

The Living Church

STATE HISTORICAL SOCIETY
816 STATE STREET
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April 7, 1968

30 cents



The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*



PALM SUNDAY:

One Approach

Eli, Eli, lama sabachthani? I paused as my voice crackled through the makeshift sound system with these words from the Palm Sunday Gospel. As palm branches rustled in the hands of some of the estimated throng of six to eight hundred warmly dressed citizens of Goffstown, I continued, "that is to say, My God, My God, why hast thou forsaken me?" In the background I could hear the uncooperative rumblings of a diesel engine as it lumbered around the police barricade which re-routed the flow

of traffic away from the usually active traffic circle in the center of our village, away from our "Twentieth-Century Palm Sunday Demonstration."

Earlier, palm-bearing Episcopalians, Methodists, and Congregationalists had filed out of their respective churches onto Main St. to begin a procession of Christian witness. As the "demonstrators" formed behind the processional cross, the strong voices of the Villagers, a local barbershop chorus, began the familiar hymn "All glory, laud, and honor To

thee, Redeemer, King . . . !" And the marchers joined in as the procession began the six-block trek through the center of the village toward St. Lawrence Roman Catholic Church. Automobiles filled with the elderly, the infirm, or those who feared the icy conditions caused by a recent storm, joined at the rear of the procession. As we passed through the business district our words resounded for the curious and the skeptical to hear: "To Thee, now high exalted, our melody we raise. . . ." With much delight I watched as one of my parishioners darted from our ranks and with a few words stuffed a palm in the folded arms of a man who obviously didn't approve of such carryings on. Afterward, I learned that she had said, "Come on Christian soldier . . . March!" The man was her neighbor and he didn't like "Catholics"!

As we approached the Roman Catholic church the doors were opened and what seemed like an endless file of the faithful followed their processional cross toward the street. As the processions blended together, from my vantage point at the rear I could hear, as a trumpet sounding from a distant hill, the familiar words. "Onward, Christian soldiers, marching as to war, with the cross of Jesus going on before!" As we processed toward and then around the traffic circle, all joined in singing that militant hymn. After appropriate prayers and an anthem by the Villagers, "Were You There When They Crucified My Lord?", the Gospel was read and the Roman Catholics and many non-Romans processed to St. Lawrence's Church for the completion of the 11 A.M. Mass.

This demonstration happened last Palm Sunday. It was born as the clergy of the community enjoyed a casual meeting in a local coffee shop. As the conversation ranged from denominational lenten customs to the lethargy of the local Christian witness, a Palm Sunday demonstration seemed to be timely and necessary. As we walked the streets of our town, demonstrating with our brothers in Christ of the claim of God upon us and upon every human being in our community, many saw, perhaps for the first time, the dazzling realism of such behavior.

We have invited other New Hampshire communities to join with us this Palm Sunday in a similar witness, and we recommend a palm procession such as ours to other communities as a powerful liturgical observance as we enter upon the events of our Lord's Passion. "Come on Christian soldier . . . March!"



By The Rev. James W. Kellett

Rector of St. Matthew's Church
Goffstown, N. H.



“**P**assion Predictions” is the title generally used for an important element in the teaching ascribed to Jesus by the Gospels of Matthew, Mark, and Luke. This teaching is found in three parallel sets, and with one exception has approximately the following format: “. . . the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again” (Mk. 8:31, RSV). The parallel passages are: Mt. 16:21, Mk. 8:31, Lk. 9:22; Mt. 17:22-23, Mk. 9:31, Lk. 9:44; Mt. 20:18-19, Mk. 10:33-34, Lk. 18:31-33. The exception is Lk. 9:44, which reads simply: “. . . the Son of man is to be delivered into the hands of men.” Luke also contains predictions of suffering at 12:50, 13:33, and 17:25.

Almost consistently ignored by interpreters, however, is the last part of these predictions, the part referring to resurrection. What we have in the Gospels, in fact, are not “Passion Predictions” at all, but “Passion-Resurrection Predictions.” Failure to note this has resulted not only in defective exegesis but also in faulty exposition—in a failure to preach the Gospel. It has contributed to the abominable process of separating Good Friday—theologically, liturgically, and emotionally—from Easter. It abets dividing into two separate and seemingly unrelated events the indivisible Pasch by which the early Church celebrated the mighty act of the redemptive death and resurrection of Christ. How often is Good Friday interpreted solely in its tragic aspects, highlighted by black drapery, rather than as the forepart of the twofold act of God on which our redemption hinges!

One illustration of the failure in interpreting the predictive teaching of Jesus is found in the exegesis and exposition of *The Interpreters' Bible*. There is no need to enter here into the argument whether or not these predictions can be traced back to Jesus Himself. What we are after is the content of the teaching the Gospel writers ascribed to Jesus. It seems to be clear that the canonical scripture ascribes to Him not “Passion Predictions” but “Passion-Resurrection Predictions.” Yet this is generally overlooked. In the exegesis of Matthew, Sherman E. Johnson does call the first passage a “prediction of His suffering and future glory,” but loses sight of this in the two other passages which bear the title, “Prediction of Suffering.” He also falls prey to a common fault in resurrection apologetics—the overemphasis of the subjective states of the disciples. He cannot see

how they could have been “crushed” by the crucifixion if Jesus had predicted His resurrection (in Mt. 16:21). Yet it is the gospel itself that tells him the disciples were “crushed,” the same gospel that also insists that Jesus predicted His resurrection as well as His passion. Frederick C. Grant, in the exegesis of Mark, calls these passages, “Passion Announcements” and feels they are secondary matter. For him the quality of Jesus’s “martyr death” would be neutralized and His “heroism” made unreal if He had foreseen the details of his passion (in Mk. 8:31 ff.). In the exegesis of Luke each of the passages is entitled, “Prediction of His Passion.”

If this is what happens in exegesis, what will be the result in preaching? The expositions in *The Interpreters' Bible* are notable for their omission of any reference to the resurrection element in the predictions. The expositors have adopted

Death.” In the exposition of Mark, Halford E. Luccock likewise concentrates exclusively on the element of suffering in the predictions. He offers a “realistic” explanation of the source of Jesus’s knowledge of His coming suffering. Jesus was a man of “no illusions.” He “had a clear-eyed knowledge of the nature and power of the forces set against Him” (in Mk. 10:33). It is only in the exposition of Luke that Walter Russell Bowie captures something of what the gospel is saying. Although he entitles the third prediction (Lk. 18:31-33), “Prediction of the Passion and Death,” he there speaks of Jesus’s “death together with His resurrection as the climax of man’s story.” It is this Lucan passage that gives us the gospel’s own interpretation of the source of Jesus’s knowledge of His death and resurrection. The source is not some realistic recognition of the forces pitted

PASSION PREDICTIONS in the GOSPEL?

wholeheartedly the interpretation implicit in describing these passages as “Passion Predictions.” They illustrate what happens almost universally to preaching on the Passion—the almost exclusive emphasis on the dark and tragic side, a preaching of the Passion divorced from the Resurrection.

George A. Buttrick in the exposition of Matthew throws full weight on the tragic aspects of the predictions, two of his sections having the titles, “Dark Prophecy” and “Third Prophecy of

against Him. Such a recognition might indeed have given Him an inkling of coming death, but certainly not of resurrection. A subtle “naturalistic” bias has bent interpreters either consciously or unconsciously to bypass the element of resurrection in the predictions. The Gospel of Luke, however, is clear concerning the source of Jesus’s knowledge of what was to happen to Him. It was a source that encompassed both His suffering and resurrection. According to the gospel it

Continued on page 18

By The Rev. Armand A. LaVallee, Ph.D.

**Rector of St. Thomas' Church
Greenville, R. I.**

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LETTERS

Most letters are abridged by the editors.

"A Roman Catholic's Views"

I write to thank you for the learned and charitable article by Fr. Kennedy [L.C., February 4th]. I could not help being struck with the fact that many of his points were very similar to those that some of us made last summer in the booklet, *Realistic Reflections on Church Union*, and I think that Fr. Kennedy's article will help to strengthen the hands of those in our Church who believe that the whole COCU effort needs to be slowed down and subjected to far more critical scrutiny than it has received. I hope Fr. Kennedy's article will be widely read, and indeed if it is feasible at all, could I venture to suggest that you might have it reprinted as a pamphlet and sent to all our bishops and other interested parties? Also, the issues affect not only our own branch of the Anglican Communion but other branches too, and this is exactly the kind of statement that ought to be available to the bishops at this year's Lambeth Conference.

(The Rev.) JOHN MACQUARRIE, Ph.D.
Professor at Union Seminary

New York City

I have reread several times the last paragraph of the Rev. David G. Kennedy's "A Roman Catholic's Views." Is this the most exciting and practical breakthrough since way back when?

JANE L. KEDDY

Wakefield, Mass.

Editor's comments. To Dr. Macquarrie: The reprint idea is excellent and we have already acted on it. To Mrs. Keddy: It just could be; we hope so.

In the Anglican Communion, the Baroque stream of the Catholic Revival, with its "Western Rite," has been out on a limb ever since Vatican II. I wish it to be known, therefore, that I completely disassociate myself from this historically and intellectually indefensible position when I state that the article on COCU by the Rev. David G. Kennedy, a Roman Catholic, presents the only sensible view. It is refreshing, by the way, to see Anglican orders defended by a Roman Catholic theologian from a Vatican II viewpoint. Let's not be ensnared by Pan-Protestantism when in a few years it will probably be just as dead as Anglo-Catholicism.

EDWIN D. JOHNSON

Washington, D. C.

Requiem Thoughts

I want to point out that in Dr. Frederick Morris' "Another Opinion" [L.C., February 4th] he has himself confused the point of your editorial, "Requiem for a Closed Church." He argues that the distinction is to be properly taken between disciplined and undisciplined Churches. The editorial made just that point: that we apparently do not know what to do with an heretical bishop but we do know what to do with an 'unproductive' mission church.

Possibly Dr. Morris wrote with tongue in cheek, rebuking with irony our indifference to our own discipline, for it is the root of our problem. I hope he did so, though since I have not the privilege of knowing him I

cannot tell. The discipline is there (or it was until the Seattle Convention made it doubtful), and has been merely allowed to lapse in use. The enforcing of its terms has been so faintly done simply because it is so easy to adduce the example of the muddle in the Church of England to justify doing nothing. Bishop Pike once appealed to *Doctrine in the Church of England* to justify himself, although it was only a survey to find what was being tolerated a generation ago and never an attempt to justify the toleration. The Episcopal Church has not the excuse that its hands are tied by legal establishment, and the appeal to "Anglican ethos" against the plain terms of our own formularies has been always a form of reductionism, the success of which can be laid squarely upon cowardly, lazy pastors.

Mr. Greer's view that your editorial is the over-reaction of "a refugee" is probably due to the fact that he has no formal pastoral task of teaching what this Church teaches. One must learn why it exists if he is to bring other people into it, and to satisfy himself on that score before he can satisfy others. If Mr. Greer put himself in that position he would either have to leave his congenital origin behind or learn to agree with you. I hope he may learn to do the latter.

(The Rev.) B. FRANKLIN WILLIAMS
Vicar of St. Johns' Church,

Durant, Okla.

Decent Opinions

After I had read the editorial "Decent Respect for Decent Opinions" [L.C., January 28th] I was appalled. That honest men have honest differences of opinion is to be expected. But to make the blanket accusation that "many American clergymen are going straight down a party-line about Vietnam," is, as commonly understood, a blanket accusation of following a communist line, and the additional statement that this "line" can only be a cause of rapture to the men in the "Kremlin" makes it quite clear to me that if one doesn't agree with you he is a Communist. However, there is terrible irony in your position on Vietnam. Because you are an intelligent man, you might think about the irony of your position after reading the following paragraphs taken from an address by Morris Udall, Democratic Congressman from Arizona who supported President Johnson's policy on Vietnam until recently.

"Let's suppose there had been a world communist meeting in, say, July 1964. Everything was in disarray. The once-monolithic communist movement was in a shambles. The two major Red powers, the Soviet Union and China, were at each other's throats. The Russians had suffered humiliating reverses in Berlin, Cuba, Africa, and elsewhere. I recall *U. S. News and World Report* the previous fall had published an article entitled, *Is Russia Losing the Cold War?*, and concluded that it was.

"Suppose that at this imaginary meeting a brilliant young theorist had come forward with a dramatic plan to reverse the unhappy trend. Let me recite what he might have said: 'Comrades, I have a plan. By means of it we can enmesh the United States in the Asian land war its leaders have always warned against. Within three years I promise you 500,000 American soldiers will be hopelessly bogged down in jungle fighting, con-

suming huge amounts of supplies and vast quantities of ammunition while gaining essentially nothing. They will be seen as white men fighting Asiatics, colonialists burning villages, destroying rice crops, killing and maiming women and children. Their casualties will be heavy—perhaps 100,000 by late 1967. They will have to boost their draft quotas and raise taxes. The war will cost them \$30 billion or more a year. And this will upset their economy, cause inflation, threaten their balance of payments, and play hob with all their domestic programs. There will be great internal dissension and even riots in their cities. And, comrades, in spite of our differences, this is one cause that will bring us together, fighting on the same side. Furthermore, we can achieve all these wonderful results without committing a single Russian or Chinese soldier, sailor, or airman, and at a total cost of perhaps \$1 or \$2 billion a year.'

"This is sheer invention, of course. There was no such meeting and no such plan. But the fact is that a dedicated U. S. President, surrounded by advisors with the highest patriotism and aided by a well-meaning but pliant Congress—all with the best of intentions—has achieved essentially these results. We have handed our enemies all of this on a platter, and today many sincere Americans are ready to hand them a lot more of the same."

Now, Dr. Simcox, who might be following "a straight party-line about Vietnam"? Who might be expressing a "decent opinion decently arrived at and decently expressed"?

(The Rev.) FREDERICK K. JELLISON
Rector of St. James Church
Woonsocket, R. I.

Editor's comment. Mr. Udall's ingenious hypothesis leaves us with one big question not only unanswered but uncovered. If the communist leaders are so happy to have American troops fighting in Vietnam, why are they donating so much hardware to drive us out of there?

Long, Hot Summer

Your fine editorial on "Is this trip necessary?" [L.C., February 18th] leads me to suggest that attendance at this year's Lambeth Conference be limited to presidents of the provinces and the Presiding Bishop. This would cut drastically into the flow of gold out of our own country and also result in their sharing with us in "the long hot summer."

(The Rev.) DONALD CAREY
Rector of Grace Church

Grand Rapids, Mich.

One Vote for Us

One of your correspondents suggests that you take a vacation from writing editorials. Please do nothing of the kind. We value your editorials for their sound theology, good sense, and lucid and literate style. Keep them coming!

(The Rev.) ROY E. GREEN

Wilson, N. C.

The Living Church

Volume 156 Established 1878 Number 14

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

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

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THINGS TO COME

April

7. Palm Sunday
8. Monday Before Easter
William Augustus Muhlenberg
9. Tuesday Before Easter
William Law
10. Wednesday Before Easter
11. Maundy Thursday
Leo the Great
12. Good Friday
George Augustus Selwyn
13. Easter Even
14. Easter Day
Justin

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

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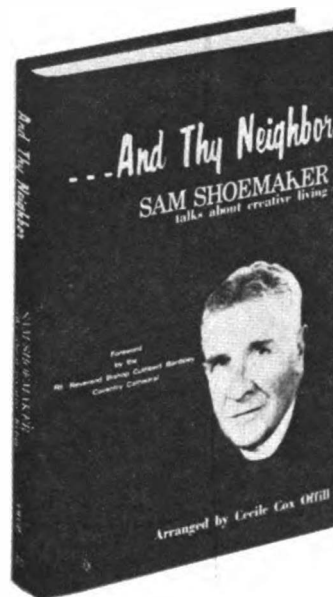
THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service. **THE LIVING CHURCH** is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

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

... AND THY NEIGHBOR

Sam Shoemaker talks
about Creative Living

Arranged by Cecile Cox Offill



In any one generation there are only a few men of the stature of Doctor Shoemaker. Just because of this, one must be grateful to Mrs. Offill for bringing together these sermons so that "he who is dead may yet speak." I hope that this book will have a world-wide circulation and that many may find through this book an experience of the saving and transforming love of Jesus Christ. Such miracles of rebirth will be the best memorial to a great prophet, a great lover and a great man of God.

from the Foreword by
The Bishop of Coventry

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WORD books

The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.

The Living Church

April 7, 1968
Palm Sunday

For 89 Years,
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NEW YORK

Hines and Cleage Co-Chairmen of OC

A national coalition of religious leaders has announced what was described as a "revolutionary" new program to mobilize white affluence to help build political and economic power among the country's black and white poor.

Operation Connection, according to co-chairman, the Rev. Albert Cleage, Jr., pastor of Central United Church of Christ, Detroit, would raise \$10 million for pilot programs in five target cities. "I am a black nationalist and I believe in black power," Mr. Cleage declared. "So in a sense it's peculiar that I should be a part of this coalition." If Operation Connection fails, he added, all religious bodies "can close up shop." He also said that O.C. goes beyond the National Advisory Commission Report on Civil Disorders "in that it confronts the basic issue of black powerlessness, which the Kerner report skirts."

The Rt. Rev. John E. Hines, Presiding Bishop, and the program's other co-chairman, said he was "thoroughly in accord" with Mr. Cleage's basic conclusion—that the real issue is powerlessness—and said he sees "no great problem in raising the money." But he did not specifically state that the program would fail if it was not able to raise the \$10 million. The bishop also said some \$90,000 to finance the program's staff has already been pledged. O.C. is to be an eight-month experiment, beginning at once.

The program has funds and/or staff pledged from Roman Catholic and Jewish sources, and from the National Council of Churches and 16 protestant bodies. Rabbi Abraham J. Heschel of Jewish Theological Seminary in New York, who with Roman Catholic Bishop John J. Wright of Pittsburgh is a vice chairman of O.C., said the program "represents a revolutionary development in the religious community. . . . Our first duty is to have an understanding of the soul of the black community." He added that the white community has failed in understanding how important it is for the blacks to have an equal power base from which to negotiate.

Few specifics were given on how Operation Connection would achieve its goals, but some procedures were outlined:

(✓) The program would not try to dupli-

cate any existing programs but would tie in with such religious or secular efforts as those of the NCC and the Urban Coalition.

(✓) O.C. would encourage communications between existing programs and its staff would first focus on a target city, and analyze what resources the black and religious communities have available.

(✓) Funds would be given to programs "designed, conducted, and controlled," by the poor with no strings attached other than that the funds not be used to support violence.

(✓) O.C. will also attempt to "confront leaders of the private sector and the religious community with the meaning of the black revolution."

Mr. Cleage said that some of the funds raised by O.C. could go towards electing black officials in the target cities. He also stated that black power is misrepresented by news media as a "threat to the white community." While declaring himself in favor of black separatism, the Detroit minister said he took that position because blacks and whites are already separate—"that's a fact." What is wrong, he declared, is that the blacks have been exploited because they are separate and "powerless."

Rabbi Marc Tanenbaum, president of the Interreligious Foundation for Community Organization, said the significance of O.C. is that "you have here a coalition of religious leaders who are joining together in a program that a black militant has outlined." Rabbis Tanenbaum and Heschel and Mr. Cleage agreed that when Jews are working together with Negroes to build community, the question of anti-Semitism becomes secondary.

In a prepared statement, Bishop Hines said O.C. believes that "our nation has the resources to solve her domestic problems, if they can be properly mobilized. We believe that the current social, racial, economic, and political divisions in this country are not inevitable. . . . Our effort is predicated on the belief that the poor of this nation, especially the black poor, must have political and economic power to effect any real social change. We shall attempt to mobilize the considerable resources of white affluence, including our own, for the creation of such power. The poor themselves must design, conduct, and control strategies which will lift them to power from their present condition of powerlessness."

Policy for Operation Connection will be set by an executive committee which listed the following members: The Most

Rev. John F. Dearden of Detroit; the Most Rev. George H. Guilfoyle of Camden, N. J.; the Most Rev. Harold R. Perry of New Orleans; Bishop Herbert B. Shaw of the A.M.E. Church. Also, Dr. Arthur Flemming of the NCC; Dr. M. L. Wilson of the National Committee of Negro Churchmen; the Rev. Gardner C. Taylor of the Progressive National Baptist Convention, USA; Dr. J. E. Carothers of the Methodist Church Board of Missions; Dr. John F. Anderson of the National Ministries of the Presbyterian Church, U. S.; the Rev. James E. Christison of the Home Mission Society of the American Baptist Convention; Dr. Kenneth Neigh of the Board of National Missions, United Presbyterian Church and Rabbi Wolfe Kelman of the Rabbinical Assembly.

EXECUTIVE COUNCIL

Church Structure Commission Organized

From the chairman of the Joint Commission on Structure of the Church, the Rt. Rev. John P. Craine, Bishop of Indianapolis, comes a report on the organizational meeting of the commission.

In addition to the election of the chairman, the Rev. Bradford Hastings, Greenwich, Conn., was elected vice chairman, and Mr. Clifford W. Stone of El Dorado, Kan., secretary. Six new appointees to the commission are: Bishop Carman of Oregon and Bishop Masuda of North Dakota, the Rev. Joseph Pelham, Mrs. John H. Foster, the Hon. Reynolds Cheney, and Mrs. Joseph Worsham. Holdover members present for the meeting were: the elected officers, the Very Rev. John Leffler, Mr. Frederiks Berger, and Mr. Charles Crump. Bishop Blanchard was present, by invitation, in his capacity as chairman of the Executive Council committee on staff and Council restructure.

"Of primary concern to commission members, mindful of their responsibility as representatives of General Convention, was the added function given this commission to deal with the structure of the Church, and not simply of General Convention itself as in the past. There was considerable debate over the efforts of other agencies such as the MRI commission and now the Executive Council committee on restructure, where these bodies proceed with decisions which definitely affect the whole question of the structure of the Church. Better communi-

cation between these various groups working for the same purposes is a natural requisite, but the commission also questioned whether these efforts should not be unified, and how soon the Presiding Bishop would be naming the professional consultant to direct all such efforts, as authorized by the 1967 Convention," the report read in part.

The next meeting for this commission will be May 24-25, in Chicago. The chairman has suggested that those who have questions regarding structural matters put them in writing to any of the officers of the commission.

Joint Commission on Church Music at Work

The Church's Joint Commission on Music is concerned "with updating archaic material in the Hymnal 1940, and searching out new texts and tunes appropriate to the Church in the contemporary world." The commission will serve as a repository for any new material which may be submitted.

While it is not planned to revise the Hymnal 1940 at this time or to issue a new hymnal, the commission is seeking to fill "obvious gaps" which exist in the present official hymnal. Such gaps exist notably in offertory, seasonal (Palm Sunday, Easter, and Whitsuntide), Baptism, and forgiveness hymns, and those relating to the parables. The commission also notes that metaphors and references of the Hymnal 1940 texts are more "consonant with a rural civilization than with a contemporary urban culture."

The group has been in touch with 10 other Churches on the possibility of an ecumenical hymnal as the next major hymnal publication. All groups have agreed to this proposal. At present the Episcopal commission proposes to publish a hymnal supplement of the best material submitted in time for the next General Convention.

Dr. Lee Bristol, Jr., president of Westminster Choir College, Princeton, N. J., and a member of the commission, was selected to receive new texts and tunes submitted for possible inclusion in the supplement.

WASHINGTON

Cleage Speaks at Episcopal-United Presbyterian Conference

The Rev. Albert B. Cleage, pastor of Detroit's Central United Church of Christ, claims the "basic cause of civil disorder" is the essential powerlessness, the second-class status, and inability of black people to control their situation. He said "black militants have not retreated from integration, but from the powerlessness of the black ghetto and from the non-reality of the American dream of integration." He shared the platform at a conference

sponsored by the National Presbyterian Center and Washington Cathedral with an aide of Dr. Martin Luther King, Jr., and a white pastor of an integrated church in Delaware.

The blacks are not a threat to the white suburbs, Mr. Cleage stated. "We couldn't care less what they've got in the suburbs. We want to build our own community." Asked if extremists like Rap Brown are hurting the chances of resolving the race crisis, he responded: "Rap Brown is a realist. . . . He is an extremist in that he believes the absolute worst about the white community."

The Rev. T. Y. Rogers, an official of the Southern Christian Leadership Conference, told 26 Episcopal and 35 United Presbyterian clergymen that he doesn't buy violence as a method of the civil-rights revolution, but that he fully backs the self-identity goal of the black power movement. "We say non-violence has not been adequately tried in the north," he said. "We've decided to stay with non-violence because we don't have the kind of firepower Castro had in Cuba to launch a revolution. . . . We're up against the strongest, most violent nation in the world. So practically, it would be foolish to attack it violently." But the basic reason the SCLC is seeking a non-violent approach, he explained, is that it is depending on the power of truth to lead the black community to freedom.

The Rev. Thomas F. Luce, pastor of West Presbyterian Church in Wilmington, Del., said "the life of the Church and of the nation depends on our ability to hear what Mr. Cleage and others are saying to us." The white Church, he said, must learn to "follow black leadership" and to accept the idea "that they are helping us,



THE REV. JOHN KOEN, director of the Centro Ximena in Guayaquil, Ecuador, arranges the distinctive plaited palms used in the Ecuadorian observance of Palm Sunday. The palms are being fastened to the processional cross at Christ the King Church, Guayaquil. The Centro Ximena is a community center which serves as a training center for personnel involved in similar activities elsewhere in the Church in Latin America.

not we them." Mr. Luce does not have "much confidence" in the Church's ability to affect the 1968 racial situation. "As an institution it won't betray the white backlash," he said. "I expect it will support the racism of the white community."

BERMUDA

Sentry Challenges The Archbishop

The Archbishop of Canterbury, Dr. Michael Ramsey, dressed in flowing purple robes, found himself challenged by a sentry at a U. S. Air Force Base in Hamilton, Bermuda. His automobile had broken down as he was passing the base during a six-day tour of local churches.

Dr. Ramsey approached the sentry, identified himself, and asked for assistance. "Yes, sir," said the sentry, "but may I see your credentials?" After producing identification, the archbishop was provided with an automobile by the Air Force.

COLORADO

Storm Over News Coverage

The Rt. Rev. Joseph S. Minnis, Bishop of Colorado, ejected news reporters from an Episcopal-Roman Catholic dialogue at the diocesan center, March 21st, although they had been invited earlier. He demanded that there be no newspaper or broadcast reporting of the event because "the public misunderstands these things." The ecumenical meeting had been publicized in advance as the beginning of an extensive program of cooperation between the two Communion. The bishop's "no publicity" edict on the meeting itself was frustrated, however, because the text of the address by one of the two principal speakers had been supplied to all Denver news outlets.

The Rev. Canon Albert J. duBois, executive secretary of the American Church Union, furnished copies of his speech, and indicated willingness to cooperate with reporters on actual coverage of the event. The other principal speaker, the Rev. Edward Maginnis, head of Regis College (R. C.) theology department, spoke from notes without a prepared text but also told reporters there was no objection to coverage. He has since promised to prepare a formal text for publication.

Local newspapers gave substantial publicity to the incident which several priests described as inimical to the ecumenical movement in Denver. It brought into the open also a long-standing problem between the bishop and the diocesan committee on *The Colorado Episcopalian*, a monthly publication, over the bishop's insistence on censoring all copy for the magazine. David Stolberg, city editor of *The Rocky Mountain News*, immediately resigned from the committee in protest

A Proposal Toward Renewal

We recommend to the Episcopal Church's commission on the renewal of the Church a step which might prove helpful: the cultivation of some new ecumenical friends, specifically those Christian bodies which still wholeheartedly believe in obeying the Divine Commission to go and make disciples of all nations. The Episcopal Church is desperately in need of a portion of their spirit of apostolic mission and faithful obedience of Christ. Among these bodies is the Christian and Missionary Alliance. In recent months it has contributed to the noble army of martyrs a number of souls who stood faithful unto death at their posts in Vietnam. One of these, Carolyn Griswold, wrote to a friend shortly before she was killed: "Pray with us that the Lord will keep the doors to this country open, for there are so many who have yet to hear for the first time the story of God's love. It is true that we do not know what the future holds, but as someone has said, 'We know the One who holds the future,' and that is enough."

A stranger sought out this editor in Seattle and asked him frankly but amicably: "Why are you so negative in your thinking about the Episcopal Church?" A good question. We could say several things in reply, but here we shall say only this: We should feel less "negative" and more hopeful about the Church we love and try to serve if fairly often we encountered in this Church's leaders the mind that was in Carolyn Griswold. It is a sadly rare mind in the Episcopal Church, and growing rarer; and it is the mind of Christ.

One of the Church's theologians whom we greatly admire and who is rightly regarded as a spokesman of sound orthodoxy, frankly asserts that Christians should not try to persuade people of other great religions to

become Christians. In other words, there is no divine command in the Divine Commission. And this theologian, we repeat, is a comparatively strong pillar in the household of faith—not one of the widely publicized members of the Who's Who of Religious Lunacy.

The director of field work at one of the Church's leading seminaries, a school noteworthy for the missionaries it has produced, recently preached a sermon on missionary vocation. He told his colleagues and students that Churchmen of today need not bother to work out new missionary tactics and strategies because "this sort of thing should wait until we decide whether we have a Gospel for the 20th century—and the 21st—and if so, what it is." What is needed now, he said, is "an extended dialogue among us, using pulpit, classroom, bull sessions, and every other means in quest of the Gospel for men of today and tomorrow." In sum: the Gospel for such men of yesterday as Paul, Augustine, Boniface, Francis, Wesley, and Brent will no longer do.

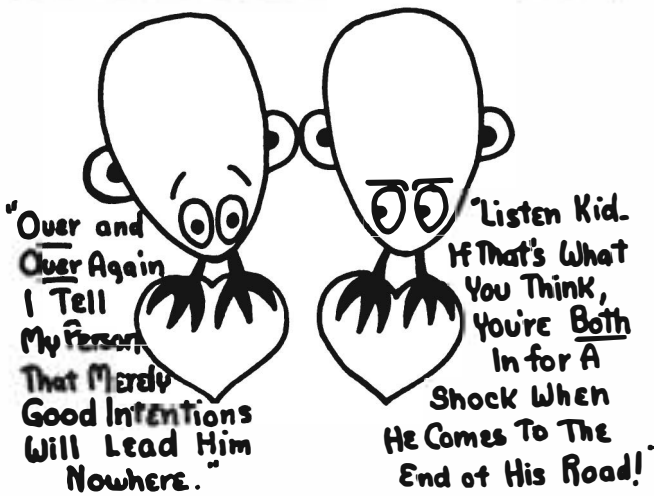
The preacher went on to specify what the new gospel must have, and have not, to be "intelligible and credible and significant." It will have to be "capable of statement without reference to divine beings or supernatural events. Furthermore, its relevance and significance must be to temporal existence and not lie hidden in the misty realms of eschatology." Simply translated: No God, no Christ, no Incarnation, no Resurrection, no Judgment, no Heaven, and—for our great and endless comfort—no Hell. The new gospel "must be humanistic, made for man, not threatening, confining, or burdensome—or else it is no gospel." Why go looking for such a gospel when one can be synthetically produced to order and to taste? Any group of moderately intelligent seminarians in a single bull session should be able to whip up a nifty new gospel along these general lines, a real crowd-pleaser.

Let no Churchmen be deceived: this attitude behind all the new theology, or pre-new theology which is still on the boards and not yet in production, totally rejects the "old" Gospel as something dead and done with. It is an approximately 50-50 compound of apostasy and unbelief. And it is eminently respectable in the highest ecclesiastical circles.

So there you have part of the reason why our thinking about the Episcopal Church sometimes dips low toward that level ominously marked "negative."

In one of the Good Friday collects, the Church prays for God's mercy upon all who know Him not as He is revealed in the Gospel of His Son. So prayed Carolyn Griswold, that doors to Vietnam might be kept open because "there are so many who have yet to hear for the first time the story of God's love." Good Friday in this bloody and fateful year of 1968 seems a most fitting time for Churchmen to pray God's mercy, not only upon those who have never heard of Jesus and His love, but upon their own selves if their prayer has grown languid, their faith dim, and their love cold. Bishop Slattery said a generation ago that "missions is the Church in love with the whole world." A renewed Church must be a Church renewed in that love. So, to repeat our suggestion: If it is renewal in faith and love the Church wants, there are other Christian bodies in whom the holy flame burns warmer and brighter. Perhaps, if we move closer to them, we shall both receive and give.

FROM ONE CONSCIENCE TO ANOTHER



by Virginia

Munroe

Welcome Home, Private Jones

If Private Ray Jones III is courtmartialled and convicted for desertion we hope that he will be treated with leniency. He has already suffered much, and seems to have learned a lesson which is valuable to himself and potentially so to many others.

Private Jones is the Negro soldier from Detroit who after deserting and finding asylum in Sweden chose to return and has surrendered to American authorities. He had heard the familiar gladsome song and story about Sweden—how everybody there is truly emancipated, all are brothers, the prevailing mores are those of the ideal republic all young men dream of: the nicest place since Kipling's "somewhere East of Suez." It sounded heavenly to this young American soldier, and he managed to escape thither. There he found asylum, and work, and a German bride. But he ran into poison ivy even in the Swedish paradise. "The Swedes have a natural prejudice against black people," he sadly reports.

The Swedes, like the English and some other northern European peoples, have been lavishly censorious of the USA for this nation's sins of racial discrimination. But the English castigation has been cooling in recent years and we shall probably hear little but silence on the subject from England now that the labor government has resorted to immigrant quota restrictions based on race. To the Swedes, a person of any race other than their own has always been primarily a curiosity, since they almost never see one. Consequently they find it easy to talk about the wickedness and absurdity of discrimination in multiracial societies. Private Jones soon learned, however, that if he wanted to live simply as a Swede among Swedes there was a reluctance on the part of his neighbors to accept him on any such basis. This is not to say that in this matter the Swedes are sinners beyond all other men. It is only to say that men the world over still find it easier to talk about brotherhood than to practice it.

Asked why he had decided to return to America even though he faces courtmartial and possible imprisonment, Mr. Jones replied: "The biggest thing is I love America and I don't want to run away from its problems." We think this young man now has a message for others. His message contains several truths. He has learned the truth about the Swedish paradise—that it isn't—nor is any paradise on the other side of the fence. He has learned an important and commonly neglected truth about America, that for all its faults it is a society in which the most ordinary citizen can not only speak out against its vices but can work to correct them. He has learned a truth about his own duty which needs telling to many Americans, among them the hippies: that one ought not to run away from the problems of one's society.

We have no authority (other than that which we graciously delegate to ourselves) to say this, but we say it anyway: "Welcome home, Private Jones. Good luck with your immediate difficulties. Put your hand to the big unfinished job of making the American promise work better for more people."

A Christian Sermon Defined

This being a national election year, and this week in particular being Holy Week, and the American clergy being increasingly tempted—or so it seems to us—to substitute their own good advice on how to vote for the Good News of the Gospel, it seems not entirely out of order to set before our readers a sentence in Dr. W. Norman Pittenger's latest book, *Light Life Love* (Mowbrays). For once in our editorial life we find it possible, *juvante deo*, to quote somebody else with no commentary of our own. Here it is:

"A sermon is a proclamation of the generous love of God in Christ, or it is not a Christian sermon."

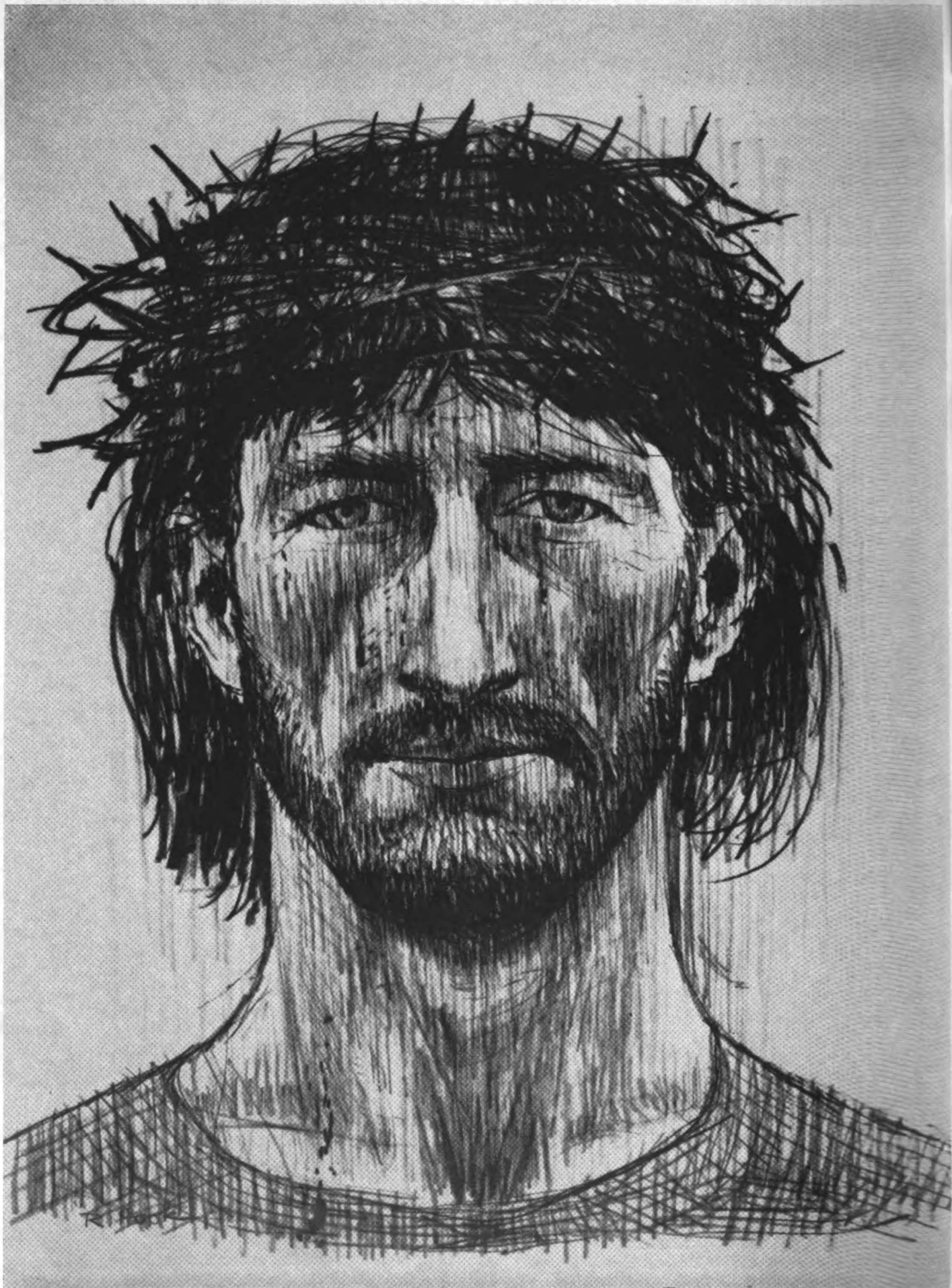
Intercession

How many times, in how many cities, Lord,
have I come to kneel
Before Your altar railing? Though I were deaf
and blind
To all Your wonders growing by the way,
You called me here
Where the eternal light above my bent head
shines.

Prayer like the heart's drum beats upon the
stillness, Lord,
Mounting to Your high throne, a psalm,
a benediction dearer
Than incense burning in golden censors
shaken on the air.
Our prayers, our love for You these
thousand years.

So, countless times, whether in silence or in
midst of music,
Alone or not alone we come to leave burdens
that weigh us down,
Or pride, or devastating fear, or humble shame.
The wide-winged bird of evening soars up to
the stars . . .

And it is dark, and men are still at war!
In leaf-thick jungles, on the perilous seas
they watch for dawn
While the lost children search the crowded night.
A far wind tolls through the towers where
Your bells are mute.
Here by Your altar, Lord, I leave my prayer.
Before Your glorious cross, beneath the
Eternal Light.



A Meditation on The Passion

By Brother Paul
St. Barnabas Brotherhood
Gibsonia, Pa.

M O B

In the air. Along the broad thoroughfare
and down the narrow, crooked, dirty
alleys. Something. Welling over the smooth
way and trickling among the cobbles. Busi-
ness halts.

Raised heads, bent necks, the unfinished
phrase. Prickling spines.

Close shops, lock fronts, hurry.

The slow steps, the quickening pace, the
pounding feet.

The overmind takes shape. Beats in men's
brains, pulls at the muscles. Faster.

The public square.

In the open space a slow surge and a



Hegenbarth: *The Scourging*

gathering together. Men no longer merge
 now. An organism. The organism contracts
 Knowledge? Mutterings and inquiries.

"What's he done? Why?"

"Where've you been? He's—"

The touch of flame. The flicker
 the mass. Dullness replaced by
 squirt of adrenalin into the bone

"What's it all about? Hey

The flicker repeats. A
 of agitation. Along the
 Doing nothing, thinking
 nothing. Watching.

Thought dies. Emotions
 nerves awake. Trembling
 Must know more.

Crush and expand

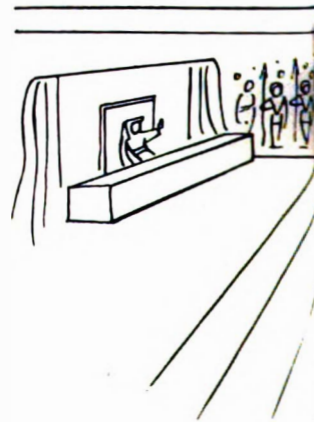
"There he

Shouting

ing. One

Holiday.

"N



ugh
he

in islands
onlookers.
ig, feeling

vs. The starved
the novelty.

closer. See.

The taste for blood aris-
many. Too easy, too easy.

at one."

one that—"

The brain of the mob born of men's mad
nds. Excitement, stimulus. Monotony ren-
ed feeble. Forget the long days and lust-



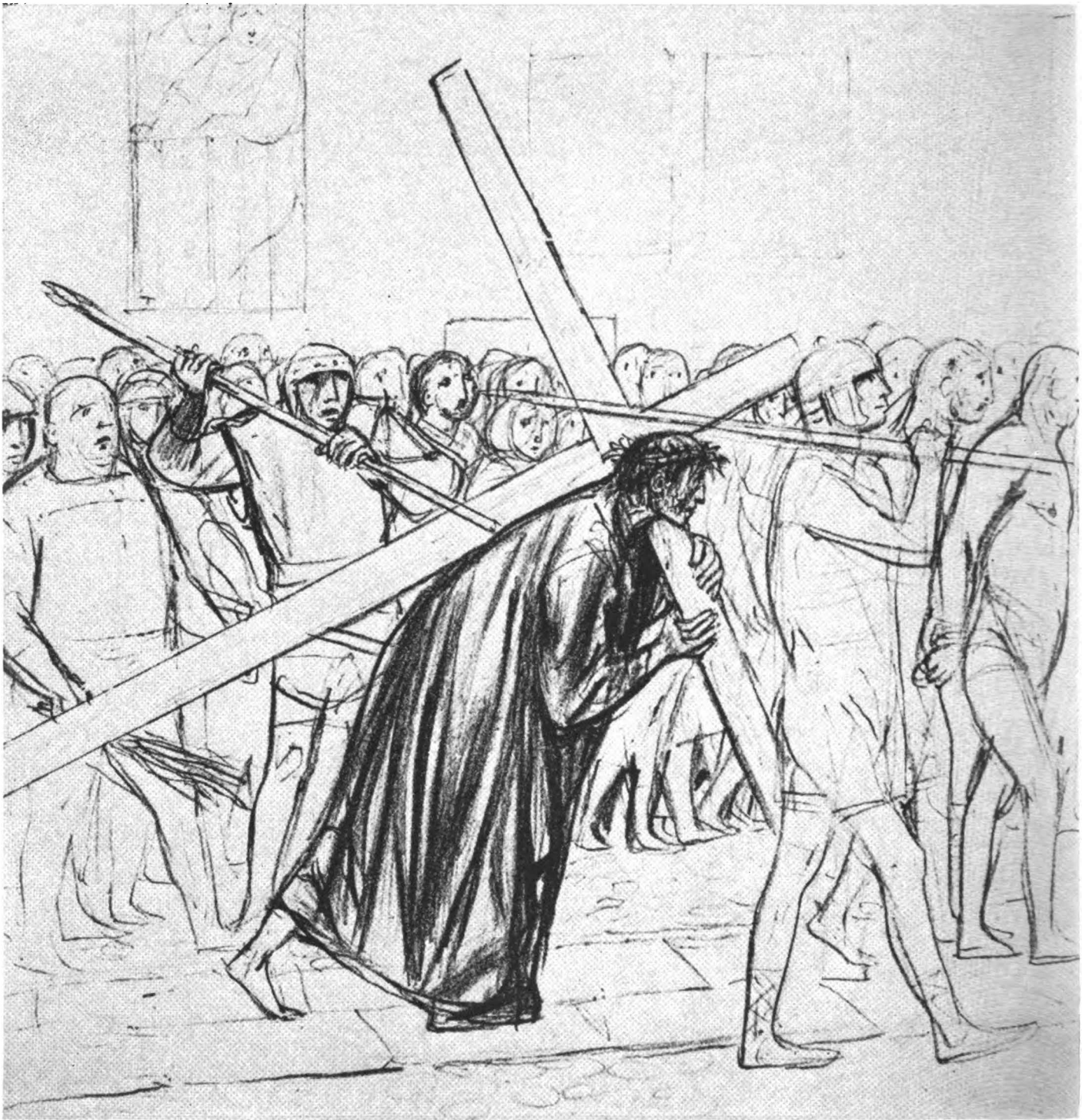
American Bible Society

April 7, 1968

Three Lines



Hegenbarth: *Ecce Homo*



Hoffmann: *Way to Calvary*

Three Lions

ful nights. Disappointments, brutalities. The empty life.

Interest.

A few understand with their black hate. Feed with blood the red rage till it swells and glistens. The many nonunderstanding. What? Why? The whispers of the few.

Outburst. Silence. Authority, law-enforcing, threatens. Scurry back. But we are many. Boldness, numbers. No one can tell.

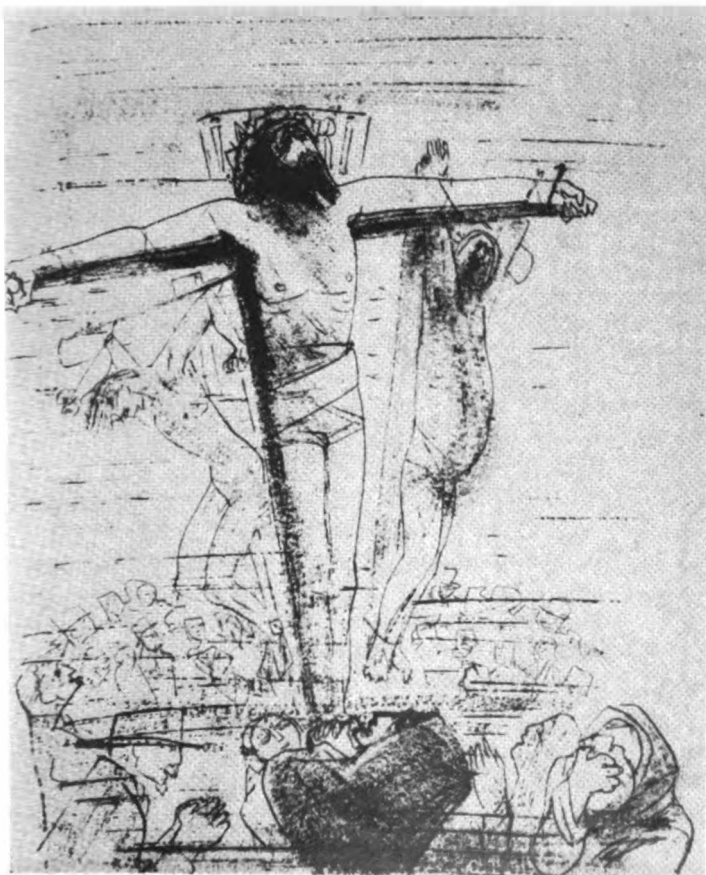
“Bring him out. Let’s see the—”

Officers menace.



Hegenbarth: *The Scourging*

Hegenbarth: *The Crucified Christ*



Retreat. But not far. Gather again, strong.
The few hint—unknown. Feed the flame
with fear of it.

“And they say he—”

“Back there. Back I say!”

Crisp tones. Form in formlessness.

“Our rights. You can’t—”

“No rights. The Law.”

Firmness, contempt.

The turning to one another. The organism
consults within itself. Hardens. The few
cleverly prod. Fear and easy hate make de-
termination. The mob opens one of its many
mouths.

“Let us have him. We’ll fix—”

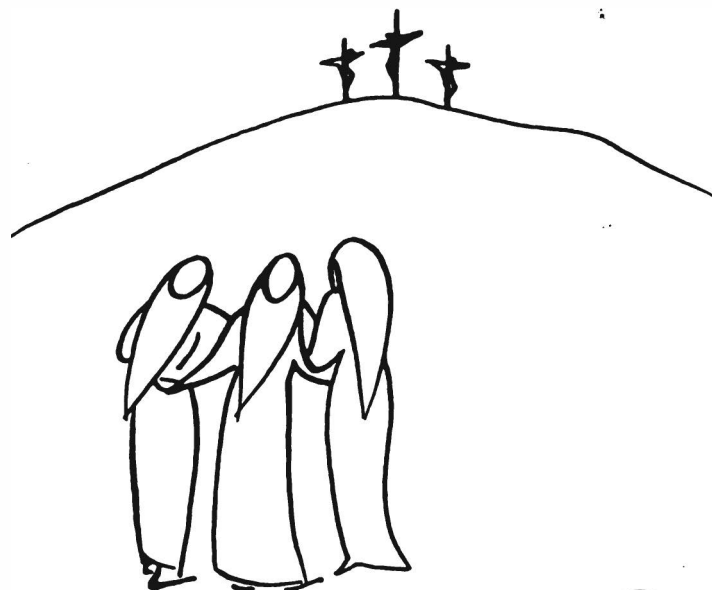
Roar. Continuous. Officers strike. Quiet.
Low thunder of many throats.

Conscious of itself, the voice of authority.

“We will deal with him in accordance with
the law.”

No. Protest. We want. Impulse from the
nerve center. Down the ganglions, agitating.
Keep it up. They will agree. Remember, un-
known. Strange. Fear again, deep.

Onlookers—free show.
 Motion up front.
 “There he is!”
 “That’s him this time!”
 Cries, yells, bloated rage. The mob grows,
 flexes. Tries itself. Hurt, pain, retreat.
 “Order, order!”
 Authority again. Brittle strength of for-
 mality.
 Uneasy?
 Sensed. Felt. Flex again. Display strength.
 Volume grows, increases. The whispers of
 the few. We win. Again demand. Noise,
 thrust, push. Officers fight, afraid.
 “Why?”
 Do not know. But afraid. Unknown, not
 right. The whispers. Conceal fear with noise.
 Vilify, throw. Muddy, dung-covered fingers
 clench.
 Authority not strong, ineffectively blus-
 ters. Shrugs, turns. The life of one? Wash
 hands.
 Appease the mob, the great tumor, the
 misconceived beast.
 “What will you have?”
 It has come. The whispers, the rage, the
 fear—all gone.
 Pause.
 Then, the distended jaws, the swollen
 throats, the taut tongues. Great volume of
 air in the chests. Expel.
 “Crucify Him!”



BOOKS

THE ETHICS OF DECISION MAKING. By Malcolm W. Eckel. Morehouse-Barlow. Pp. 111. \$2.95.

Its rather small physical size in paperback should not be allowed to obscure the fact that Malcolm Eckel's *The Ethics of Decision Making* is a most important contribution to Christian ethics. Here is a refreshing, different, and historically significant way to approach the crucial issues of decision making.

Twelve case studies (reminiscent of 17th-century methods) are set forth in stark and arresting simplicity. The reader or participant is engaged and involved quite readily in difficult dilemmas and decisions. When used by a group with the accompanying manual containing the cases and space for decision and response, it would certainly produce no boredom but immediately bring people to a very high level of involvement. Rather than being a manual of rules and principles to learn and then apply to situations, the situations are confronted first, immediately disclosing the necessity for information, dialogue, discussion, commitments, values, and strength to act. The crucial significance for a person's humanity in making decisions is recognized and brought into focus within the context of the Christian Gospel.

One could desire a more explicit use of scripture as a resource in dealing with one's own "rightness" in making any decision, but this did occur in the discussions described in the book and would doubtless come up in very natural ways in any group study. In fact, this approach could be used most effectively as an existential approach to the study of scripture.

It is hard to exaggerate the enthusiasm this work deserves. It is important on three levels: as a significantly different approach to the discipline of Christian ethics; as helpful, enlightening, and stimulating reading for anyone seeking to understand the issues and decisions confronting modern people with a sampling of how men, women, and clergy reacted to these dilemmas; and as an excellent occasion for significant group study.

(The Rev.) C. F. ALLISON, D.Phil.
Virginia Theological Seminary

INTRODUCTION TO THE LITURGY OF THE LORD'S SUPPER. By David E. Babin. Morehouse-Barlow. Pp. 96 paper. \$1.95.

In addition to the foreword by Prof. Boone Porter who provides an excellent perspective in his own inimitable style, plus the author's introduction where he reviews some essential background to liturgical renewal efforts, *Introduction to the Liturgy of the Lord's Supper* brings us 12 short chapters intended to explain what the proposed liturgy is all about. Nor does David E. Babin disappoint the reader.

Not only is "Eucharist" per se handled constructively and most informatively, but *what* the proposed rite tries to accomplish, and *why*, are the questions the author handles extremely well. The first three chapters outline succinctly the context within which the Eucharist is celebrated. Prof. Babin goes on with the four major "actions" of the Eucharist, plus the "entrance" and the "dismissal" with extremely helpful insights for using the new rite. He closes with chapters on "flexibility" and "trial use."

Babin's writing style makes for good reading, and reading which is enjoyable, with his sense of humor and many well-turned phrases which themselves speak volumes. This handbook will be read with appreciation to Morehouse-Barlow for publishing it, and gratitude to the author for writing it. David Babin teaches liturgics at Seabury-Western Seminary. He is an active member of the council of the Associated Parishes. His own parish experience adds to his ability to write on this technical matter with his feet solidly on the ground.

You'll be glad you read this book, and you'll probably order additional copies immediately, to make sure your friends see it.

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

Booknotes

By Karl G. Layer

Cross Words: Sermons and Dramas for Lent. By W. A. Poovey. Augsburg. Pp. 111 paper. \$1.95. This volume combines contemporary drama and short sermons based on the biblical texts of the Seven Last Words. The effect is to prompt a comparison of personal values and attitudes in today's society with the ideals of Jesus. The seven short dramas appear easy to stage and grasp, and center around current social problems.

And I Look for the Resurrection. By Kay M. Baxter. Abingdon. Pp. 64. \$2.25. A Good Friday meditation by a contemporary dramatist.

A Reading of Saint Luke's Gospel. By D. W. Cleverley Ford. Lippincott. Pp. 256. \$4.95. Unlike many commentaries, Dr. Ford's exposition of the Third Gospel holds an even balance between scholarship and a spirit of commitment. The author explores the Gospel and finds it filled with contemporary meaning without straining the text. Here is to be found both germinal sermon material and a wealth of devotional guidance.

Inter-Marriage. By Albert I. Gordon. Beacon. Pp. ix, 420 paper. \$2.95. A sociological study of attitudes, problems, and possibilities surrounding interfaith, interracial, and interethnic marriages today.

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PREDICTIONS

Continued from page 3

is not Jesus's sense of "Realpolitik," but His knowledge of the scriptures that leads to His predictions and gives Him assurance of what is to happen. "Everything written of the Son of Man by the prophets will be accomplished" (Lk. 18:31). The element of necessity should be noted in the initial form of the prediction as found in all three gospels: the Christ "must suffer . . . and be raised." It should also be noted that no prediction of the Passion-Resurrection is recorded until after the confession of Peter that Jesus is the Christ, the "Messiah" promised by the scriptures, although one exception is the Johannine saying (2:19), "Destroy this temple, and in three days I will raise it up," interpreted by this gospel as a Passion-Resurrection prediction. It is in the light of this revealed identity that Jesus immediately begins to teach His coming suffering and resurrection.

Luke is explicit on two points: First, the scriptures are the source of Jesus's teaching; second, Jesus is the source of the disciples' knowledge of this interpretation of Scripture. Jesus is recorded as speaking to the disciples on the road to Emmaus in these terms:

"O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and the prophets, he interpreted to them in all the scriptures the things concerning himself (Lk. 24:25-27).

Essentially the same message is repeated in the account of the Risen Lord's appearance to the disciples in Jerusalem. Here the Lord is reported as saying He brings no new teaching:

"These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." Then he opened their minds to understand the scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead. . . ." (Lk. 24:44-46).

It should be clear, then, that the gospel writers interpreted Jesus's predictions not as merely "Passion Predictions" but as "Passion-Resurrection Predictions," that they looked upon them as the teaching of Jesus Himself, a teaching whose source was the scriptures. It was not a matter of Jesus's cunning sense of "Realpolitik," but of His deep consciousness of vocation in accordance with the scriptures. The early Church, as witnessed by the gospels, saw a coherence in the event of the Crucifixion-Resurrection, one based on the testimony of the scriptures, as opened to them by the direct teaching of the Lord both before and after His resurrection. This perspective should be maintained in teaching and preaching on the Passion and in the celebration of the



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Publication date: May 1, 1968. Prepublication price: \$12.50; price after May 1st: \$15. Checks payable to *St. Stephen's Church History Committee*. Subscriptions and inquiries to be directed to *Mrs. Eleanor Y. Strope, Parish Secretary*.

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Pasch. It is one event, held together in the plan of God. Good Friday and Easter must not be separated.

A right appraisal of the intent of the gospels should also lead to an abandonment of the expression "Passion Narrative" as a description of the climax of the gospels. The gospel narratives culminate in the one event which we find predicted in the "Passion-Resurrection Predictions." What we encounter as the climax of the gospels is a "narrative of the Passion and Resurrection of our Lord Jesus Christ." Such a perspective also helps us to understand the Christian calling to take up the cross not in a tragic context, but in the same context as Good Friday—in the plan of God necessary,

NEWS

Continued from page 7

against the ejection of his religion news reporter. Mr. Stolberg, who was acting as professional consultant to the publication, said that additionally he and some other committee members had become increasingly concerned over arbitrary censorship of copy by Bishop Minnis, citing two current examples in which the bishop rejected for publication the Presiding Bishop's Easter message and a summary of Executive Council actions. *The Colorado Episcopalian* has not mentioned the presentment charging Bishop Minnis with violating his ordination vows, on which he is awaiting trial. Mr. Stolberg said that the committee itself adopted this policy because it feared the publication would become the vehicle for divisive propaganda instead of an objective presentation.

"I don't want to have to throw you out," Bishop Minnis told Wes French, the *Rocky Mountain News* reporter, when the latter sought to dissuade the bishop from refusing to permit news coverage. Later in the day, Mrs. Rena Andrews, *Denver Post* reporter, was escorted from the meeting place by the Ven. M. Lewis Marsh, Jr., and the Rev. Robert L. Evans, who said they acted on Bishop Minnis's orders.

CANADA

Anglican-Roman Talks

It would be fatal if the Anglican Church of Canada worked on dialogue with one Church to the neglect of others, the Rev. Eugene Fairweather, Anglican professor of theology, told a meeting at the Ecumenical Institute of Canada. He and the Rev. J. J. Keating, C.S.P., a Roman Catholic, agreed it would be a disaster if the blossoming Anglican-Roman Catholic conversations hampered wider Christian unity. Both men were delegates to the recent talks between leaders of their respective Communion.

They reported that the talks of the Joint International Commission appointed by the Archbishop of Canterbury and

but with Easter as its foreordained fruitage. In bidding men to take up the cross, Jesus speaks not only of losing life. The invitation follows on the prediction of His own Passion-Resurrection, and contains a promise: ". . . whoever loses his life for my sake and the Gospel's will save it" (Mk. 8:35). Ours, too, is a Passion-Resurrection Prediction!

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the Pope, aimed at working towards ecclesiastical union of the two Churches. However, it was within "the context of the unity of all Christian Churches that we worked on our special bilateral relationship," they said.

Fr. Keating, director of the English section of the National Commission on Ecumenism of the Canadian [Roman] Catholic Conference, said the pace of the first Anglican-Roman conversations was very rapid, and the sessions were unparalleled compared to Roman Catholic talks with other Communion. He said obstacles to the wider union of Christendom did not appear as formidable if ecumenism is looked on as all Churches "drawing closer together by moving close to the center of Christianity—Christ."

Dr. Fairweather, who teaches at Trinity College, University of Toronto, said in an interview that the Anglican Church is not in danger of being split between the United Church and the Roman, though talks with Roman Catholics are moving at a faster pace, but only because talks with the United Church have entered a more involved, planning stage. He also stated that his Church would have to be "very smart and responsible" to avoid a situation that would make it appear to be deciding between the two other Communion. "There is no reason to be pessimistic if you see that attitudes within all three Churches are changing rapidly." He felt that many Romans are much more receptive to the United Church, but many United Churchmen are still "frightened" of Rome.

ORTHODOX

To Boycott WCC at Uppsala

The Orthodox Church in Greece has decided to boycott the 4th Assembly of the World Council of Churches in Uppsala, Sweden, to be held in July, because of "hostile attitudes" of the Swedish government toward Greece, according to a report carried by Greek radio. Archbishop Ieronymos of Athens and All Greece said in an interview that the Holy Synod had decided not to "send a dele-

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gation to the assembly. He also said that he had informed Dr. Eugene C. Blake, general secretary of the WCC, that he was not welcome in Greece. The WCC had authorized a trip so that Dr. Blake could confer with religious and civil authorities concerning reports of alleged mistreatment of political prisoners.

Dr. Frederick Nolde, director of the commission of the Churches on International Affairs, said at the February meeting of the WCC in Geneva, that the group was seeking an expert to appraise the proposed new Greek constitution. The archbishop has stated that such appraisal was "inconceivable and constitutes a flagrant intervention in Greece's internal affairs. The Greek people alone are entitled to approve or disapprove the new constitution."

He also described as unacceptable, a statement made by Swedish Premier Tage Erlander, that support ought to be given to the activities of ousted Greek politician Andreas Pappandreou, former premier, who is living abroad. Erlander has reportedly urged the Greeks to launch a civil war against the military regime. "I feel that we cannot participate in a council meeting in a country which takes such a hostile attitude toward Greece," Archbishop Ieronymos said. He also expressed concern for the safety of Greek Church leaders who might go to Sweden.

Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, said in New York, "The absence of the Greek Church's delegation would be a loss to the World Council of Churches and to the Church of Greece. I hope that constructive steps will be taken to remedy this unfortunate situation." The Archdiocese of North and South America is under the Ecumenical Patriarchate of Constantinople and is not structurally related to the Church of Greece. Archbishop Iakovos is one of the six presidents of the WCC.

Dr. Blake has said that the council would "work to see whether the present decision in Greece may be changed."

COCU

Unity in Mission

Churches participating in the Consultation on Church Union already have taken giant strides toward unity in mission, according to the memorandum prepared by the United Presbyterian board of national missions at the request of COCU's executive committee. The findings have been released by the Rev. Dr. Kenneth G. Neigh, the board's general secretary.

He reports that cooperative mission ventures have been developed and that these developments "testify to a new and prevalent ecumenical mood," and show "a decreasing emphasis on structures on purely denominational values and an increasing emphasis on structures for an ecumenical mission." He also cited sev-

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eral projects dedicated to ministry in the name of the Church as a whole: the Columbia, Md., Cooperative Ministry, through which 13 churches have taken a united approach to "churching this new town development outside Washington, D. C."; St. Mark's Church, Kansas City, Kans., the first ecumenically organized congregation in the United States involving Episcopal, Roman Catholic, United Church of Christ, and United Presbyterian participation; the North Amherst Cooperative Ministry, Buffalo, N. Y., through which 10 churches including three Lutheran groups have agreed to plan jointly for ministry in this suburban community; a widespread trend of merging congregations in rural areas; and proposals for the establishment of joint judicatory structures between COCU participants.

WASHINGTON

Mascall Speaks at CU

The noted Anglican theologian, the Rev. Dr. Eric Mascall, delivered the Charles A. Hart Memorial Lectures at Catholic University of America, Washington, March 24-29. Author of *The Secularization of Christianity*, Dr. Mascall is the first Anglican to have made a major theological presentation at the university. He is professor of historical theology at the University of London.

Covering such topics as: the task of the

theologian; the question of God; the question of man; the question of Christ; and the question of the Church, Dr. Mascall called his lectures a "program rather than a prophecy. Recent events in the ecumenical sphere have shown prophecy to be unwise."

BAPTISTS

"Majority Vote" A Barrier To Church Renewal

Individualism and commitment to the idea that even spiritual issues must be decided by majority vote were cited by a theological educator as barriers to Church renewal. Dr. Samuel H. Miller, dean of Harvard Divinity School, addressing a Lenten meeting at Broadway United Church of Christ, New York City, compared the Roman Catholic Church with the rest of Christendom in recent attempts to keep up with the changing world.

"Because of the hierarchical nature of the Roman Catholic Church, it was possible for one man of spiritual genius to say: 'let us be ecumenical,'" he said, alluding to Pope John XXIII. "As a result, there has been a new spirit takeover in that Church, the like of which I see nowhere else in Christendom."

Citing the intense individualism of other Churches, Dr. Miller, who is a Baptist, continued: "No one has told us we ought to be ecumenical and if they had

we wouldn't be willing to listen." He said that Protestants have given over their Churches to the "democratic principles of majority vote" on all issues. "It is the hardest thing to get the Churches to do anything against the *status quo*. The unalterable first commandment of the Protestant Church is: 'Don't rock the boat.'" Yet an intense rocking of the boat is what is most needed in the Church today, the dean said, and it is the means by which the Church has survived and made an impact on the world throughout history.

AROUND THE CHURCH

Needlepoint cushions in the choir and sanctuary, and a new altar rail, have improved the interior of **All Saints' Cathedral, Albany, N. Y.** Women of the Diocese of Albany gave the needlepoint, and the rail is a memorial to Ellen DiPretoro whose husband was a canon of the cathedral. He is now rector of St. John's, Cohoes, N. Y.

\$1,000 has been sent to the Rt. Rev. **Robert H. Mize, Jr.**, Bishop of Damara-land, Southwest Africa, and another \$1,000 has been given to the Carver Community Center, Schenectady, N. Y., by St. George's Church, Schenectady, from a fund established last year commemorating the 20th anniversary of the Rev. Darwin Kirby, Jr., as rector. The fund is dedicated to the missions of the Church.

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The Rev. Stephen D. Carter, former curate at All Saints', Fort Worth, Texas, is rector of St. Vincent's, 3201 E. Pipeline Rd., Hurst, Texas 76053.

The Rev. Hunsdon Cary, Jr., rector of St. John's, Youngstown, Ohio, is to be rector of Bethesda-by-the-Sea, Box 1057, Palm Beach, Fla. 33480, April 21st.

The Rev. Canon Earl L. Connor, rector of St. Philip's, Indianapolis, Ind., is to be director of development for the diocese, April 15th.

The Rev. Robert J. Cummings, vicar of St. Mary's, Bluefield, Va., is also professor of philosophy at Bluefield State College.

The Rev. Ronald C. Davis, former assistant at St. Andrew's, Jacksonville, Fla., is rector of St. Luke's, Live Oak, Fla. Address: 357 Westmoreland St. (32060).

The Rev. David B. Earnest, former assistant at St. Paul's, Cleveland Heights, Ohio, is associate at Christ Church Christiansa Hundred, Greenville, Wilmington, Del. 19807.

The Rev. Joseph E. Gauvin, former curate at St. Peter's, Spotswood, N. J., is rector of St.

Paul's, Rahway, N. J. Address: 985 Pierpont St. (07066).

The Rev. Lloyd V. George, assistant rector of St. James', Baltimore, Md., is to be rector of Holy Redeemer, Denver, Colo. Address June 1st: 2540 Williams St. (80205).

The Rev. Frederick H. Gers, former assistant at St. Paul's, Burlingame, Calif., is associate rector of Trinity Parish, 330 Ravenswood, Menlo Park, Calif. 94025.

The Rev. C. Lealie Glenn has been appointed canon and sub-dean of the Washington Cathedral. He is a former rector of St. John's, Washington, D. C. (1940-56). Address: 16 Kalorama Circle (20008).

The Rev. Louis E. Hemmers, rector of St. George's, Belleville, Ill., has been appointed arch-deacon of Alton for the Diocese of Springfield. No change of address.

The Rev. Peter M. Horn, former priest in charge of Emmanuel Church, Opelika, Ala., is rector of Church of the Redeemer, 6004 Terry Rd., Jacksonville, Fla. 32216.

The Rev. Wade B. Janeway, former rector of St. John's, Warrington, Fla., is rector of St. Paul's, 123 S. Jackson St., Athens, Tenn. 37803.

The Rev. Tom J. Knorr, former assistant at St. Stephen's, Wichita, Kan., is rector of St. Alban's, 3901 E. 25th St. N., Wichita, Kan. 67220.

The Rev. Hayward Levy, Jr., former rector of St. Peter's, Mt. Lakes, N. J., is rector of St. Bartholomew's, Sheridan Ave., Ho-Ho-Kus, N. J. 07423.

The Rev. Michael J. Lloyd, manager of the Anglican diocesan book room, Montreal, has been appointed manager of the Anglican Book Centre, Toronto.

The Rev. Dale L. Moyer, former rector of St. Martin's-in-the-Fields, Edwardsville, Kan., is vicar of the Chapel of the Holy Cross, 1917 N. 85th St., Kansas City, Kan. 66112.

The Rev. Marlon S. Poitler, former vicar of St. Paul's, Washington, N. C., is vicar of St. John's, 405 Gaines Dr., Albany, Ga. 31705.

The Rev. Roderick L. Reinecke, former rector of St. Timothy's, Winston-Salem, N. C., is rector of Holy Comforter, Box 1415, Burlington, N. C. 27216.

The Rev. Harry W. Shippa, former vicar of the former Mission of the Holy Apostles, Savannah, Ga., is now the first rector of the Parish of the Holy Apostles. He was instituted by the Bishop of Stabroek, Guyana, Georgia's MRI companion diocese. No change of address.

The Rev. J. Thomas Staab, curate at St. Mark's, Jacksonville, Fla., is to be rector of St. Mark's, Starke, Fla. Address May 1st: 135 N. Church St. (32091).

The Rev. William Strain, vicar of St. Michael's, Wayne, N. J., is to be rector of Calvary Church, DeForest and Woodland Aves., Summit, N. J. 07901, April 21st.

The Rev. Robert A. Terrill, former rector of Trinity Church, Arkansas City, Kan., is rector of St. Christopher's, 2231 S. Bluff St., Wichita, Kan. 67218.

The Rev. Wallace D. Thompson, former chaplain of Christ School, Arden, N. C., is rector of St. Michael's, Chickasaw, Ala. Address: Box 11426 (36611).

The Rev. John O. Von Hemert, former curate at St. Paul's, Alexandria, Va., is vicar of St. Barnabas', 2025 Mimosa Dr., Lynchburg, Va. 24508, and Trinity, Boonsboro.

The Rev. Clifford S. Westhorp, former manager of the Church Supply House, continues as secretary of the Diocese of Rhode Island and is also secretary to the Bishop of Rhode Island, and has been named honorary canon of the Cathedral of St. John. No change in address.

The Rev. Alfred T. K. Zadig, former associate rector of Trinity Parish, Bridgeport, Conn., and vicar of St. Michael the Archangel, Fairfield, is now rector of the parish. No change of address.

The Rev. J. Robert Zimmerman, former rector of Calvary Church, Danvers, Mass., is rector of St. Andrew's, Lewisburg, Penn., and in charge of Episcopal college work at Bucknell University. Address: 251 S. Derr Dr., Lewisburg (17837).

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Sun 10 MP, HC; Daily 12:10 HC

(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., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, first Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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

LENT CHURCH SERVICES

(Continued from previous page)

ANSTON, ILL.

ABURY-WESTERN THEOLOGICAL SEMINARY
Chapel of St. John the Divine
Sun Thru Fri Daily MP & HC 7:15; Cho Ev 5:30

ROSSMOOR, ILL.

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

NEW ORLEANS, LA.

GEORGE'S 4600 St. Charles Ave.
The Rev. W. P. Richardson, Jr., r; the Rev. H. A.
Ford, Jr., c
Sun 7:30, 9, 11, 6; Daily HC; C Sat 4-5 & by appt

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw & Madison Sts.
The Rev. R. L. Ranleri, r
Sun Masses 8, 10 (Sol); Daily: Mon thru Fri 7;
Tues, Thurs & Sat 9:30; C Sat 4:30-5:30

BOSTON, MASS.

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

DETROIT, MICH.

ST. JOHN'S Woodward Ave. & Vernor Highway
The Rev. T. F. Frisby, r; the Rev. C. H. Groh, c
Sun 8 HC, 11 MP (HC 1S & 3S); Wed 12:15 HC

FLINT, MICH.

CHRIST CHURCH 322 E. Hamilton Ave.
Sun HC 8, 11 (MP 2S), MP 9:15 (HC 2S); Daily
MP 7, EP 7:30; Wed HC 6:30, 10; Thurs 6

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. T. H. Jarrett; the Rev. D. E. Watts, asst
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily MP,
4 Eu & EP

BROOKLYN, N. Y.

CHRIST CHURCH, BAY RIDGE 7301 Ridge Blvd.
The Rev. M. L. Matics, Ph.D.; the Rev. M. J. Hatchett
Sun 8 HC, 11 MP (HC 1S); Fri HC 7:30

ST. PAUL'S (Flatbush)

Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, r; Rev. Robert C. Dunlop, c
Sun 7:30, 9, 11; HC Daily

LEVITTOWN, N. Y.

ST. FRANCIS' Swan & Water Lanes
The Rev. Robert H. Walters, v
Sun Eu 8, 10, 12; Sat Ev 5:30; C Sat 5

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
Wkdys MP & HC 7:15 (6 HC 10 Wed); EP 3:00

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Ser; Week-
days HC Mon, Tues, Thurs, Fri 12:10; Wed 8 &
5:15; EP Mon, Tues, Thurs, Fri 5:15. Church open
daily for prayer.

'EPIS. CHAPLAINCY TO KENNEDY INT'L AIRPORT
'AT PROT. CHAPEL; The Rev. Marlin L. Bowman,
chap. Sun 12 HC, Thurs 12:10 HC, Easter 12 HC

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.

Mon through Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat & hol
MP & HC 7:30; Daily Ev 6

ST. IGNATIUS' The Rev. Charles A. Weatherby, r
87th Street, one block west of Broadway
Sun Mass 8:30, 10:45 MP & Sol Mass; C Sat 4

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Ches. H. Graf, D.D., r; Rev. C. N. Arlin, c
Sun HC 8, Ch S 10, Cho Eu 11; Daily HC 7:30
ex Sat; Sat 10; Thurs & HD 7:30 & 10

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

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r;
The Rev. T. E. Campbell-Smith

Sun Mass 7:30, 9 (Sung), 10, 11 (High); Ev B 6;
Daily Mass 7:30, 12:10; Wed & HD 9:30; EP 6;
C daily 12:40-1, also Fri 5-6, Sat 2-3, 5-6

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11; EP 4; Daily ex
Sat HC 8:15; Wed 5:30; Thurs 11; Noondays ex
Mon 12:10. Church open daily 6 to midnight

THE PARISH OF TRINITY CHURCH

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

ST. PAUL'S CHAPEL Broadway & Fulton St.
The Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC with
MP 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt
Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION

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

ST. LUKE'S CHAPEL 487 Hudson St.
The Rev. Paul C. Weed, v
Sun HC 8, 9:15, 11; Weekdays HC daily 7; also
Mon, Wed, Fri & Sat 8; Tues & Thurs 6:15; C Sat
5-6 & by appt

ST. AUGUSTINE'S CHAPEL

333 Madison St.
The Rev. William W. Reed, v
Sun 8, 9, 11; Mon-Sat 9:30 ex Wed 7:30; MP
Mon-Sat 9:15 ex Wed 7:15

ST. CHRISTOPHER'S CHAPEL

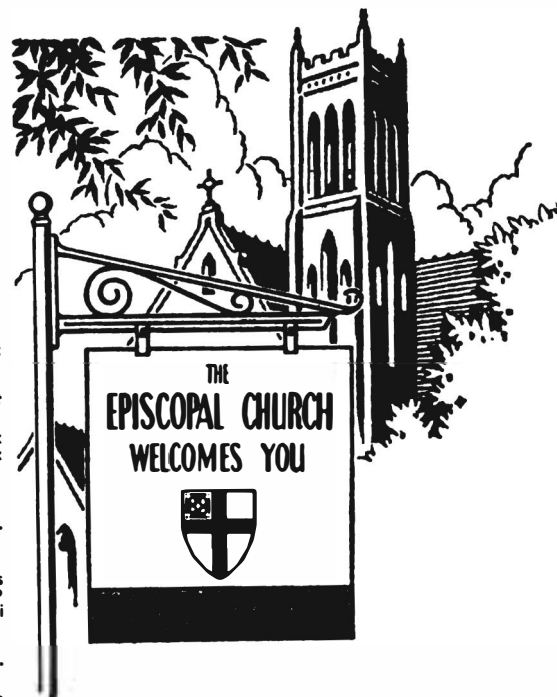
48 Henry Street
The Rev. Carlos J. Cagulat, v
Sun MP 7:15; Masses 7:30, 8:45, 11:15 (Spanish),
Eu Mon thru Wed 8; Thurs thru Sat 9

SCHENECTADY, N. Y.

ST. GEORGE'S No. Ferry St.
The Rev. Darwin Kirby, Jr., r; the Rev. Richard W.
Turner, the Rev. Thomas T. Parke
Sun HC 8, 9, 11; HC daily 7, Mon & Thurs 10;
Tues, Wed & Fri 12:05; C Sat 4:30 & 8-9

SOUTHERN PINES and PINEHURST, N. C.

EMMANUEL CHURCH 350 E. Mass. Ave.
Sun 8, 9:30, 11; Daily 10; Fri HC 5:30



TOLEDO, OHIO

TRINITY Adams at St. Clair
The Rev. D. J. Davis, r; the Rev. J. K. Stanley, the
Rev. S. H. Caldwell, the Rev. L. F. O'Keefe
Sun 7:45, 9, 11; Mon thru Fri HC 12:15

PHILADELPHIA, PA.

ST. LUKE & THE EPIPHANY 330 So. 13th St.
Sun HC 9, 11 (1S & 3S); MP & Ser (2S & 4S);
Healing Service Tues 12:10

NEWPORT, R. I.

EMMANUEL Spring, Dearborn & Perry Sts.
Sun HC 7:45; MP & Ser 9:15 (HC last S), 11 (HC
1S); Thurs HC 10:30

CHARLESTON, S. C.

HOLY COMMUNION 218 Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun HC 7:30, 10; EP 7; Daily 7:15, 5:30; also
Tues HC 5:30, Thurs HC 10; C Sat 4:30-5:30

FORT WORTH, TEXAS

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

SAN ANTONIO, TEXAS

ST. PAUL'S 1018 E. Grayson St.
Sun Mat & HC 7:30, 9 & 11; Wed & HD 7 & 10;
C Sat 11:30-12:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
The Very Rev. Sturgh Lee Riddle, D.D., dean; the
Rev. James McNamee, c
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

MONTERREY, N. L. MEXICO

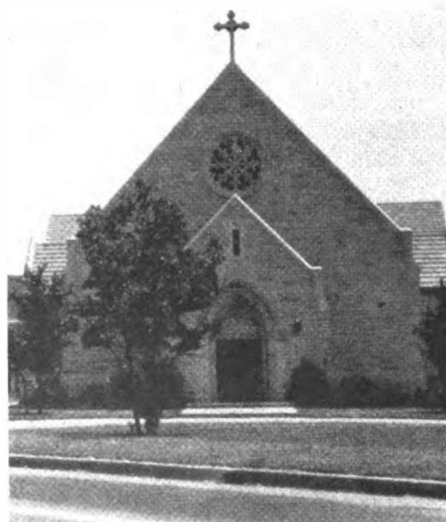
LA SAGRADA FAMILIA
Teotihuacan 122, Col. Las Mitras
The Rev. George H. Brant (telephone 6-07-60)
Sun 10 (Eng), 8 & 11:30 (Spanish); Wed & HD
6:30 (Spanish)

GENEVA, SWITZERLAND

EMMANUEL 4 rue Dr. Alfred Vincent
The Rev. Perry R. Williams, r
Miss Mary-Virginia Shaw, Lay Associate
Sun 8 HC, 9 & 10:45 MP & Ser with Ch S (HC 1S)

ST. THOMAS, VIRGIN ISLANDS

ALL SAINTS'
The Rev. Raymond E. Abbott, S.T.D., r; the Rev.
Richard A. Watson, asst
Sun HC 6:30, 8:30, 10:30; Ev & B 7:30; Masses
daily 6:30, C Sat 5-6



ALL SAINTS' CHURCH
FORT WORTH, TEXAS

