? We wish he would tell us what goes through his mind when he leads his congregation in the Nicene Creed and calls Jesus "God from God, Light from Light, true God from true God." Maybe those words *do* mean something to him.

It won't do to say that that is Mr. Spong's problem, not ours. It is the Episcopal Church's problem. Because we belong to this church and think that we speak for it

as well as to it on this issue we protest two things: the hypocrisy of those clergy who "privately" deny the faith which they publicly profess, and the presumption of those who publicly deny it but continue to enjoy the privileges and emoluments of ministerial office in this church. Men who do not or cannot believe what they must openly profess to believe when they recite the creed should not be in the ordained ministry.

The archdeacon spoke of "many denominations" in which people recite the creed in this irrational and mendacious way. We don't know of many; but our beloved Episcopal Church, alas, is one of them in which some people do. As observers of the modern religious scene we see one thing plain and clear: The churches whose members believe what they say when they say "We believe" are growing. The others are not.

The issue here is not semantics but simple honesty; nothing else.

Subversion — From the Top

As the investigation of the Central Intelligence Agency gets underway, Americans may reflect ruefully but constructively upon the fact that Watergate wasn't the end of our national problem with corruption in government and Mr. Nixon was neither the first nor the last nor the only person in government to play dirty tricks in the name of national security.

Once again, as was true when Watergate was at center stage, many good citizens argue that it would be better to keep the lid on that box because, whatever the Constitution may say, there's no way to protect this free land against subversion except by the use of such surveillance of actually or potentially dangerous citizens. In sum, the plea is necessity—what Milton called the tyrant's plea. Necessity is not only the mother of invention, it is also the mother of much subversion of liberty not from the bottom but from the top of the body politic.

Immediately following Pearl Harbor the administration of that great orator about liberty, Franklin D. Roosevelt, deprived Nisei Americans of their freedom, homes, and civil rights, without due process—all in the name of national security. Huey Long used to say that when the American Mussolini appears he will come as the super-champion of the freedoms of the people, and well he may: like Roosevelt, like Truman who proposed that some strikers be drafted into the army, like Nixon, like those who through the IRS, the FBI, and the CIA have tried to curb, intimidate, or punish their political enemies.

If it is really necessary to govern the United States by such police state tactics we should tear up the Constitution as it stands and become a police state in principle and in open fact. We cannot have a free society such as the founding fathers had in mind for us if those in government have the power to set spies upon citizens for the "crime" of dissent. And that, surely, is the issue in the current CIA investigation.

Books

IS FAITH OBSOLETE. By Robert McAfee Brown. Westminster. Pp. 157. \$6.50.

The structure of this small book follows the massive tomes of medieval tradition: first there is an exposition of theology, in this case, the doctrine of faith; second, there is an affirmation of moral principles, based on the first part.

The first part contains four chapters, after an introductory section. Chapter one deals with the question, what is faith? The author distinguishes between faith in general, which is something everyone has, and faith in particular. He defines faith in particular as "(1) the creative appropriation of an open past, and (2) as the dynamic interrelationship of content and commitment." The "text" for this discussion is a quote from Calvin's *Institutes*, with illustrations from Jewish and Christian authors. Chapter two is an apology for tradition, i.e. history. Brown quotes with approval Santayana's dictum that "those who ignore history are doomed to repeat it." Following D. M. Baillie, the author sees a paradigm in the meaning of *anamnesis* which enables us "... to 'call' the past event up into the present, so that it may become constitutive for the future."

Chapter three is a discussion of faith and the intellectual community. Since everyone has a faith, Marxist, humanist, sceptic, Christian, etc., the question is that of competing faiths. The fourth chapter deals with doubt. The author gives reasons why people doubt, and then responds to the question he raises. One curious omission is that he never mentions that doubt is part of the structure of faith, i.e. that where there is no doubt there is no faith, only credulity. "Lord, I believe, help thou my unbelief."

The second part of the book deals with "works," which for the author constitute essentially a practical application of liberation theology. The first part of chapter five is a sketch of liberation theology; the second half contains questions and answers about the application of this theology to the moral problems of the day. The title of the Epilogue indicates its contents: "No Faith is an Island . . ." The book concludes with ten pages of notes and comments.

Dr. Brown, professor of religious studies at Stanford University, and the author of many books, manifests wide knowledge, both in theology and literature. He also reveals deep sensitivity to human need.

This is a controversial book. Writing of the horrors of the concentration camps, he says: "... we Americans have our own analogues to Auschwitz." The analogy he cites is the Vietnam war. Granted that this was a horror, as every war is, but

is it analogous to Auschwitz? On p. 125 he writes: "To believe in God is to believe that he is on the side of the oppressed." It seems that no capitalist or middle class resident of the northern hemisphere truly believes in God! It is strange that Dr. Brown, who is so concerned about the poor, nowhere suggests that part of the problem is overpopulation and that part of the solution is family planning. On p. 134f., he says: "It is no wonder that both Brazil and Chile exiled Freire for the revolutionary practice of teaching people to read and write." Perhaps. I taught people to read and write, using the Laubach method, in Colombia, and no one hindered me. Was Freire exiled simply because he taught people to read and write?

The word "religion" is ambiguous, and so when Brown writes, "Religion and politics *do mix*", what does he mean by religion? He says: "Doubt can liberate, freeing us from old orthodoxies." Do we need to be freed from an orthodoxy simply because it is old? "Thou shalt do no murder" is an old orthodoxy.

There are at least two unsupported statements which need further clarification. "Properly understood and decoded, the book of Revelation becomes extraordinarily contemporary to radical Christians today." And I may add, to biblical fundamentalists also! Brown does not give a clue to what he means by "properly understood and decoded." There is no evidence for this statement either: "Europeans and North Americans must be ready to live with the *fact* (my italics) that the leadership in the future, theological and otherwise, is not going to come from Europeans and North Americans, but from Asians, Africans, and Latin Americans." This is either a hope or a prophecy; it is not a fact.

Is Faith Obsolete is a thought-provoking, challenging, warm, and irritating book. It is worth reading for these reasons.

(The Rev.) WALTER G. HARDS, Ph.D.
St. Paul's Church, Chestertown, Md.

FOUNDERS OF LIVING RELIGIONS. By Herbert Stroup. Westminster. Pp. 240. \$4.25.

The lives and teachings of eight founders of living religions are excellently set forth in this book. Prof. Stroup deliberately uses nontechnical language so the ordinary citizen can understand. This is one of the author's selected goals, and he succeeds very well. Professor of sociology at Brooklyn College (City University of New York), he comes through as a good writer who knows his stuff.

In each of the eight sections, Dr. Stroup describes the religion itself, summarizes its teachings, and shows its relationship to other religions. He brings the founders

themselves back to life; one seems to get acquainted with them as real persons.

Whoever wrote the blurbs printed on the outside back missed a significant point; at least it's not mentioned there. The preface and introduction to this book really comprise a very good outline/statement on "the philosophy of religion." Whether Prof. Stroup worked hard to accomplish it or not, this comes across as a very readable and very helpful short thesis on that subject, something rarely found within so few pages. The book is worth having around. It will be a ready reference for years to come.

(The Rev.) PAUL Z. HOORNSTRA
Grace Church, Madison, Wis.

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NEWS

Continued from page 7

pontifical rites which had been sent to all bishops and diocesan liturgical commissions. Ordination rites are being reviewed to take into account many of the changes suggested in the questionnaire response.

The commission also considered and approved a revised draft of the Celebration and Blessing of a Marriage.

As announced earlier, the complete Draft Proposed Prayer Book must be ready for printing by September in order to be available by Easter, 1976, for bishops and deputies to the Minnesota General Convention.

If bishops and deputies make extensive changes in the draft book, and if it is passed by convention, it will be re-issued and will then become the "Proposed Book of Common Prayer."

The Proposed Book may be authorized for trial use during the next triennium.

If it receives a second positive vote from the 1979 Colorado General Convention, it will then become the official Book of Common Prayer.

The SLC, which includes four bishops, twelve priests, and six laymen, will meet again in Dallas, next month.

BRIEFLY...

■ A memorial service for the late Walter Lippmann was held in Washington Cathedral a month after his death Dec. 14, in New York City. Officiating at the service was Dean Francis B. Sayre, Jr. Eulogies were delivered by colleagues and statesmen. Mr. Lippmann moved to New York last year from his former home opposite the Cathedral Close in Washington.

■ Bishop E. Lani Hanchett of Hawaii is recovering from cancer surgery performed in late December. He began picking up his schedule by resuming Sunday visitations in mid-January.

■ Muhammad Kenyatta, head of the Philadelphia chapter of the Black Economic Development Conference (BEDC) for the past six years, says he plans to run for mayor (of Philadelphia). He has been a leading figure in BEDC which is well known for its Black Manifesto and its demands for reparations from churches and synagogues. It was he who disrupted the Special General Convention of the

Episcopal Church at South Bend, in 1969. At the time Mr. Kenyatta expressed his intent to run for the city's top office, he had not decided whether to run as an Independent, a Republican, or a Democrat.

■ Two well known personalities in the world of music died within hours of each other last month. Milton Cross, often called the "voice of opera" for his 43 years of conducting the "talk intermissions" of Saturday afternoon broadcasts of the Metropolitan Operas from New York, was buried from his parish church, All Angels, New York City, Jan. 6. Those attending the service included his long time friend, opera tenor Richard Tucker, who died less than two days later and was buried Jan. 10.

■ The Rev. William A. Jones, Jr., rector of St. John's, Johnson City, Tenn., has accepted election as Bishop of Missouri [TLC, Dec. 29].

■ The Diocese of Central Florida has sent more than 40 tons of food, clothing, and medicines as well as \$22,000 for relief work in Honduras since Hurricane Fifi struck last September. The two dioceses have a companion relationship.

CLASSIFIED

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

CONTINUING EDUCATION

ST. AIDAN'S COLLEGE, WILLEY, BROSELEY, SALOP. TF12 5JP, England. Vacation Courses 1975, 26 July-3 August: The Gospels. 10-17 August: The Early Christian Community. 23-30 August: Belief and Behaviour. Details from The Principal.

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CROSS PENDANTS of genuine solid jade now available. Rush \$12.75 to 235 Jade Creations International, 18050 S.W. Vincent, Aloha, Oregon 97005.

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POSITIONS OFFERED

ASSISTANT PRIEST desired for inner-city Catholic parish in east beginning August. General pastoral and liturgical duties with emphasis on ministry to elderly under direction of rector. No pro-priestess need apply. Reply Box M-169.*

RETIRED or non-stipendiary priest wanted to serve two small midwestern community parishes. Excellent housing in fine community with medical and cultural facilities nearby. Reply Box R-172.*

RETIRED PRIEST. Apartment available, four rooms (1 bedroom, 2 baths), utilities, telephone, in exchange for equivalent of two days work each week. Car not needed. Occasional help with services, calling and covering for vacations. Can arrange to be away up to three months per year except summers. Large parish, multiple staff, on Chicago Gold Coast. Moderate healthy Evangelical tradition. Reply Box C-171.*

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

POSITIONS WANTED

ASSOCIATE RECTOR, age 50, desires to relocate as rector or assistant. Area unimportant. Good pastor/administrator/youth worker. Reply Box W-175.*

ORGANIST-CHOIRMASTER, Churchman, married, M.Mus., A.A.G.O., seeks full-time position. Experienced. Would consider church-college teaching combination. Reply Box J-170.*

PRIEST, 38, family, seeks Eucharist centered parish. Strengths are leadership and pastoral skills. Box 334, Bloomfield, Ct. 06002.

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

YOUNG MAN, 28, born-again Christian, seeks position as sexton-maintenance person with parish. Qualified in plumbing, heating, and construction. Also, background in youth work, camp counselor, church school teacher. Can relocate. Highly recommended. Information: Fr. Carozzi, St. Christopher's, Chatham, Mass. 02633. (617-945-2242).

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HERE IS an opportunity for two Episcopal priests to holiday in northeastern Ontario. Free accommodation in return for taking care of Sunday morning services only during August. Contact the Rev. T. Koning, Box 912, Englehart, Ontario POJ 1HO.

RECTOR of small parish on Texas Gulf Coast will supply or exchange month of July. Prefer New England or East Coast but will consider anything. Reply Box M-168.*

WANTED

VESTMENTS, 15-20, for Junior Choir, grades 2 through 4, boys and girls. Please contact Director, Shepherd Choir, St. Barnabas Church, Broadway, Irvington, N.Y. 10533.

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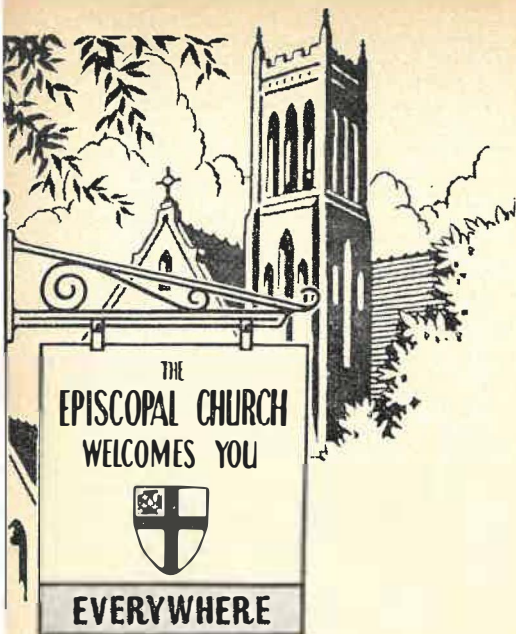
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LENT CHURCH SERVICES

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DENVER, COLO.

ST. MARY'S Iliff & S. Clayton—near Denver Univ.
Sun Masses 7:30, 9, 11:30 & 6; Daily 7, also 9:30
Mon, Wed, Fri & Sat. Stations Fri 7:30

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S,
11); Daily 10

ST. GEORGE'S 160 U St., N.W.
The Rev. R. C. Martin, r
Sun Masses 7:30, 9 & 11. Daily as announced.

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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

LANTANA, FLA.
GUARDIAN ANGELS Cardinal at Hypoluxo
Fr. David C. Kennedy, r
Sun Masses 8, 10 (Sung), 6; Daily

MIAMI, FLA.
INCARNATION 1835 N.W. 54th St.
The Rev. J. Kenneth Major, r
Sun HC & Ser 8, 11 & 5; Wed & Fri 7

PINELLAS PARK, FLA.
ST. GILES 8271 52nd St. N.
Fr. Emmet C. Smith
Sun H Eu 8, 10:30; 6:30; Wed H Eu 10

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

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES Wabash & Huron
The Very Rev. James E. Carroll, dean; the Rev.
David N. Harris, canon pastor
Sun Eu 8, 9:30 & 11; Daily Eu 12:10; Daily Offices
9 & 5

ASCENSION 1133 N. LaSalle St.
Sun Masses 8, 9 (Sung) & 11 (Sol), & 6, Ev & B 7.
Daily Mass 7; Daily MP 6:40; Daily EP 6; C Sat 5-6.

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

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 H Eu 8 & 10; Daily as announced

GOSHEN, IND.

ST. JAMES' 105 S. 6th St.
The Rev. R. J. Goode, r
Sun 7:30 Low Mass, 10 Sung Mass; Masses daily;
C Sat 4

INDIANAPOLIS, IND.

CHRIST CHURCH CATHEDRAL Monument Circle
The Very Rev. Roger S. Gray, dean
Sun HC 8, 9:15, 12:30; 11 HC (1S & 3S), MP (2S
& 4S); HC Mon-Fri 7, Mon 12:05, Tues 5:15, Sat 8;
Organ Recital Fri 12:05; Lenten Guest Preacher,
Tues thru Fri 12:05

DAVENPORT, IOWA

TRINITY CATHEDRAL
12th St. between Brady & Main
Sun MP 7:30, HC 8 & 10, EP 5:30. Daily as anno

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

BIRMINGHAM, ALA.

ST LUKE'S, Mountain Brook
3736 Montrose Road
Sun HC 7:30, 9, 11:15. Wed 7, 10

GARDEN GROVE, CALIF.

(Diocese of Los A—Orange County)

ST. ANSELM OF CANTERBURY 13091 Galway St.
The Rev. Samir J. Habiby, r; the Rev. David M. Bau-
mann, c
Sun 8 & 6:30 H Eu, 10 Family Ser & Ch S. Wed 6 &
9:30 H Eu; 7:30 Home Communion

LONG BEACH, CALIF.

ST. LUKE'S Atlantic at Seventh
The Rev. A. LeRoy Young, r
Sun H Eu 8, 9:15, 11 (MP 1S)

LOS ANGELES, CALIF. (Hollywood)

ST. MARY OF THE ANGELS 4510 Finley Ave.
Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues
6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev B & C
1st Sat 4

SAN DIEGO, CALIF.

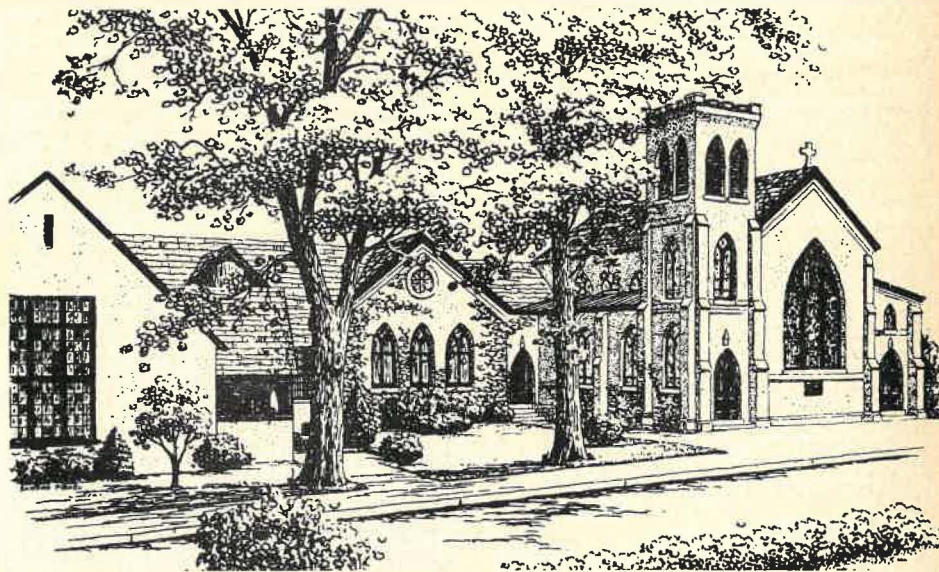
ST. LUKE'S 3725 — 30th St.
Sun 8 HC, 10 Cho Eu (1S, 3S, 5S), MP (2S, 4S).
Sun 10 S.S. & child care. Wed 11:30 HC

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30, Fri &
Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 &
by appt

ALL SAINTS' 1350 Waller St. near Masonic
The Rev. Fr. Edwin H. Walker IV
Sun Masses 8 & 10 (Sol High), Sol Ev & B 6; Daily
(ex Tues & Thurs) 9:30; Tues 6; Thurs 7; Stations
of the Cross & Meditation Fri 7 (during Lent); C
& Holy Hour Sat 4:30-5:30

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



ST. JAMES CHURCH
WARRENTON, VA.

LENT CHURCH SERVICES

(Continued from previous page)

LOWELL, MASS.

ST. JOHN'S 260 Gorham St.
The Rev. K. Gordon White, O.S.L., r
10 Parish Eu, Ch S, Fellowship Hour

ST. LOUIS, MO.

ST. STEPHEN'S 14th and Park
The Rev. William Stickney, r
Sun 11 Folk Mass; Wed Eu & HS 7:30; HD & C as anno

OMAHA, NEB.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r
Sun 8, 9:30, 11 H Eu & 6; Wed 10 & 6 H Eu; HD 6 H Eu

EDISON (Piscatawaytown), N.J.

ST. JAMES' 2136 Woodbridge Ave.
Sun Masses 8 & 9:30 (Ch S follows). Masses on All Holy Days, Wed in Lent 7:30

KEANSBURG, N.J.

ST. MARK'S Carr Ave. & Kennedy Way
The Rev. Wm. St. John Frederick, v
Sun Masses 8, 9:30 (Ch S), 11:30 (Sol). Wed & HD 9:30 & 8; Wed HS 8; C Sat 4-5

SCOTCH PLAINS, N.J.

ALL SAINTS' 559 Park Ave.
The Rev. John R. Neilson, r
Sun 8 & 10 H Eu. Wed 9 H Eu

BROOKLYN, N.Y.

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

LONG BEACH, N.Y.

ST. JAMES OF JERUSALEM West Penn & Magnolia
The Rev. Marlin L. Bowman, v; the Rev. Glenn A. Duffy, the Rev. G. Daniel Riley
Sun 10:30; Mon 8; Wed 9:30; Sat 5

NEW YORK, N.Y.

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112th St. and Amsterdam Ave.
Sun HC 8 & 9; Family Eu 10; Liturgy (sung) & Ser 11; Spanish Mass 1; Concert/Dance/Drama 3; Ev & Address 4; Sung Eu & Homily 5:15. Wkdays 7:15 Matins & HC; 5:15 Ev & HC. Tues 9:30 Int; 10 Eu. Wed 12:15 HC & Healing. Tours daily including Sun: 11, 1 & 2

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

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Sun 8 & 12:15 HC; 9:15 Family Service (HC 2S & 4S); 10 Ch S & Adult Forum; 11 Morning Service & Ser (HC 1S & 3S); Daily 9 MP; Thurs noon HC

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Sun Masses 8:30, 11 Sol Mass; Tues & Thurs 8; HD as anno; C by appt

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The Rev. Frederick B. Williams, v
Sun Masses 8, & 10:30 (Solemn), 1 (Spanish). Daily Masses: Mon, Wed & Fri 12 noon; Tues, Thurs & Sat 8:30; P by appt. Tel.: 283-6200

ST. MARY THE VIRGIN

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

The Living Church

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

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

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

QUEENS, N.Y.

RESURRECTION
Lefferts Blvd. & 75th Ave., Kew Gardens
The Rev. George Raymond Kemp, r
Sun HC 8, 10; Tues 10; Wed 10, 6:15

SOUTHERN PINES & PINEHURST, N.C.

EMMANUEL E. Massachusetts Ave.
The Rev. Martin Caldwell; the Rev. James E. Manion; the Rev. Fred C. Pace
Sun 8, 9:30, 11, 5:30; Tues 9:30; Wed 10; Thurs 9:30; Fri 6

PHILADELPHIA, PA.

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

ST. TIMOTHY'S, ROXBOROUGH

Ridge Ave. above Walnut Lane
Sun MP 7:40, HC 8, Sun Eu 10:30, Ev 4. Mon & Wed HC 9, Tues HC 7:30, Fri HC noon. HS Tues 7:30, Wed 9

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

ST. PHILIP'S

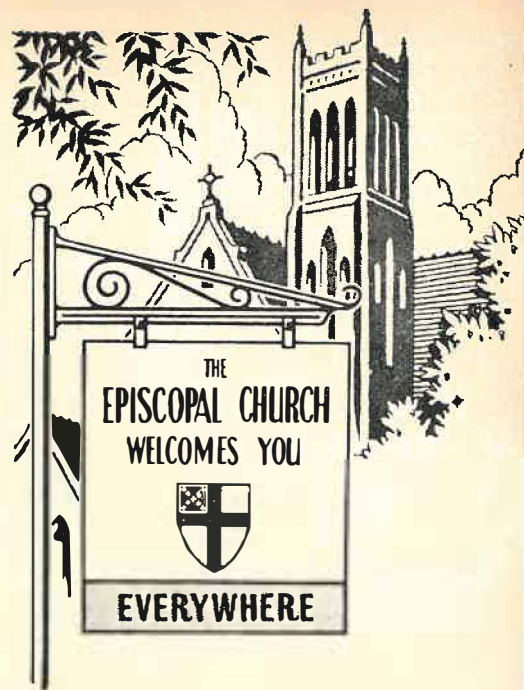
142 Church St.
Sun HC 8:30, MP 10:30 (1S HC 10:30). Wed HC 10 & 5:30

MIDLAND, TEXAS

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r; the Rev. C. J. Kraemer, c
Sun HC 8, MP 9:15, 11 MP (HC 1S & 3S)

HOT SPRINGS, VA.

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



RICHMOND, VA.

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

STAUNTON, VA.

TRINITY
The Rev. David W. Pittman
Sun 8 HC, 11 MP (ex 1st HC); Wkdays HC anno

WARRENTON, VA.

ST. JAMES' 73 Culpeper St.
The Rev. David J. Greer, r; the Rev. Stephen H. Jecko, asso
Sun HC 8, 11, Family Service 9:45, Prayer and Praise Service 7:30. Wed HC 10:30 & HD 12:05. MP daily 8:45. LOH 3rd Thurs 10:30

ACAPULCO, GRO., MEXICO

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Sun Lit & Ser 11; EP 6

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