

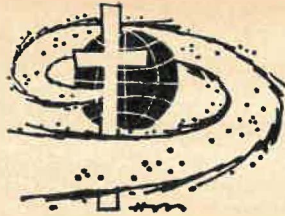
December 27, 1970

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The Living Church





With the Editor

Have you ever wondered how the stork got into the baby business? The possible answer may lie in a legend set forth in a lovely ballad which was found written on the flyleaf of Edward VI's own prayer book, dated 1549, when he was 12 years old.

*The Storke shee rose on Christmas Eve
And sayed unto her broode,
I nowe muste fare to Bethleem
To view the Sonne of God.*

*Shee gave to eche his dole of mete,
Shee stowed them fayrlie in,
And faire shee flew and faste shee flew
And came to Bethleem.*

*Now where is He of David's lynne?
Shee asked at house and halle.
He is not here, they spake hardlye,
But in the maungier stalle.*

*Shee found Him in the maungier stalle
With that most Holye Mayde;
The gentyle Storke shee wept to see
The Lord so rudelye layde.*

*Then from her panntyng brest shee plucked
The fethers whyte and warm;
Shee strawed them in the maungier bed
To kepe the Lorde from harm.*

*Now blessed bee the gentyle Storke
Forever more quoths Hee
For that shee saw my sadde estate
And showed Pytye.*

*Full welcum shall shee ever bee
In hamlet and in halle,
And hight henceforth the Blessed Byrd
And friend of babyes all.*

We usually make somebody unhappy when we publish something that tries to make a serious point in an amusing way. TLC did it again, when it published a poem entitled "The New Breed of Clergy" in this column on Nov. 22. The Rev. Mark Harris, a campus padre at Ann Arbor, has written us a thoughtful letter (see letters section). He takes issue on a number of points, the first being that it isn't really very good caricature or poetry. I'll say no more under this heading, but it reminds me of a wonderful critical gem once spoken by William Morris. Asked to comment on a sculptural monstrosity he said, "I could have gnawed it better with my teeth!" I know that feeling and sympathize with anybody who has it; but in this case I don't have it.

Fr. Harris does not think the poem is a just and truthful indictment of the "new breed" of innovating clergy. It is caricature, of course; but I'm afraid that what is caricatured is fact, not fancy. It would not be difficult to find Episcopal clergy-

men who do some of the things that are ticked off in these verses: who write their own Masses in preference to Chanmer's, who prefer a battered old table to an altar, who favor situations over the Commandments as prescribers of conduct, who find the Creed of Nicea too binding, and who preach not the Gospel but "sometimes sociology and sometimes ecology and sometimes—oh brother—and how!"

I get the impression from Fr. Harris's letter that he is not really of that number, despite his self-identification with them. But I have to say that there are such priests, and there needs to be a year-around open season on them, so long as the weapons used are intended not to destroy people but to expose such perversion of Christian freedom.

Here are a few tonic truths for turn-of-the-year reflection:

"When God elects us it is not because we are handsome (*ce n'est pas pour nos beaux yeux*)." John Calvin.

"I am my Father's child, not His counselor." Gerhard Tersteegen.

"Happiness is neither virtue nor pleasure nor this thing nor that, but simply growth. We are happy when we are growing." J. B. Yeats.

"The transition from the pleasure-principle to the reality-principle is one of the most important advances in the development of the ego." Sigmund Freud.

"Not much evil is done by evil people. Most of the evil is done by good people, who do not know that they are not good." Reinhold Niebuhr.

"If it takes nine months to make a natural baby, would it be very surprising if it took nine years to make a super-natural baby? Tarry thou the Lord's leisure." Evelyn Underhill.

The poet, George Herbert, was a member of a little group of friends who used to meet to play their musical instruments together like a little orchestra. Once he was on his way to a meeting of this group, when he passed a carter whose cart was stuck in the mud of the ditch. George Herbert laid aside his instrument and went to the help of the man. When he arrived at the house of his friends, it was too late for music. He told them what had detained him on the way. One said: "You missed all the music." George Herbert smiled. "Yes," he said, "but I will have songs at midnight." (William Barclay, *The Gospel of Matthew, 1.182*. Westminster.)

The Living Church

Volume 161

Established 1878

Number 26

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

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

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THE KALENDAR

December

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January

1. The Circumcision of our Lord
3. Christmas II

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PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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.

Letters to the Editor

Pro "New Breed"

In "Around and About" [TLC, Nov. 22] you have printed a rather long poem by an "anonymous" priest titled "The New Breed of Clergy." As caricature I found it particularly second rate, as poetry not much better. On a more important level it is simply in bad taste.

I consider myself part of the group this anonymous priest is bad-mouthing. The writer seems to be rather taken with his own cleverness and tolerantly amused by his straw-man "new breed." His anonymity should not be respected because behind namelessness he is hiding the awful facts of genuine misunderstanding of, and intolerance to, priests of this church who are attempting more adequately to be "all things to all men."

It is one thing simply to engage in humor (no matter how biting). It is quite another to have the editor of a national church magazine identify so closely with someone he is afraid to name, whose attempts at humor are paternalistic, intolerant, and inaccurate as a description of most of the priests of this church interested in innovation.

(The Rev.) MARK HARRIS

*The Episcopal Student Foundation
Ann Arbor, Mich.*

Dying by the Sword

Fr. Hart in his letter [TLC, Nov. 1] disappointed me by not carrying far enough the argument about pacifism and the sword. Did not our Blessed Lord die by the sword?

ROBERT C. TOMPKINS

*Vestryman at St. Andrew's Church
Baltimore*

Fr. Norgren Clarifies

It might be better not to prolong this, but I would like to set the record straight on my remark about the American Church Union [TLC, Oct. 18].

I have never said that criticism of the plan of union produced for study and revision by the Consultation on Church Union is in itself paranoid. What I did say and say again now is that ACU displayed signs of irrational fear (paranoia) in asking the church—and by that I mean laymen and clergy—not to discuss the COCU plan. Fortunately General Convention has authorized study of the plan. The point is to trust the body.

The fact that I have myself engaged in what I hope is constructive criticism of the COCU plan should surely make it clear that I do not oppose responsible criticism. Yet something more must be said. We Episcopalians simply cannot go on decade after decade paying lip service to unity and doing little or nothing about it. We need to get

The Cover

The photographic study on this week's cover comes from Religious News Service. It is entitled, "A Suggestion for the New Year—Peace."

down to cases and prepare for decisions. If the COCU plan is not acceptable as it stands (and I suspect it is not) we cannot merely sigh gratefully and return to established routines. Surely we should accept the discipline of prayer and careful thought, and produce alternative proposals to COCU. A few people are already doing this.

The time has come for the members of the body to pay special attention to the well-known phrase in the Prayer Book about the "great dangers we are in by our unhappy divisions" and act in accord with its urgency. Then perhaps something will happen. If widespread discussion of the COCU plan can stimulate renewal in the Episcopal Church, let us thank God for it. I hope we will not let this opportunity slip by in our churches.

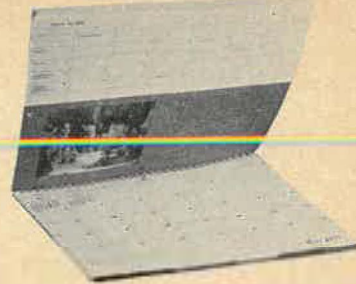
(The Rev.) WILLIAM A. NORGREN
Executive Director

*Commission on Faith and Order of the NCC
New York City*

Did Houston "Cure"?

We are being told by our deputies to Houston and by other church officials that everything went smoothly at the recent convention—that most of the wrongs perpetrated by the Executive Council and the GCSP officials have been "cured." I attended the convention myself for a few days and listened in on the dialogue that went on, especially the discussion on GCSP funds and their use. I went home saddened and sick at heart at what I heard. I did learn a few things for which I am thankful. One of them was that there is nothing, absolutely nothing, good about GCSP. It is all evil. Taking out some of the worst features still leaves it the evil, cancerous thing as originally introduced into our church at the Seattle convention. There is not a red cent of this \$5 million dollars that went to the poor and needy for the necessities of life, like food, clothing, rent, or any real charity. The funds went to the so-called "poor" and minority groups for political power (or muscle), social power, or economic power. There is nothing in the Bible, nor in our church history that makes this kind of giving right. Certainly it is against all of Christ's teaching. So, the only cure for GCSP is to eliminate the whole program, not just one part. This cancer cannot be cured by cutting off the outer edges of it.

And even if it were Christ-like and had the authority of Jesus Christ behind it, the program is questionable in view of the leadership handling the funds. Leon Modeste, who has charge of the program for the Executive Council, is causing great dissension and until he is fired or resigns we can hope for nothing but trouble. I heard him in Houston call the Episcopal Church and its white members "white racists"—and he called them "liars" whom you could not trust. Why? Because he was "promised \$9 million" in GCSP funds and received only \$5 million. Modeste also has projected the thought that the church "may die" to accomplish its task, presumably that of funding the black "muscle" programs and of



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changing the whole direction of the Episcopal Church. He very well may succeed in killing our church, as seems to be his intention, unless we wake up to what is really happening. Nothing was really solved at the Houston convention, except to carry on the same anti-Christ program to even greater heights—if the money can be raised—as the convention voted to increase GCSP gifts. Money is all the Executive Council seems to think about. So cutting off their money is what hurts them most, the only really effective means of cutting down their power over us.

NATHAN BOLTON

Bastrop, La.

Bishop for "Unarmed Forces"?

Now that we have a new Bishop for the Armed Forces and this is right and proper, what about a Bishop for the "Unarmed Forces"—as we think today of the coming of the Prince of Peace and the numbers of men and women languishing in our prisons and penitentiaries—for no other reason than that they preferred incarceration to incineration of their fellow men. Do not these faithful Christian peacemakers deserve pastoral and episcopal consolation too?

(The Rev.) ROBERT E. MERRY
Coordinator of Diocesan Services
The Diocese of Pittsburgh

Pittsburgh

Protestant and/or Catholic

I am neither surprised nor amused, but am somewhat chagrined that the Rev. Alfred D. Carson believes that we are "both protestant and catholic" [TLC, Dec. 6].

If we go "back to the history books," as Fr. Carson suggests to Canon Molnar, it is possible to build a case (although, I think, not a very good one) for this being a protestant church. However, it seems to me that theology is the deciding factor of all

those to be considered in assigning to us a category; and, theologically, protestant and catholic are mutually exclusive. To say that one is both protestant and catholic is equivalent to saying that one is both male and female; unless one has the misfortune of being a freak of nature one must be either/or. One cannot be both/and.

A reading of the preface to the Ordinal, and of the words used in the ordaining of priests (are there—can there be—protestant priests?) should leave little doubt that we are catholic indeed. A reading of Dom Gregory Dix's *The Question of Anglican Orders* can leave none at all.

Back to the theology books, Fr. Carson.

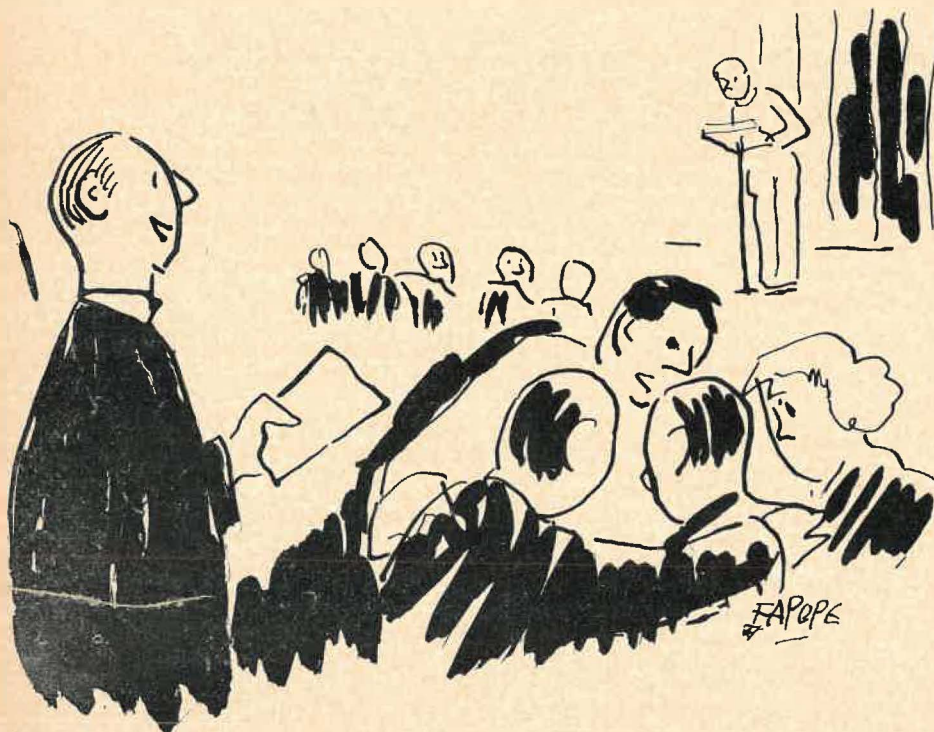
(The Rev.) J. P. MESHEW
Vicar of the Church of Our Saviour
Chattanooga, Tenn.

Discussion of this question is closed—until the next time it bobs up. Ed.

Bishops and GC on Vietnam

Very well, Mr. Editor, Jacqueline Kasun, Fr. and Mrs. John Hildebrand [TLC, Nov. 29], but what do you make of our Lord's words after his donkey ride and his telling Peter to sheath his sword when he had used violence to prevent Christ's arrest—"My kingdom is not of this world. If my kingdom were of this world, then would my servant's fight"? Would both houses of General Convention have agreed if the bishops had worded their resolution in "Christian" rather than political language? I think not.

Until so-called Christian countries live out the teachings and example of Jesus Christ and obey his command, "Go ye into all the world . . ." sending teachers, farmers, engineers, doctors, nurses, and ministers in times of "peace," in the same numbers and at the same cost as they send their sons to war, they demonstrate that their kingdoms are of *this* world, and the life and death of Jesus are nullified.



"Our delegation has very successfully polarized over the last item of business."

Instead of asking only "who will give?", the church should also be asking, "who will go?"

(The Rev.) EDWARD WINCKLEY
Vicar of the Eastern Grays Harbor Mission
Montesano, Wash.

Motivation for the Ministry

Two pamphlets came to me recently which more than disturbed me. They gave me the feeling that men in the ministry in this day are so often there for the wrong motives.

When I was young (I have been 36 years a priest) our view of the priesthood was that it was a calling, and that it did not matter what sacrifices we had to make. To serve God as a priest was in itself the greatest reward. I was a curate at \$10 per week. This had to cover board, room, clothing, transportation, etc. Then I went to a three-church mission—\$1100 per year. This had to pay for everything: rented rooms in an old house and traveling expenses. Often we did not collect our wages. For years our salary was at a mere subsistence level. In 1949 our four children were clothed almost entirely on "hand me downs" on Easter Day. Were we sorry for ourselves? No! These were the joyful sacrifices we were making to serve our Lord. Frugality was a way of life and there was a sense of adventure about it.

The parish ministry is difficult, it always has been, because the priest deals with people in the most intimate of circumstances. I accepted this never dull, but difficult, exciting ministry because our Lord called me to the "cure of souls." To run away to some other kind of job would have been an act of cowardice. However, the richness which comes from human relationships in the pastoral ministry is a reward which surpasses anything I know. So to me any other kind of work would have been sheer boredom, even though the material gains would have been considerable. (I am a qualified teacher and clinical psychologist.)

I believe that everyone in the sacred ministry, and those who are contemplating offering themselves for it, should read the Ordinal and measure the price they ought to pay for its privileges. Because there is nothing more pathetic than a parish priest who is unhappy in his job and who is sorry for himself.

NAME WITHHELD

A & A, Nov. 29

Three cheers for "Around and About" for Nov. 29. It is good to see points made without pomposity and with good humor. It reminds me of a French version of "blessed are the meek"—"*benis soient les débounaires*."

EDITH BRADLEY
Milton, Mass.

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The Living Church

The Living Church

December 27, 1970
St. John, Apostle and Evangelist

For 92 Years,
Its Worship, Witness, and Welfare

COCU

Black Participation Affirmed by NCBC

The National Committee of Black Churchmen (NCBC) has affirmed the principle of black participation in the Consultation on Church Union (COCU) but will also give attention to the unity and empowerment of black Christians. Some 500 black clergymen and laity asked that COCU make staff and finances available to the NCBC to speed up black church unity for the sake of renewing the whole church.

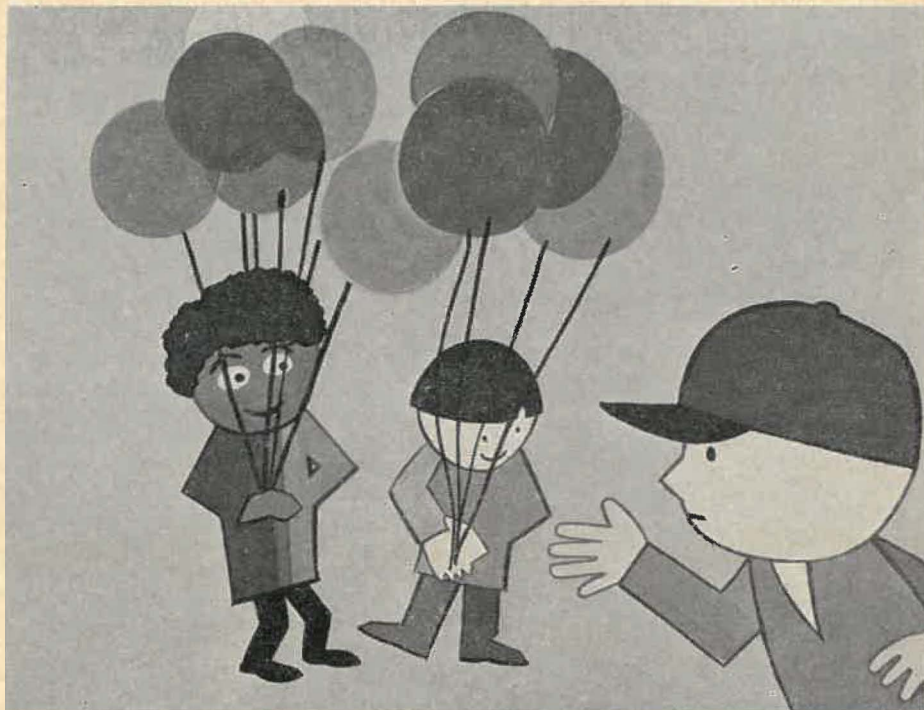
Bp. John D. Bright of Philadelphia told the 1970 NCBC meeting in Atlanta that the organization is "consumed with one passion—to use whatever means may be necessary to secure the liberation of black people." The AME bishop, who succeeded AME Zion Bp. Herbert B. Shaw of Wilmington, N.C., as NCBC president, asked: "What rationale is there for the difference and division between black people over doctrine, polity, advantages, or disadvantages arising out of relationship to white denominations, salaries, education, Christian, and non-Christian orientation? What justification is there for the divisions between black Pentecostal, Catholic, Lutheran, Baptist, and Methodist churchmen? All black churches are facing a common, destructive enemy. None has escaped the racism of American religious life—all have suffered."

Bp. Bright noted that the ecumenicity of the black experience provides a common ground for unity "if nothing in Christian commitment has been sufficient to do so."

In addition to the request made to COCU, the black churchmen took several other actions that included:

(✓) Adopting a resolution asking the U.S. to support "justice and liberation of the people of Africa." The statement "deplored" President Nixon's "failure to find a suitable time to discuss policies toward South Africa with President Kenneth Kaunda of Zambia" during a fall visit to the United Nations.

(✓) Pledging the NCBC to solicit funds for a "staff position regarding work with black seminarians." (Immediate responses came in the form of a \$500 gift from the Rev. Vaughn Easton of Philadelphia's Institute of Black Ministries, and another \$500 gift from James Forman of the Black Economic Development Conference [BEDC].)



"IT'S NICE TO SHARE"

(✓) Approving a task force to work out a "contractual relationship" with the Atlanta-based Institute of the Black World. The institute will help NCBC to analyze its social and theological statements and share in exploration of program possibilities.

In his address, Bp. Bright issued a strongly-worded criticism of the "growing acts of genocide by white vigilante groups" in Cairo, Ill. The NCBC has focused attention on that racially-troubled city where a United Black Front has carried on a boycott of merchants accused of "white oppression." The Rev. Charles Keon of Cairo's UBF was given more than \$2,600 for his organization's work.

Bp. Bright said the NCBC has a special obligation to become the meeting place rather than a battlefield where differences divide and deflect energy from revolutionary activities. "NCBC must rise to the place where it becomes the vital, vibrant, coalescent center around which all people can gather and from which they can move out to do things in mutually supporting ways," he said.

CHURCH AND MEDIA

"It's Nice to Share"

"It's nice to share." This is the theme of a new television spot announcement in

the Sesame Street style, recently produced by the Executive Council in cooperation with the Disciples of Christ, the United Church of Christ, and the United Methodist Church. It is being broadcast regularly over coast-to-coast facilities of NBC and ABC.

The spot announcement, which is the first of the series now in production, stresses simple Christian values and is intended for the three-to-six-year-old age group. It is also available for placement during children's viewing time on local stations.

Director of the council's department of radio and television, the Rev. Robert Libby, said of the spots: "They are simple and repetitious. We found that out talking to the Sesame Street people and it's the whole basis of their approach. Advertising, for that matter, is repetitious."

Where possible, arrangements for placement of spots are made by the local Council of Churches. "You always get a much better exposure if we have a local group that's interested," he said.

One of the spots was run during August as a test on WPIX, New York. "We got good comments from the station, from the community, and the clergy, and it looked good, felt good, and had no negative feedback at all," Fr. Libby said. He is also convinced that tiny TV watchers "have the ability to grasp cer-

tain moral concepts—and the concept of sharing is certainly within the framework of the Golden Rule.”

[Ed.'s comment: Any program using Sesame Street as a guide ought to succeed.]

ECUMENISM

Episcopalians, Lutherans Agree on Baptism

A third Episcopal-Lutheran dialogue ended in New York City with joint agreement that baptism represents “the mystery of the new birth in Christ by water and the Spirit.” However, the “full ecumenical consequences” of recognition of one baptism still remain to be spelled out, according to a statement issued by 10 Lutheran and 9 Episcopal churchmen.

The November talks were the third in a series sponsored by the Lutheran Council in the USA and the ecumenical relations commission of the Episcopal Church. The churches' representatives discovered that theological differences on baptism existed within as well as across confessional traditions. Formal presentations centered not only on baptism, but on confirmation and first communion.

Church of North India a Reality

Strides towards closing the gaps that separate Christians in India were made when the Church of North India came

into being. The new body, which encompasses six churches with more than 500,000 members, was convened on the grounds of All Saints' Cathedral, Nagpur, with some 3,000 worshippers attending the festive service of inauguration, communion, and unification. Simultaneously, across the 16 dioceses of North India spread from Kashmir to Andhra Pradesh and from Assam to Gujarat, congregations took part in special orders of service using at least 12 languages.

Forming the new church were the Council of the Baptist Churches in Northern India, the Church of the Brethren, the Disciples of Christ, the Church of India, the Methodist Church under the British and Australasian Conferences, and the United Church of Northern India (Congregational and Presbyterian). Some of the constituent churches had been engaged in merger talks for 40 years.

A seventh church, the Methodist Church, USA, had through regional units approved the plan of union, but a special conference later reversed the decision. An appeal pressed by a layman in Gujarat State is now before the Judicial Council of the United Methodist Church seeking to test the legality of the special conference vote. The Central Conference would bring an additional 600,000 members into the Church of North India (CNI).

Presiding at the three-hour service was Dr. Gurbanchan Singh, moderator of the General Assembly of the United Church of North India, and the preacher was Dr. Rupert E. Davies, president of the Meth-

odist Church of Great Britain, who expressed hope that the example of the Indian Christians would make its impact felt upon the churches in his own land, as elsewhere.

In the act of uniting, the churches mutually acknowledged each other's ministries. The laying on of hands was used as the scriptural symbol of seeking whatever of the fulness of Christ's grace, commission, and authority each may need for the performance of this proper office in the Church of North India. A Service of Thanksgiving and dedication was also held, as was a three-hour cultural program with artists, dancers, and musicians interpreting biblical stories in music and dance.

The new church remembered the disaster victims in East Pakistan with the offering from the second major service held to confirm the appointment of eight existing bishops and the consecration of nine new bishops.

Shared Church Dedicated in England

Britain's first Anglican-Roman Catholic “shared” church was opened in Crippenham, in the presence of three bishops and an overflow congregation. Simplicity was the keynote of the St. Andrew's Day event, but the significance was great.

The Rev. Alan Carey is the Anglican member of the church's joint ministry, and his Roman Catholic colleague is the Rev. David Woodward.

The new edifice, not unnaturally in view of the feast day inauguration, is St. Andrew's Church, planned in partnership by the two communions, and can accommodate up to four separate activities at the same time. It will be a church to some 300 persons and will cater to community functions as well as worship. The Crippenham Shared Church Trust, Ltd., built and maintains St. Andrew's, with each of the two bodies paying rent.

The Sunday school will be coordinated with a joint service and then divide for classes according to age and affiliation.

At the opening service, Anglican Bishops Harry Carpenter of Oxford and Christopher Pepys of Buckingham, and Roman Catholic Bishop Charles Grant of Northampton were present. After the opening hymn, “Praise to the Lord, the Almighty, the King of Creation,” Bp. Carpenter led an act of confession and the congregation recited the Roman Catholic version of the *Gloria*. Prayers and readings followed. The sermon was given by the Rev. Nicholas Lash, a Roman Catholic theologian, and then the congregation recited the Nicene Creed in the form familiar to Anglicans. After this there were prayers for many aspects of Christian life and the Lord's Prayer. Then the bishops said: “Lift up your hearts” and the congregation responded with the



LITANY OF THE BLACK VIRGIN

Members of the Dance Theater, of Burlington, Vt., danced a litany in the sanctuary of the Cathedral Church of St. Paul in Burlington, in the course of a series of performing arts services on Sunday evenings during Advent. Dr. James Chapman, professor of music at the University of Vermont and choir director at St. Paul's, was producer of the series, in which the Choral Union of Burlington also participated; and the Rev. Howard A. Van Dine, of the cathedral staff, was coordinator.

hymn, "Holy, Holy, Holy, Lord God Almighty." The final hymn was "Now Thank We All Our God."

LUTHERANS

LCA Has a "First"

A woman has been ordained a minister of the Lutheran Church in America (LCA). Miss Elizabeth Platz, a native of Pittsburgh, was ordained in ceremonies held in the University of Maryland Chapel, College Park, Nov. 22. Pastor Platz is a chaplain at the university where she has been assisting in the campus ministry since her graduation from the Lutheran School of Theology, Gettysburg, Pa., in 1965.

The Rev. Paul M. Orso of Baltimore, president of the Maryland Synod, LCA, was the chief ordaining officer. Among those assisting in the laying on of hands was the Rev. Wofford K. Smith, Episcopal chaplain at the university. Celebrant of Holy Communion was the Rev. Gilbert Doan, Jr., who wore a bright green chasuble made by Pastor Platz. The vestment was decorated with orange and pink flowers and buttons reading "Right On" and "It is Good."

The new minister preached and celebrated Holy Communion in her home parish, Redeemer Lutheran Church, Pittsburgh, the week following her ordination.

Although several Lutheran branches in Europe ordain women, Lutherans in the United States only recently approved the practice. Two of the major Lutheran bodies in this country, the LCA and the American Lutheran Church, will accept women ministers. The Lutheran Church—Missouri Synod does not authorize the ordination of women.

WASHINGTON

Churches Provide Hospitality for Panthers

The Revolutionary Peoples' Constitutional Convention of the Black Panther Party that met in the nation's capital would have been "homeless" except for the hospitality of two Washington churches. Up to 14,000 delegates showed up at meetings held principally at St. Stephen and the Incarnation Church. About 70% of the persons were white.

When it became apparent that the Black Panther Party would not be able to obtain the U.S. Armory in Washington, D.C., the vestry of St. Stephen's offered to accommodate some of the delegates and their activities. They did not, however, offer the church as a convention site. But in the absence of an offer, the opening rally was held in Meridian Hill Park, known unofficially as Malcolm X Park.

It was not the lack of a site that seemed to hamper the program the most. Many delegates became dismayed when the two main events of the convention



AT THE LAYING ON OF HANDS

Episcopal Chaplain Wofford Smith (third from left) joined the Lutherans

were repeatedly delayed. What many had been waiting for most of all were a speech from Panther Minister of Defense Huey Newton and a reading of the new constitution. But Mr. Newton did speak. He spoke for two hours. Measured by his performances before he was sent to jail in California, many observers seemed agreed that he had "softened." While he spoke the rhetoric of revolution, reiterating a need to "liberate" the White House and set up a "truly communist" system, the earlier ring was not as evident.

Later, nearly 1,000 persons jammed into St. Stephen and the Incarnation to hear the substitute constitution of the Black Panthers. The new constitution was written, to the disappointment of numerous persons who wanted an on-the-spot part in its revision, by party leaders in seclusion.

The Rev. David Eaton, the Methodist who became minister of Washington's All Souls' Unitarian Church last year, milled about the crowd during most of the convention. Last winter, Mr. Eaton gained renown when he preached from his pulpit that if a policeman entered his home without a warrant he'd "shoot him." He was speaking in context of an impending law for the District of Columbia which, in some cases, would have permitted police to enter a home without knocking. Mr. Eaton's church joined with St. Stephen's in accommodating the delegates.

Panther Deputy Minister Elbert (Big Man) Howard denounced predominantly-black Howard University for not accommodating the convention, saying the school's refusal to house the convention was "consistent with their lack of positive involvement in the black community." He said the black community would be asked to "liberate" the university.

Among groups joining in with the Panthers in a coalition were Women's Liberation, Gay Liberation, Youth International Party, Women's Collective, and the Young Lords. A group from Gay Liberation regularly holds homosexual church services at All Souls' on Sunday afternoons.

EDUCATION

Commission Leader Urges Sex Education Program

The national Commission on Obscenity and Pornography has placed strong emphasis on the recommendation for sex education, according to William B. Lockhart, dean of the University of Minnesota Law School and commission chairman. The commission itself considered this its most important recommendation, Dean Lockhart said in his first public talk since the report was released in late September.

Speaking before 250 members of the Hennepin County Bar Association, meeting in Minneapolis, he said the commission suggested a sex-education program that would "produce a healthy attitude towards sex, a sound understanding of our sexual natures, in order to provide a solid basis for our most basic institutions—marriage, home, and family. We say we need to bring sex out into the open," Dean Lockhart said. "Failure of the home and other legitimate sources to fulfill the appropriate sex-education function obviously causes children to go to other sources, largely their peers. As a result, they get warped and distorted depictions of sex without offsetting health instruction."

Dean Lockhart, an elder in the Christian Church, cited three primary objec-

tives of a sex-education program: It needs to be aimed at all segments of society, adult as well as youth; it ought to be a joint function of the home, the school, and the church; and special attention has to be given to training parents, teachers, clergy, doctors, and counselors of youth for their roles in a sex-education program.

The speaker did not refer to criticism of the commission's report, which was rejected by President Nixon and de-say, however, that the most controversial recommendation was "the least important." It called for elimination of legal restraints on the purchase, by adults, of sexually explicit books, pictures, or films.

"I personally dislike pornography," Dean Lockhart said. He also pointed out that his role is not that of an advocate. "I do not urge upon any of you the espousal of the commission's findings. Americans cherish the right to choose for themselves what they will read and what they will view. Laws that control what adults may read and view are inconsistent with values that make America great—freedom of expression and communication."

GOVERNMENT

Congressional "Census" Taken

A religious census of the 92d Congress indicates Roman Catholics have the largest contingent with 116 members, the most in the nation's history and an increase of five over the 91st Congress. Other major religious groups will maintain about the same representation, according to the survey released in a December issue of *Christianity Today*. Methodists, the second largest group, lost five members, and Jews also lost five.

Methodists dominate in governorships and are strong in the Senate. They will have 10 governors in state houses and 20 senators, three fewer senators than in 1968.

Roman Catholics and Presbyterians will each have 8 governors; Episcopalians, 5; Baptists, 4; United Church of Christ, Jewish, and Protestant, 3; Christian Church and Unitarian Universalist, 2; and Lutherans and the Church of Jesus Christ of the Latter Day Saints, one each.

Christianity Today also reported that the number of Congressmen describing themselves as Protestants increased from 12 to 16 between 1968-70. Three Congressmen declared that they have no religious affiliation.

Female members of Congress include four Roman Catholics; two each from the United Church of Christ and Protestant bodies; and one Methodist, one Christian Church member, one Christian Scientist, and one Jewess. Margaret Chase Smith, the only woman senator, is a Methodist.

The Greek Orthodox Church and the Society of Friends each have four Con-

gressmen; the Evangelical Free Church of America has two. The Schwenkfelder group has one senator, and one Congressman each is claimed by the Seventh Day Adventist, Apostolic Christian, Brethren in Christ, Christian and Missionary Alliance, and Evangelical Covenant bodies.

The report also stated that of the record number of clergymen seeking seats in Congress this year, only 2 of the 14 were successful.

SOUTH AFRICA

Canterbury and Premier Meet

The world's top Anglican leader spent 40 minutes with Prime Minister John Vorster of South Africa and emerged visibly upset, said some observers, because the premier could not be persuaded to yield on his policy of *apartheid*. The Most Rev. Michael Ramsey made no public statement on the Pretoria meeting nor did the Prime Minister. Friends of both men described the session as "icy."

Speaking to a predominantly-black audience two days after his meeting with Mr. Vorster, Dr. Ramsey said the premier would be surprised to know how often he prayed for him. "We pray for people because the image of God is in them," he said. The English prelate answered a challenge made by the *pro-apartheid* press by conducting an open air service in a stadium in the Soweto district near Johannesburg. Some papers had said he would not have the courage to go into the slums of the all-black area. Six thousand worshippers came to hear Dr. Ramsey preach on the theme, "Jesus, the Light of the World." He said Jesus is able to see the likeness of God in all people and is able to pray for all men because he is the image of God in all people. The white-haired Englishman walked into the stadium with an escort of 100 black clergy and bishops, a bugle band, and a contingent of black majorettes. Worship was conducted in several languages with Tswana used for the gospel, Xhosa for the creed and *Sanctus*, and Zulu for the *Agnus Dei*.

In a sermon before a multi-racial congregation in the Johannesburg cathedral, the archbishop blasted *apartheid* as a "hindrance to the church's task of preaching the Gospel." Noting that *apartheid* often separates families for long periods of time, he said that there is a "strain on morals and on the unity of family life. Must we not try to prevent this separation and do everything we can to stop it?"

A news conference closed his three-week tour of South Africa. "I leave in a state of deep pain at the tragedy I have felt. Violent revolution in this country might have the most ghastly and tragic results, but I am sure that the time is short," he said. "Seeing South Africa at

first hand has not altered my view on any of the issues," he said. "What the visit has done for me is to open my eyes to the immense complexities of it. . . . South Africans are no more wicked than we are in England. It's just that certain historical forces have brought about this sad human tragedy."

"I am not taken in," Dr. Ramsey concluded, "by this so-called growth to independence in Bantu homelands. In the Transkei there is a dummy parliament—one can only call it a dummy parliament. The country has been in a state of emergency for years," he said. "Christians should make their influence felt about the wrongness of migratory labor and should make some stand about injustice and hardships arising from past laws."

The archbishop is strongly opposed to "any form of violence" as a means of solving the country's race problem.

JUDAISM

Analyst Hails Absence of Bigotry in 1970 Elections

An American Jewish Committee official has hailed the 1970 elections as "a victory not for the Democrats or the Republicans, but primarily for the democratic system."

Hyman Bookbinder, Washington representative of the committee, told the New York City chapter that the elections were noteworthy in the distinct lack of racism and anti-Semitism both in the campaigns and in the voters' choices. "The race question, in almost all areas, was a non-issue," he said. "Where exploited, the hatemongers were roundly defeated."

Mr. Bookbinder noted that three Negroes were elected to Congress from districts with white majorities. "No Jewish candidate for any office in 1970 was either defeated or elected because he was Jewish," he declared.

WCC

"Little Response" for Fund

The 235 Protestant, Anglican, and Orthodox groups in the World Council of Churches have shown little responsiveness to an Ecumenical Development Fund, WCC official C. I. Itty stated in Geneva. As director of the commission on the Churches' Participation in Development, he said there is not sufficient support to assure the program's operation.

The ecumenical development effort was recommended in January 1970, during an international consultation at Montreux, Switzerland. (Development was set as a priority at the WCC's Fourth Assembly in 1968.) One proposal at the Switzerland meeting called for a 2% of church income donation for development of social justice, self-reliance, and economic growth of peoples.

DIOCESAN CONVENTIONS

Eastern Oregon

At its 60th and probably its last convocation, the Missionary District of Eastern Oregon, meeting in St. Andrew's Church, Prineville, faced grim facts, heard some prophetic words, and used self-study in regard to its future course.

Grim facts presented to the convocation began with US census figures which showed that 11 out of the 18 counties of the district lost population—one county as much as 45%. Though the state gained 16% in population since 1960, the eastern part gained only one-half of one percent. In addition, most of the places where the Episcopal Church is located in Eastern Oregon lost inhabitants during the past ten years.

Church figures showed a 10% decline in communicants, a 21% decline in church school enrollment, a 25% decline in recorded church attendance, and a sharp decline in baptisms and confirmations in the years 1964-69. Financial figures show that the church in the district is "in a deficit situation already, in the overall survey of all congregations," and on top of that it faces the possibility of a 10-25% cut in subsidy from the national church beginning in 1971.

"And if we become a diocese, according to the mandate of the General Convention," the Rt. Rev. William Spofford told the delegates, "our assessments as a diocese for the expenses of General Convention will rise from \$12 to \$45 per cleric; and the cost of sending a full diocesan delegation to the next General Convention in Jacksonville, Fla., in 1973, will be at least \$5,600."

The spirit of concern and commitment of the delegates was due in part to the bishop's "prophetic charge" which was centered around the story of Elijah's flight and the Lord's calling upon him to face up to his responsibilities. Bp. Spofford called upon the delegates to do the same—"Don't quit! But start moving out to what your task really is right now." The committee on the bishop's charge presented a resolution which was passed, calling the charge "truly prophetic."

Mr. Maurice Heywood of the division of planning and self-study from the Executive Council made his first extensive report of the self-study of the District of Eastern Oregon, a work that had been approved by the previous convocation. He commended the district planning commission and singled out the strengths and weaknesses of the area. In addition he stated that there is great expectancy and genuine coherence in the Episcopal Church in Eastern Oregon, and "from here on in, it is up to the whole district to respond even further and more fully to its current leadership."

The district budget for 1971 was approved at \$124,076, with \$67,226 coming from congregational quotas. The 1970 budget was \$115,082, with \$66,182 from the quotas. In addition to the 1971 figures, \$250 from the Episcopal Church Women of Eastern Oregon will go to the district youth commission.

During one evening session, delegates heard Mendelssohn's oratorio, "Elijah" presented by the Crooked River Choraliers of Crook County.

Next year, the first convention as a missionary diocese will be held in Pendleton, with the Church of the Redeemer as host parish.

Chicago

As part of the 133d annual convention of the Diocese of Chicago, delegates heard their representatives to General Convention give reports of what happened in Houston and their impressions of the feeling of unity within the church.

In the bishop's charge to the diocese, the Rt. Rev. Gerald Francis Burrill reminded his audience of four essential points to be considered in facing the crisis of life in the contemporary church: the maintenance of unity; the placing of worship in the center of all activity; cooperation and work with other Christian people; and the willingness to distinguish the core of our faith and tradition and custom. He also called for the election of a suffragan bishop, a request that was approved unanimously by convention.

In business sessions, convention defeated a proposed canon that the deputies to General Convention be nominated to diocesan convention for election by geographical areas of the diocese; and approved on first reading legislative action giving voice and vote to non-stipendiary

clergy at convention; reducing the number of convention delegates from parishes from 5 to 3, and giving each lay delegate a vote in a vote by orders; and giving laity concurrent vote in the election of a bishop instead of merely approving the election by the clergy.

In other legislative matters, convention defeated a proposal authorizing the Diocese of Chicago to secede from the General Convention if that convention should enter into union with a Christian body not consistent with the criteria set forth in the Chicago Lambeth Quadrilateral.

Delegates accepted a unified budget which is to be supported by a 10% assessment upon parishes plus quota apportionments to cover the entire budget. An amount of \$33,476 to be added to the budget for work in the inner city was accepted following a presentation by the Union of Black Clergy and Laity. The group also called for an addition to the diocesan staff of a canon to the ordinary for the metropolitan affairs. The total budget accepted by convention is \$1,334,170, and meeting the budget will depend on action of vestries throughout the diocese.

Among those honored with recognition during convention were the Rev. Canon J. F. Plummer, a priest of the church for 60 years; Mr. James Biggers, on his 50th anniversary as a member of the credentials committee and his 80th birthday; and the Rev. James G. Plankey, secretary to convention for many years and retired rector of Our Saviour Church, Elmhurst, who was installed as honorary canon of St. James Cathedral, during the noon Eucharist of convention.

Central New York

The 102d annual convention of the Diocese of Central New York was held in Trinity Church, Watertown, and a number of measures were taken affecting the work of the church for the coming year. Actions included:

- (✓) Entering into a companion relationship with the Diocese of Mexico;
- (✓) Urging all vestries to consider favorably the matter of allowing 18 year olds to vote in church elections;
- (✓) Support of the General Convention Special Program (GCSP);
- (✓) Recommending diocesan support of draft-information services;
- (✓) Canonical changes designed to strengthen diocesan organization.

After lengthy debate, delegates urged the termination of the Selective Service Act, but declined to enact any resolutions concerning Vietnam.

Presiding over the convention was the Rt. Rev. Ned Cole, Bishop of Central New York, who also addressed the delegates.



BISHOP BURRILL:
Four points for facing today's crisis



A New Year Prayer

Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. . . . I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. . . .

And I will give them a new heart, and put a new spirit within them; I will take the stony heart out of their flesh and give them a heart of flesh and they shall be my people, and I will be their God.

Father, we come to you
Fresh from a veritable orgy of newness.

The holiday gift-giving season has lavished its plenty upon us;
New clothing, new appliances,
New gadgets, new toys,
New pastimes,
And now, a new year.
New . . . new . . . new . . .

In all this profusion of newness Lord,
We are still old,
The same old people.

This year is only a few days old,
But already the shine has worn off,
The routine has set in.
Our resolutions, if we bothered to make any,
Lie shattered in the dust of experience.
New . . . new . . . new . . .
Yet we are old.

And whatever we touch grows old and stale
Beneath our fingers.

We do not need new things Lord,
We need a new heart,
A new joy in living, a new purpose,
A new hope for the future, a new being,
A new covenant.

Forgive us our oldness, our staleness,
Our nose-to-the-grindstone lack of vision.
And in this new year help us
To perceive your gift of newness, and to grasp it.
That being renewed in faith, and hope, and love,
We might work, and play, and pray, in such a creative manner
That we bring renewal also to others,
And to this weary old world.

J. Barrie Shepherd

THANKS

To and For Michael

By SHUNJI F. NISHI

EACH day a large number of faithful servants and disciples of Jesus Christ enter the life eternal. The tenth day of October this year was no different from any other in this respect; but one of those who died on that particular day was the Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the Nippon Sei Ko Kai, the Holy Catholic Church in Japan, as the branch of the Anglican Communion in that country is known.

It was in 1948 that I first met this quite remarkable man. I was on the staff of the General Theological Seminary in New York as a tutor; he (in the company of two other Japanese bishops) was on his way to the Lambeth Conference held that year, and was spending a few days at the seminary. If my memory serves me correctly, he was in New York again the following year. It was at that time that he presented me with a most startling proposal, asking if I would assume the deanship of the church's theological seminary in Tokyo, an institution which had been desolated by the war just as the church of which it was a part had been. I was dumbfounded; my response must have been something like, "Who, me?" The thought of missionary work overseas had up to that point never entered my mind. Furthermore, I was in the process of (what they call) "prayerful and thoughtful" consideration of a teaching post in another seminary. It is difficult to have a completely unsought and unthought of possibility suddenly thrust upon you as not only a live option, but with an air of compelling demand. In any event, for whatever reasons may have been operative, I agreed to go overseas with the

stipulation, readily agreed to, that I be allowed to take with me two friends and colleagues from the staff at General Seminary as the nucleus of an embryonic faculty. As I look back on this decision from a more mature perspective and with greater wisdom, it sometimes seems to have been a rash and reckless disregard of prudence which only youthful vigor and misplaced self-confidence are capable of. But secretly, if I had it to do over again, I would do exactly as I did then, for to have done otherwise would have been to rob myself of the precious experience of working for and with the man whom we affectionately and unbeknownst to him called "Big Mike."

In any event, so began five years of close association with this giant of the Christian Church — and the association was close for a number of reasons, not the least of which was that he was the president of my board of trustees. But in spite of this—or perhaps because of it—he was a dear friend. And when I felt after five years that I had done all that I could do and it seemed wiser that the direction of the seminary be in native Japanese hands, Bp. Yashiro, not in the least lacking in affection or regret, was able to accept my resignation with the same straightforward candor that he had showed years earlier when he pointed his finger at me and said, "We want and need you."

MICHAEL YASHIRO's ancestry is traced to the samurai class of old Japan, the noble warrior class distinguished by its tradition of stern and rigorous loyalty and fealty. His father, a priest, had been converted to Christianity, an act which resulted in his disinheritance. Accordingly, as a child and in his youth, Michael knew only intense poverty. One of his biographers notes that "there were times when the family was grateful for the addition to their food supply of birds blown



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violently by strong sea winds against a stone wall near their home."

Through these hardships, which included selling newspapers as a child and interrupting his theological education to peddle fish in order to help support his family, Michael Yashiro managed to grow up neither despising nor coveting wealth. The things of this earth he could gratefully accept as gifts of God, but because they were the gifts of God they were, for him, neither to be coveted nor scorned but to be used for the glory of God.

A man of astounding physical vigor and robustness, Bp. Yashiro was a great lover of sports. Indeed, at one time in his youth he had given more than passing thought to pursuing a career as a professional sumo wrestler. While this was not to be, his passion for this sport and many others remained very much alive. It was interesting to note how often national meetings of the church would coincide with the national sumo championships, bringing Bp. Yashiro from his own see city of Kobe to Tokyo where the championships were always held.

The power of the man was not merely a matter of physical strength. In the most natural way his palpable physical strength was also an expression of spiritual depth and power. A strong and robust man, Michael Yashiro's physical strength also seemed sacramentally to communicate great spiritual power. Truly, the dimension of the supernatural could be felt through the natural. He thoroughly enjoyed the things of nature as the gifts of God, whether it was good food or good drink. More than once a group of us, including the bishop, would find occasions for rather festive celebrations. To call them carousals leaves the wrong impression; perhaps it would be more apt to call them occasions when we could celebrate the good, and appreciate in appropriate measure those good things of life, whether they appeared on plates or came out of bottles.

On one such occasion, right in the middle of the proceedings, I noticed that Bp. Yashiro had vanished. Mild curiosity gave

way to slight apprehension. After a half hour or so apprehension verged on alarm. And just as alarm was about to issue in action, Bp. Yashiro reappeared to rejoin the party. I asked quietly and unobtrusively to spare him possible embarrassment, "Is everything OK?" And in characteristic fashion he grunted reassuringly and affirmatively, "Ungh, ungh." Then, quite casually, the story came out. The bishop had been recognized in this restaurant by a man who had heard him at an evangelistic rally that the bishop had conducted years ago in the bomb-racked city of Nagasaki. And this stranger—for he was not one whom the bishop knew—having remembered and then recognized Yashiro as the evangelist, wanted to talk with him, to pursue questions which had been aroused years ago, to ask more about this Jesus Christ who had been proclaimed. In response to him, the bishop had quietly left our party to talk with him, to counsel him, to be a pastor and teacher—and had just as quietly slipped back into our room and our activities, to resume our festive mood.

The supernatural infused the natural. The one did not end so that the other could begin. The life of grace and the life of nature were virtually a homogeneous blend, and yet one knew that they were not one and the same thing. Physical strength was the intimate bearer of spiritual power; the enjoyment of nature and the things of this earth were occasions for evidencing the life of grace and the love of God. Such was the life of Michael Yashiro. I know of no other way to characterize it than to call it a genuinely authentic sacramental life, a life in which its naturalness was fully the means for evidencing spiritual reality.

Michael Yashiro was a well-educated man; he had great respect for the life of learning; he was the recipient of a number of well-deserved honorary degrees from universities around the world. It was early in my own acquaintance with him that he told me the following story in a most unassuming way. Soon after he had been awarded one of his very early honorary degrees—it might have been his

first—one of his youngsters (he had 12 children!) was entered in a school track meet. And as a competitor the youngster needed a pair of running pants. But a poverty-stricken bishop in Japan, immediately after the end of World War II, with its economic devastation, was in no position to afford a pair of running pants, no matter how important the athletic event and no matter how dearly he loved his child. But his love and his concern that his son be fittingly attired, both for appearance and efficient running, could not be denied. He asked his wife to take the academic hood that had come with his honorary degree and to cut it up to make their youngster a pair of track pants. And as he told the story unostentatiously he broke into a laugh, not a snide sniggling laugh which might have said, "Aw, this academic stuff, it's really a big farce," but a full, hearty belly-laugh, the kind of laugh that one can laugh when he knows that in some way by the mysterious grace of God he has his priorities right.

It is not that what was represented by the hood was deemed unimportant or irrelevant, but that the hood, the degree, and all of learning gained their importance in the service of one's fellows and in showing forth the love that brings together father and son, husband and wife, men and women, friends and friends in the eternal city of God. I don't know what institution's hood was honored by being turned into a pair of running pants; but I am sure that very few institutions have had this kind of profound honor returned to them.

THIS is just a brief glimpse of the man who died on the tenth of October this year. He was a statesman who held the Japanese Church together during intense moments of crisis; he was most instrumental in healing a dangerous schism within it. An ardent ecumenist who was intensely devoted to his tradition, he was respected and often loved by non-Christians as much as he was by his fellow Christians. He was a giant in the councils of the church. He was a leader among leaders, and an indispensable gift of God to the church when it most needed a man like him. He was of the earth without being earthy; he was of heaven without being syrupy. He could laugh heartily; he could weep real tears. But above all else he was a profound Christian pastor who in his matured humanity loved his fellows because he knew very profoundly that God had first loved him.

Whatever else may be said, this is what the church is all about. And because of Michael Yashiro, called to the life eternal in the 71st year of his life and only a few days after the 30th anniversary of his consecration to the episcopate, the entire church is richer. We are all enriched, and for this gift we can all give thanks.

The Problem of Evil

Could God have made
sun without sunburn,
air without windstorms,
water without drowning?

Yes,
He's all-powerful.
He could have done it.
But wouldn't we have found some way
to gum it up?

Robert Hale

EDITORIALS

Carelessness About Sexuality

IT is impossible to say anything about homosexuality without offending some people, but the subject is inescapably upon the church today and can be avoided only by being evaded. The General Convention of 1967 directed the Executive Council staff to make a study of the attitudes of Episcopalians toward homosexuals. It also passed a resolution on the subject. What follows in this editorial is only a critique of that resolution and of the report of the special study committee. We are not presenting here our own view of the matter. We say only that there is a right way and a wrong way of trying to formulate a Christian position, and we must regretfully submit that our church leaders have been pursuing the wrong way.

The convention's resolution contains this statement: "Sexuality is of the very nature of life and is *good*. The focus of the church's concern should be on the development of human personality and relationship (self-fulfilment) which are more important than specific acts in themselves."

As a statement of Christian thinking about sexuality and its part in personality development, this is sentimental, superficial, and wrong. It expresses the neo-goody-goodyness that has become so popular in recent years. The animating principle of this doctrine is that God looked upon all that he had made, and lo, it was very good; and lo, furthermore, nothing has changed since then; everything is as jolly as it was in the beginning, so let's celebrate it all from soup to nuts, and especially sexuality.

The only thing wrong with this cheerful inanity is a disaster which shatters the whole thesis to occasional pieces of skin. That is the fact (explain it how you may) that nothing in this world is today as it was when God saw that it was very good.

The report of the study committee is called *The Homosexual Problem . . . Theirs or Ours*. (Copies are available, while they last, from the order unit of the Executive Council, 815 Second Ave., NYC 10017.) It is an opinion poll of 584 Episcopalians of all sorts and conditions. They were asked such questions as these: "Sexual behavior is a private matter and should not involve civil laws or sanctions—agree or disagree?"; "Do you believe homosexual behavior should be legal?"; "Are homosexuals suitable to be parish priests?" The whole approach is that of the Kinsey Report. Now, the KR and similar studies are of great value to those who want to know how people do in fact behave. But Christians should have some interest, we will even say a prior interest, in how people ought to behave—how God wants them to behave; and the report reflects no real concern whatever about that. Toward the end, the report quotes the psychiatrist, Albert Ellis, with evident approval, to the effect that "we have no absolute criterion of what is sexual 'normality'; and, in fact, 'normal' sex behavior is anything which we—or which the societies in which we happen to live—declare and make it to be." In other words, what is expressed here and apparently commended is a complete ethical relativism. That may

suit Dr. Ellis's taste, but it can hardly do for Christians.

Not in years and years have we heard anybody in high ecclesiastical or theological authority raise the question about *God's* "attitude" toward sexuality. Moral theologians used to ask it, but are there any moral theologians left (*i.e.*, specialists in moral theology, the theology of human behavior)?

We are solemnly and unceasingly exhorted by our pastors and masters of today to be "open" to other people, to "listen" to everybody because everybody is "trying to tell us something." Our question: If *God* is trying to tell us something, is anybody listening?

"Sexuality is of the nature of life and is *good*," says the resolution. So far so good; that takes us through the first moment or so of human history; but Christians who say that much, and stop there as if nothing has happened since, are being either forgetful or frivolous. The rest of the truth was well put by G. K. Chesterton: "About sex especially men are born unbalanced; we might almost say men are born mad. They scarcely reach sanity until they reach sanctity." That is Christian thinking.

The second sentence in the resolution reads: "The focus of the church's concern should be on the development of human personality and relationship (self-fulfilment) which are more important than specific acts in themselves." This statement is wrong for two reasons. First, it implies that the chief end of man is to be happily adjusted to an accepting society. That falls a whole infinity short of the Christian belief. Secondly, the statement sets up a distinction which is utterly untenable between a person's development and his "specific acts." Parents interested in the development of their child's personality will do well to focus on the "specific acts in themselves" because that is where the decisive action is. When a child lies, that act *is* the development: Junior has developed into a liar. The old copybook maxim is inexorably true: "Sow a deed and reap a habit; sow a habit and reap a character; sow a character and reap a destiny."

Christians believe that the chief end of man is to glorify God and to enjoy him forever, and that they begin this eternal life by being baptized into Christ and by continuing Christ's faithful soldiers and servants unto their life's end. In the birth and the nurture of this life there is renunciation of all sinful affections and a declaration of total war upon the world, the flesh, and the devil. The road to freedom, for all persons whatever their sexuality, is a road not only of affirmation and celebration but also of negation and renunciation. Christians who talk about the morality of sex, or of anything else, without due regard for these hard facts of life, betray carelessness at best and unbelief at worst.

We regret having to say that the Christians who wrote the 1967 resolution and who compiled this report have been theologically careless. We ask for a whole new start, this time with the clear understanding from the outset that *God's will for men* is the object of our quest, and that this is never to be learned by opinion polls, counting noses, or tabulating attitudes.

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HOW ABOUT YOUR WILL?

Have you a will, properly drawn up, assuring that your wishes will be complied with after your estate is settled? Has it been properly prepared, by a lawyer? Does it provide for the causes you cherish most — among them your Church?

Our next question: Do you value *The Living Church* for what it does for you and others as the only independent weekly journal of the news and views of the Church? If so, you may want to do something to perpetuate its service, by leaving a bequest.

We ask you to give earnest consideration to the need of this magazine for continuing financial support by its friends. Your bequest today will help provide *The Living Church* for Churchmen tomorrow.

Legally, our designation is: **The Living Church Foundation, Inc.**, 407 E. Michigan St., Milwaukee, Wis. 53202. This is a non-profit corporation, incorporated under the laws of the State of Wisconsin.

Book Reviews

THE EPISCOPALIANS. By Kathleen Elgin. David McKay Co. Pp. 112. \$4.95.

The Episcopalians is the third book in the "Freedom of Worship Series" written and illustrated by Kathleen Elgin. In it the author tells how the Episcopalians, with their English background of worship and culture and within the framework of the First Article of our Constitution, have made significant contributions not only to the religious and political life of our country but also to other nations where their mission work has reached. The difficulty the Episcopal Church experienced in having bishops consecrated in England and the important place of laymen in the church as organized after the Revolution are here set forth.

A large part of this book is the biography of Leonidas Polk, the only West Point graduate to become a bishop in the Episcopal Church who later became a major general in the Confederate Army without surrendering his episcopal office. At the age of 32 he became the Missionary Bishop of the Southwest—an area including West Tennessee, Alabama, Arkansas, Louisiana, and Mississippi. Traveling by stagecoach, his own carriage, and by horseback he was so effective that the General Convention of the church elected him Bishop of Louisiana and provided bishops for the other states in his jurisdiction. The travels of Bp. Polk convinced him that the south needed a college where its leaders could be trained. His enthusiasm was such that others joined him in raising funds, buying lands, and securing a charter for the University of the South at Sewanee, Tenn., where a cornerstone was laid Oct. 10, 1860.

Kathleen Elgin has given in this book as objective an account of Episcopalians as one could ask for. In a "Questions and Answers" format there is the effort to present some of the teachings and the life of the Episcopal Church as it is. Much information of an interesting and helpful nature has been brought together from many sources. Even the differences in the church resulting from the special convention in 1969 are stated. Names of people prominent in church and state are given in a section on "Some Famous American Episcopalians," beginning with George Washington and going to Frank Borman. Other than Bp. Polk, to whom much space is accorded, the Rt. Rev. Phillips Brooks is the only clergyman in the list. The Rt. Rev. Jackson Kemper solved some of the same missionary problems which confronted Bp. Polk. He was known as the "Bishop of All Outdoors" as he ministered in the northwest. Bishop Samuel I. J. Schereschewsky should be named when the roll of famous Episco-

pals is called, on account of his work in founding St. John's University, Shanghai, and the translation of the Bible and the Prayer Book into the Mandarin and easy Wenli dialects of the Chinese language. Much of the time he was physically able to use only one finger in typing.

The statement, "The Episcopal Church became in 1969 the first denomination to recognize the demands of the blacks" should also have the added fact that for many years the Episcopal Church has supported three predominantly black colleges.

(*The Rt. Rev.*) ROBERT E. GRIBBIN, D.D.
Bishop of Western North Carolina (ret.)

RELIGION WITHOUT WRAPPINGS. By David H. C. Read. Eerdmans. Pp. 216. \$4.95.

David H. C. Read is minister of the Madison Avenue Presbyterian Church, New York City. *Religion Without Wrappings* is a book of sermons.

In his preface Dr. Read says: "This book contains about a year's diet of weekly preaching and is not a selection of 'the most likely to succeed.'" He deals with subjects ranging from astrology ("Who needs Horoscopes") to Christian morality ("Virtue and Vice"). The sermons contain a wealth of good illustrations. They are uniformly well written and aimed at specific targets.

Dr. Read has taken to heart the remark of Karl Barth "that a Christian preacher is the man with the Bible in one hand and the daily newspaper in the other."

(*The Rt. Rev.*) JACKSON E. GILLIAM, D.D.
The Bishop of Montana

Booknotes

By Karl G. Layer

INTERPRETATION AND IMAGINATION: The Preacher and Contemporary Literature. By Charles L. Rice. Preacher's Paperback Library. Fortress Press. Pp. xiv, 158. \$3.50 paper. Novels, plays, poetry, and films continue to open up avenues for the interpretation of the Gospel by contemporary preachers. In this book Charles Rice maps out the manner in which literature can act as a catalyst for the imagination and increase the interplay between living theology and parish problems. He combines practical guidance with critical investigation of such key issues as the relation of non-biblical material to the Christian message and the use of art without violating the artist's purpose. As a result, some new and effective approaches to the problem of contemporary preaching may be gained through this book. Well worth the time of reading for today's parson.

Holiday Reading

Georgiana M. Simcox

ALL THINGS BRIGHT AND BEAUTIFUL. By Mrs. Cecil Frances Alexander. Ill. by Gordon Stowell. Mowbray. Pp. not numbered. It lacks just the one line melody for the words so dear to little children.

CATCH A LITTLE FOX. By Beatrice Schenk de Regniers. Ill. by Brinton Turkle. Seabury. Pp. not numbered. \$3.95. Musical score included and there's a slight change in the outcome of this traditional tale. For little children.

SANTIAGO. By Pura Belpré. Ill. by Symeon Shimin. Warne. Pp. 31. \$3.95. Children.

THE TALE OF THE FAITHFUL DOVE. By Beatrix Potter. Ill. by Marie Angel. Warne. Pp. not numbered. \$2.50. Children.

ALLOW PIT COFFER. By Kevin Crossley-Holland. Ill. by Margaret Gordon. Seabury. Pp. 48. \$3.95. Children.

ALL KINDS OF ANIMALS. By Clifford Webb who also illustrated the book. Warne. Pp. not numbered. \$5.50. Children.

TAYLOR'S BIBLE STORY BOOK. By Kenneth N. Taylor. Ill. by Frances and Richard Hook. Tyndale. Pp. 476. \$6.95.

FOR MAGI, SHEPHERDS AND US. By Albert Howard Carter. Ill. by Robert O. Hodgell. John Knox Press. Pp. 48. \$3.95.

GIVE US THIS DAY. Told and illustrated by Jussi Aarnio, Aarno Hammar, Pekka Kosonen, and Eero Venaskoski. Thomas Nelson. Pp. not numbered. \$4.95. Children.

THE LARGE PRINT BIBLE. Six volumes. King James Version. Hart. Vol. 5 contains the four gospels. Pp. 206.

YOUNG READERS BOOK OF BIBLE STORIES. By Helen Doss. Ill. by Tom Armstrong. Abingdon. Pp. 384. \$7.95. Includes maps.

JOURNEYS WITH JESUS AND PAUL. By Gerd Wilk who also illustrated the book. Fortress Press. Pp. 127. \$4.95. For reading to children, and for older students' personal use.

True . . . and not unlike the Original

THE little boy with the pale face and the badly-torn sweater sat directly in front of me. Each child in the room held a bundle of clothing to be sent to the dispossessed children in far-off lands, but this lad seemed especially careful of his bundle. It was wrapped in an old newspaper, and he clutched it tightly.

When a returned missionary told of the terrible needs of the children he shuddered and drew his bundle closer to him. When he showed the picture of "The Boy Who Couldn't Smile," he leaned far forward, sadly shaking his head at the hungry, lonely picture. But when he showed them a second, happy picture of the same boy, his face lighted, he settled back in his seat, apparently content.

Finally, the signal was given for all the bundles of clothing to be placed in the cartons on the platform. The children rushed forward, filling one and then another. This boy just sat, watching the rest, until the last child had taken his seat. Then he slowly walked to the second carton and placed his bundle on the very top. What a beautiful smile covered his face.

This story we read last year in "The Desert Churchman," published by the Diocese of Nevada. The editor of that paper informs us that she got it from another paper which attributed it to "St. Michael's Messenger." So the best we can do is to thank the original author, whoever he may be, for a heart-warming Christmas story.

As he took his seat, that crudely-wrapped bundle slowly unrolled and down the front of the carton dangled the legs of a boy's sleepers. The flannel was very gray. The toes were full of large holes, the heels were entirely missing. How grimy the remainder of the feet looked from where I sat. Behind me there arose a sound of dismay, of disgust, of whispering comments on a mother who would allow such dirty garments to be brought to the meeting. But the boy heard nothing. He had presented his gift, and he settled back to listen. As the speaker told of the joy of giving, of Christmas sharing with one another, lovingly bearing one another's burdens, he nodded and smiled.

As soon as the meeting was over, I reached for his hand. "You brought a gift for the children," I said. "I saw you place it in the carton."

"Yes," he said, his whole face illuminated. "I brought something. I had just two sleepers, but I can get along with one. It ain't no fun being cold in the bed. My teacher said the things must be cleaned and mended. I washed the sleepers hard. But I don't have no mother to mend them."

"Some other mother will mend them before they go across the ocean," I said, pressing his hand. "Good night," he called happily, as he went out to that home where there was no mother to mend his clothes.

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WE WANT YOU to save money on your next order of Offering Envelopes. Write APPCO, Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

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WESTERN STATE parish of 450 communicants needs responsible priest, 30 to 50 years of age, who conducts traditional services. Reply Box P-761.*

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ORGANIST CHOIRMASTER Churchman thirty years experience desires to relocate in the Diocese of Southeast Florida. Reply Box S-763.*

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407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

CHURCH DIRECTORY

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ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

WILMINGTON, DEL.

CALVARY CHURCH Fourth & Rodney Sts.
The Rev. Fr. Clayton Kennedy Hewett, r
Sun Mat 7:15, H Eu 7:30, 10 (Sung), Ev B 7:30;
Daily Eu M-W-F 5:30; Tues & Thurs 7; Wed 7 & 9

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; Daily 10

ST. PAUL'S 2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

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

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
The Very Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 7

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,
Wed Noon, Thurs 10; EP 5:30

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave.—U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; HD as anno;
C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7; Ev & B 8; Daily
Mass 7:30; Fri 7:30 & 10:30; C Sat 5

CHICAGO, ILL.

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

EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY
CHAPEL OF ST. JOHN THE DIVINE**
Sun HC 7:30; Mon thru Fri MP 7:15, 8:45, Eu 7:35,
Cho Ev 5:30; Sat HC 8

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

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.

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7
ex Mon 5:30. Wed 10, Thurs & Sat 9

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
The Rev. David Deppen, r
Sun HC 8, 9 (with ser), MP & ser 11 (ex 1S HC &
ser); Ch S 11; HC Tues 7, Wed 10:30

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

BROOKLYN, N.Y.

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

HIGHLAND FALLS, N.Y.

HOLY INNOCENTS 112 Main St., near South Gate
U.S. Military Academy, West Point
The Rev. William M. Hunter, r
Sun HC, Ser 8; Cho HC, Ser 10; Wed 10 HC, Ser,
HS, LOH; HD 7, 10, 7:30 HC, Ser; C by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
122nd St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdy's MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

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

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

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Mon thru 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, 11 Sol Mass; C Sat 4

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

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

THE PROTESTANT CHAPEL Kennedy Airport
Marlin L. Bowman, Chaplain
Sun 12:15 noon HC

RESURRECTION 115 East 74th St.
The Rev. Canon Bernard C. Newman, p-in-c; 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; Mon thru
Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10,
EP 5:30. Church open daily to 11:30

THE PARISH OF TRINITY CHURCH

TRINITY Broadway & Wall St.
The Rev. John V. Butler, S.T.D., r
The Rev. Donald R. Woodard, 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 Tues & Thurs 12:45;
C by appt.

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

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

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
The Rev. Leslie J. A. Lang, 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
HC: Sun 8, 9:15, 11, 5:30; Mon & Fri 7:30; Tues &
Thurs 7, 6:15; Wed 8, 10. Daily: MP 20 min be-
fore 1st Eu; EP 6

ST. AUGUSTINE'S CHAPEL 292 Henry St.
The Rev. John G. Murdock, v
Sun H Eu 8, Ch S 9:30, Sol Eu & Ser 10:30. Misa
Español 25 monthly, 12 noon. Weekdays & other
services as anno

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
The Rev. Carlos J. Caguait, v
Sun Masses 7:30, 9:45, 11:30 (Spanish), ex 1st
Sun 7:30 & 10:30 (bi-lingual); weekdays and HD
as scheduled

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)

PHILADELPHIA, PA.

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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, 7; Daily 5:30; Thurs 9:45; Fri 7:15

FORT WORTH, TEX.

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 Fri 8-9,
Sat 1-2, 4:30-5:30

RICHMOND, VA.

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

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