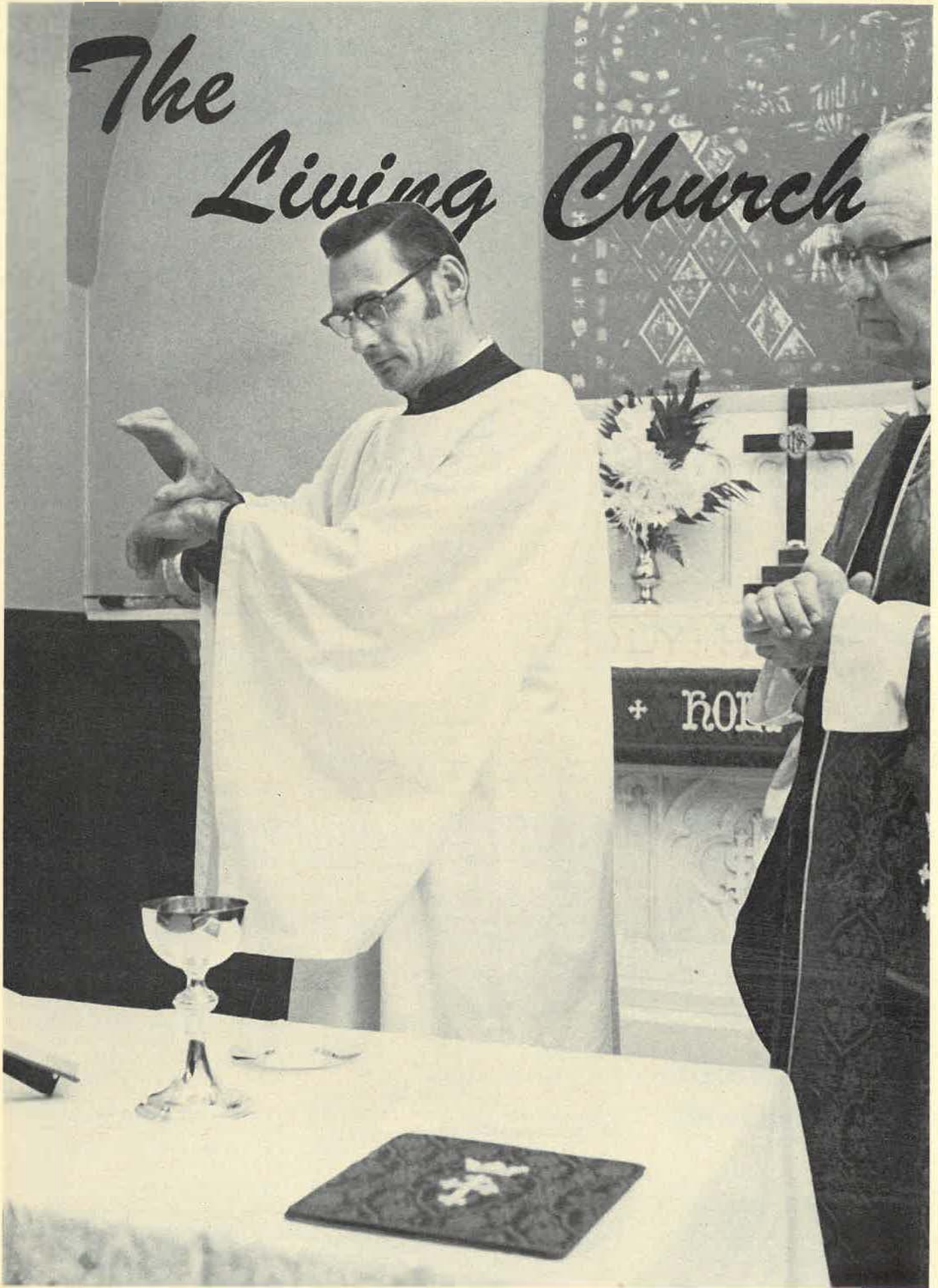


# The Living Church



For Lenten  
reading  
and study...

# GUILT ANGER AND GOD

The Patterns of Our Discontent  
by C. FitzSimons Allison

A noted theologian squarely faces four major anxieties of our time: dis-esteem, guilt, anger, and the fear of death—and shows the Gospel way of dealing with them. \$4.50

At your bookstore soon

THE  
SEABURY  
PRESS



815 Second Ave., New York, N.Y. 10017

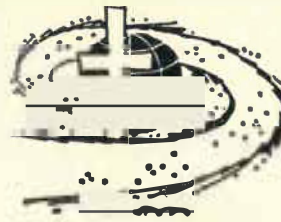
In a world  
looking for  
answers  
maybe God  
is the place to  
start.

God is hope.  
God is now.



advertising contributed  
for the public good

# Around



# & About

With the Editor

**T**O Carroll E. Simcox: *Nathan Hale is playing golf with John André, for whom he feels a special kinship, so he has asked me to reply to your noble effort to rehabilitate him in men's eyes [TLC, Oct. 10]—though he feels no particular need for rehabilitation, and has long since ceased to regret that he has not another earthly life to live. (Some of us, who have tried reincarnation, have died to regret the experiment.) Edith Cavell, whom I saw at lunch with Florence Nightingale, also thanks you for your kind words about her.*

*As my contribution to the subject, I would ask: What do we mean by patriotism in the context of our times? (Pardon me, your times.) It seems to me that a patriotism that puts country ahead of self is what counts; a patriotism which is not short, frenzied outbursts of emotion, but the tranquil and steady dedication of a lifetime. There are words that are easy to utter, but this is a mighty assignment. For it is often easier to fight for principles than to live up to them.*

*When an American says that he loves his country, he means not only that he loves the New England hills, the prairies gleaming in the sun, the great mountains, the wide and rising plains, and the sea. He means that he loves an inner air, an inner light in which freedom lives and in which a man can draw the breath of self-respect.*

*I have an idea that I said much the same thing while I was with you on earth. Yes, on reference to Bartlett, I find that it was in a speech in New York City on Aug. 27, 1952; I didn't think anyone was listening at the time. What ever became of New York, by the way? People arriving from there of late seem so bruised and battered that they don't want to talk about it.*

*Oh, oh, I'd better stop. Here comes Samuel Johnson, and you know what he thought about patriotism!*

ADLAI E. STEVENSON

Overworld

To Adlai E. Stevenson:

I welcome you to the host of other wise and witty contributors to the pages of TLC. Since you ask what we mean by patriotism in the context of our times, and then go on to tell me what you think we ought to mean by it, I reply simply that I think your answer superbly adequate. On the day of Queen Victoria's burial Gilbert Chesterton wrote: "It is sometimes easy to give one's country blood and easier to give her money. Some-

times the hardest thing of all is to give her truth." Only a great patriot understands that. Chesterton was such. So were you.

And at the risk of disagreeing with you I submit that so was Samuel Johnson. I imagine that in your reference to "what he thought of patriotism" you are thinking of his saying that "patriotism is the last refuge of the scoundrel" and I think that you misunderstand him. As I read him, trying to see him steadily and see him whole, his patriotism was so ardent that he couldn't endure the spectacle of scoundrels taking refuge in it. We get a much more direct and eloquent expression of Johnson's mind about patriotism in this sentence: "That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona." By the way, do they speak better English than that even in Overworld?

As for whatever became of New York, I refer you to our editorial [TLC, Oct. 17] entitled "What! No 'Crafty Foemen'?" Perhaps what Fun City needs is a good law-and-order Democrat for mayor. I would suggest your own Dick Daley, but that would probably mean losing the Episcopal Church Center to some other place.

CARROLL E. SIMCOX

Underworld

To Romain Rolland:

In your day, as now, evidently people talked with terrible facility about sincerity—especially their own. In *Jean Christophe* you wrote: "Least of all could he forgive her lack of sincerity. He did not know that sincerity is a gift as rare as intelligence or beauty and that it cannot justly be expected of everybody." I hear people saying ever so casually: "I don't pretend to be a saint, but at least I'm sincere." You were right. Sincerity is a gift as rare as intelligence or beauty, but every cheap jack supposes that he has barrels of it to spare. And sometimes it is found in lunatics. Henry Mencken once reminded us that the man who shot McKinley was sincere. So: We may find sincerity in the fanatic, crank, or monomaniac. We always find it in the saint. And in whom else?

BOOK & GIFT NUMBER  
NOVEMBER 21st



# Letters to the Editor

## Prayer Book Language

Mr. Frederic Spear raises interesting questions about the use of the English language in church [TLC, Sept. 26]. Mr. Spear warns us that if the Prayer Book is revised we will soon be unable to use hymns by such writers as Watts or Wesley. Even worse, apparently he fears that we will be unable to go on understanding Shakespeare.

Mr. Spear's logic has some force; it is too bad that his facts are in error. The Hymnal contains a mixture of languages and will presumably continue to do so. If he is especially interested in the hymns of Wesley, let him look at Hymn #5, "Lo! He comes with clouds descending." It is Mr. Spear who will have to rewrite Wesley in order to say "Lo! He cometh."

Mr. Spear could make an even further

point by asking us to worship in 13th-century English so that we could more readily understand Chaucer. In a more serious vein, however, whatever kind of English we put liturgy into, it will only be a halfway measure. Let's face it, most of the great classical Christian liturgies were composed in the Greek language. Praying in Greek, publicly and privately, certainly does facilitate the use of the Greek New Testament. Whatever one may say about the beauty of various English translations, the New Testament was, in fact, written in "the language of the apostles and martyrs." For the textual study of the New Testament, the use of Greek is irreplaceable. Sixteenth-century English may encourage the use of Shakespeare, but Lo! a greater than Shakespeare is here. The mother language of western civilization opens the doors to Homer, Plato, and other literary glories. Mr. Spear is probably just joking, but I am quite serious. Greek is a most important language for the Christian church as well as for western civilization as a whole.

To return to the question of the Book of Common Prayer, the trouble with our present Prayer Book is not its archaic rhetoric (it's rather like the Vice-President; the archaic rhetoric is one of the best things about it). The trouble with our present Prayer Book lies in its failure to include many important Christian teachings, as well as desirable liturgical practices. Its calendar misrepresents the Communion of Saints by limit-

ing it to a few New Testament figures. The calendar doesn't even do justice to our Lord's life in its failure to provide a feast for such an important event as his baptism. In the Eucharist, the intercessory prayer is most inadequate for the petitions of the Christian assembly at its main weekly gathering. The eucharistic prayer of consecration does not even clearly give thanks for such a basic Christian truth as creation. The ordinal provides no prayer for the gifts of the Holy Spirit for a person to be ordained deacon. The baptismal liturgy gives no reference whatsoever to our Lord's baptism. One could enlarge this list almost indefinitely. I myself do not enjoy poking fun at a book which I have used and loved for many years. Instead, I prefer to improve it, or rather to continue to improve it. Let us hope that we will someday have a Prayer Book which does justice to the teachings, traditions, and desirable devotional practices which make up our rich Christian heritage.

(The Rev.) H. BOONE PORTER, D. Phil.  
Director of the Roanridge  
Conference Center

Kansas City, Mo.

## Are Cemeteries Christian?

Some time ago one of our popular periodicals had an article on the crisis facing cemeteries in or near large cities. Obviously they are growing and are consuming space much needed for the living. The article set me thinking about cemeteries from the Christian point of view. At a funeral service in the church, people concentrate on the spiritual factors involved, the inspiration to be gained from the person being remembered, the teaching of our Lord about the

## The Cover

The deaf hear, too, through the use of dactylogy, the art of sign language. Harvey Cunningham, deaf himself, and a licensed layreader in the Diocese of Southwestern Virginia, signs the epistle during a service in Grace Church, Lynchburg. Rector of the parish is the Rev. W. L. Shattuck, who is also missionary to the deaf for the diocese.

## WIPPELL MOWBRAY STAINED GLASS

- \* Leaded-Faceted-Applique
- \* Traditional-Modern
- \* Custom Design
- \* Competitive Prices

We have opened a West Coast office to extend our service, and with U.S.A. Offices in both East and West can provide the personal attention necessary on Stained Glass projects.

For information contact:

### WIPPELL MOWBRAY CHURCH FURNISHINGS LTD.

East Coast . . .  
13-00 Plaza Road  
P.O. Box 456  
Fair Lawn, N.J. 07410  
(201) 796 - 9422.

West Coast . . .  
P.O. Box 344  
Fairfield  
California  
94533



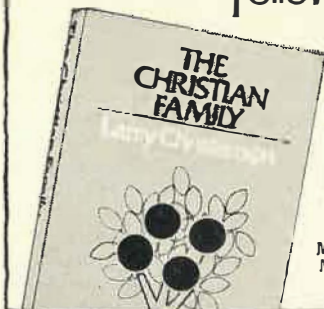
"... the book I've been waiting for..." David Wilkerson

**THE CHRISTIAN FAMILY**

For many families, the book of the year! Shows the way to family renewal. \$4.95

FROM YOUR BOOKSTORE

**bethany fellowship**



6820 Auto Club Road, Minneapolis, Minn. 55438

**THE BISHOP WHITE PRAYER BOOK SOCIETY**

affiliated with

**THE FEMALE PROTESTANT EPISCOPAL PRAYER BOOK SOCIETY OF PENNSYLVANIA**

Donates to those Parishes, Missions and Institutions at home and abroad, which are unable to purchase them:

The Book of Common Prayer — Pew Size  
The Church Hymnal — Melody Edition

Each request must be endorsed by the Bishop of the Diocese.

Apply: The Rev. W. Roulston McKean, D.D. Secretary, P.O. Box 81, Philadelphia, Pa. 19105

**in-stock • custom CLERGY APPAREL**

Complete selection: Shirts, our new "Best-Fit" Rabat Vests, Suits, Topcoats, Travel Accessories. Finest materials and tailoring all with Cuthbertson label for superior quality.



SEND FOR NEW CATALOG



J. Theodore Cuthbertson, Inc. 2013 Sansom St. • Phila., Pa. 19103

**"THANKS AND PRAISE"**

Music for Eucharist — Rite 2

For Unison Voices & Organ. An easy setting in joyful dignity by

The REV. BENJAMIN HARRISON 6630 Nall Ave., Mission, Ks. 66202

**ROBERT ROBBINS**

CHURCH INTERIORS and APPOINTMENTS

930 Radio City Station New York, N.Y. 10019

true meaning of life and especially its eternal significance and the comfort which our Lord gives to those in the depths of sorrow. The fact that we insist that the casket be closed emphasizes the fact that we do not want to concentrate on the physical side of life.

And then we proceed to the cemetery, gathering around a gaping hole in which the "remains" are to be interred—and how insignificant are those "remains," so many pounds of flesh and bones, all purely physical. Obviously we want to treat with proper respect the vehicle through which that life has been known to us, but the emphasis is not what it was in the church service. We do not want to leave the disposal of the remains of a loved one entirely in the hands of the undertaker. It would be fine to have some very close friend at the interment to insure that everything was done reverently.

There seems to be a growing custom to include an interment prayer in the church service. This is most appropriate and in keeping with the spiritual emphasis which we ought to maintain. Personally, I cannot gain much inspiration from visiting the cemetery where the bodies of my departed loved ones are buried. They are much closer to me and of far greater inspiration when I review the wonderful memories of incidents in their lives among us, or look over articles which they loved.

One cannot but commend the growing custom of cremation. The use of steel caskets and cement vaults and other preservative measures would seem to be more appropriate for pagan rites. Nothing seems less appropriate to me than having the urn placed in a depository either at the crematory or in the funeral home. I am informed that eventually the family takes the urn away and either buries it or empties the ashes in some spot which means a great deal to them. I am hopeful that with the spread of cremation cemeteries will gradually become a thing of the past.

(The Rev.) RICHARD G. PRESTON, D.D. Wellesley, Mass.

**Music Ministry**

Re: the editorial, "Music Ministry" [TLC, Oct. 10]. Why limit it to ministries to nursing homes and such? At one time I had in my charge four missions in southern Illinois, including, or rather having parishioners living in, 10 counties located in two states. At one parish we had a fine old pipe organ and some vocal singers, at another mission, we rented Sunday afternoon space from the Lutherans, who did not want us to use their little electric organ, and we couldn't have if we wanted because we had no musician. I used to tape the hymns at the one mission, people singing and all. Then I would take the recorder up to the other mission and those brave souls would sing with the people in the mission 25 miles away the same hymns that had been used that morning. This gave them a sense of the catholicity of the church. Both missions gained a sense of unity merely by the use of a borrowed tape recorder. For clarity's sake the pipe organ was at St. John's, Albion, Ill., and the other congregation was St. Alban's, Olney, Ill.

Without looking down on producers of the record mentioned, isn't this a better, in some situations, solution to this problem?

(The Rev.) THOMAS H. WHITCROFT Rector of St. Mary's Parish Pittsburgh

# The Living Church

Volume 163 Established 1878 Number 19

*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.

The Rt. Rev. Donald H. V. Hallock,\*† Bishop of Milwaukee, president; The Rev. Dudley J. Stroup,\*† vice president; The Rev. Carroll E. Simcox,\*† secretary; Robert Hall,\*† treasurer; Warren J. Debus,\* assistant treasurer. The Rt. Rev. William H. Brady,† Bishop of Fond du Lac; The Rt. Rev. John P. Craine,† Bishop of Indianapolis; The Rt. Rev. John S. Higgins,† Bishop of Rhode Island; The Rt. Rev. Richard B. Martin,† Suffragan of Long Island; The Rt. Rev. Stanley Atkins,† Bishop of Eau Claire; The Rt. Rev. A. Donald Davies,† Bishop of Dallas; The Rt. Rev. G. Paul Reeves,† Bishop Coadjutor of Georgia; The Rev. William E. Craig,† The Rev. Curtis W. V. Junker,† The Rev. Darwin Kirby, Jr.,† The Rev. Christopher F. Allison,† The Rev. George C. L. Ross,\*† The Rev. John W. Ellison,† The Rev. Enrico S. Molnar,† The Rev. Kenneth Trueman,† The Rev. George B. Wood,† The Rev. Sheldon M. Smith,† The Rev. H. Boone Porter, Jr.,† The Rev. Robert E. Gard†; Mrs. Cynthia Wedel,† Miss Augusta Roddis†; Messrs. Jackson Bruce, Jr.,\*† Arthur Ben Chitty,† Peter Day,† Francis J. Starzel,† John Reinhardt,† Prezell R. Robinson,† John C. Pierson,† Robert Shoemaker,† Walter L. (Red) Barber.†

\*Director †Member

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

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

**DEPARTMENTS**

Around and About	2	Editorials	9
Booknotes	15	Letters	3
Books	14	News of the Church	5
Church Directory	16	People and Places	15
Conventions	13	The Cover	3

**FEATURES**

On Needing the Church	6
A Meditation at the Eucharist	7
The Earth Is Yours, O Lord (verse)	8

**THE KALENDAR**

November

- 7. Trinity XXII / Pentecost XXIII  
Willibrord, Abp.
- 8. Octave of All Saints
- 11. Martin, B.
- 12. Charles Simeon, Pr.
- 14. Trinity XXIII / Pentecost XXIV  
Consecration of Samuel Seabury, B.

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.

PHOTOGRAPHS. The Living Church cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News 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.



# The Living Church

November 7, 1971  
Trinity XXII / Pentecost XXIII

For 93 Years,  
Its Worship, Witness, and Welfare

## COCU

### Black Churches Demand Policy Power

Black churches in the Consultation on Church Union will demand much stronger voices in the organization and much more radical stances by the church before they will consider any organic union, in the opinion of observers who attended the COCU plenary in September.

Of the nine churches participating in the COCU discussions, three are predominantly black: African Methodist, African Methodist Zion, and Christian Methodist. Representatives of these bodies repeatedly showed their dissatisfaction with policy and organizational matters in floor discussions.

The Rt. Rev. Charles S. Spivey, Jr., African Methodist delegate and executive secretary of the National Council of Churches department of social justice, spelled out rather precisely where the black churches stand:

"Black people will not be part of any church," he said in a news conference, "which perpetuates the sort of racism which minorities have experienced. The real power in churches is still lily white. There is less black involvement in decision making."

Dr. Spivey and others made it clear that black churches want real power in policy matters, financial assistance, and firm implementation of positions on such matters as discrimination, political issues, and a "more hospitable" attitude toward minorities.

"Proclamations are merely tinkling words," said Dr. Spivey, who made it clear he and his colleagues will continue to demand more recognition than they have received in COCU.

### Episcopalians and Intercommunion

At the recent meeting in Denver of the Consultation on Church Union (COCU), the nine member churches were asked by a plenary session to "move in the near future to an interim eucharistic fellowship on some regular basis. This is to understand the Lord's Supper as both cause and sign of unity."

The Episcopal Church finds itself in a somewhat unique situation in its relationship to COCU as a result of the resolution. It alone of all COCU members has traditional prohibitions against regular interchurch eucharistic observances.

Dr. Peter Day, ecumenical officer, introduced an amendment to the intercommunion resolution which would have required the agreement of the nine religious bodies in ministry and sacraments before approving intercommunion. He pointed out that at present Episcopalians could not participate in such rites.

Chairman of the Episcopal delegation to COCU, the Rt. Rev. Robert F. Gibson, Jr., acknowledged that the inhibition exists but opposed the amendment which was then almost unanimously rejected [TLC, Oct. 31]. In an interview held sometime later, Dr. Day discussed this matter more thoroughly.

At the COCU meeting, Dr. Paul Crow, Jr., COCU general secretary, presented the proposal on an "interim eucharistic fellowship," noting that intercommunion is "an age-old issue." He recognized there are those who oppose it in the sincere belief that it should be a sign of full reconciliation into corporate union and not entrusted to churches which have not reached this destination. But, Dr. Crow said, he feels this can no longer be accepted in light of the many reports of underground intercommunion and the existence of several ecumenical consensus statements on the meaning of the sacra-

ment. Regular intercommunion presents no special problem to eight of the COCU churches.

There are provisions, Dr. Day said, in the Episcopal Church for shared communion in ecumenical contexts and in certain other situations. No blanket approval has been given for the practice in parishes.

Dr. Day noted that the 1968 Lambeth Conference endorsed mutual intercommunion with Christians and other traditions in a number of cases. To be put into practice, the Lambeth Conference statements must be acted upon by the independent churches in the Anglican Communion, as the conference has no legislating powers.

Any decision to approve the COCU resolution will be in the hands of General Convention and Dr. Day said he would not want to prejudge the response of delegates. [The 1973 General Convention is tentatively scheduled for Sept. 29-Oct. 11, in Louisville.]

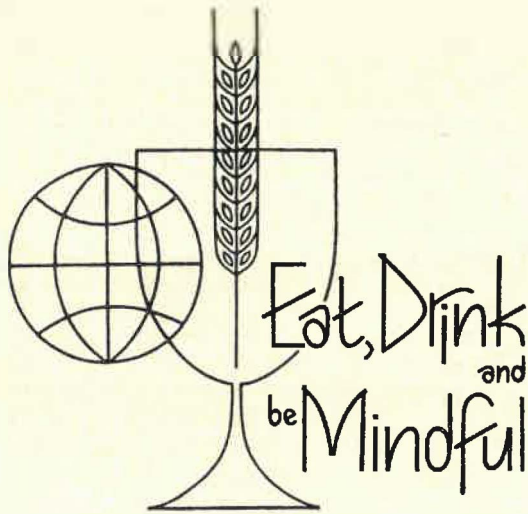
COCU member churches have not yet made definite commitments to unite, a condition which would seem necessary for intercommunion in light of the Lambeth Conference statement. Dr. Day said

*Continued on page 10*



AT ANGLICAN-ROMAN TALKS

The Archbishop of Canterbury (r) and the Rt. Rev. Arthur A. Vogel, Bishop Coadjutor of West Missouri, clasp hands after the ending of the third meeting of the international Anglican-Roman Catholic commission in London [TLC, Oct. 17]. Bp. Vogel is a member of the commission established by Pope Paul and Dr. Ramsey in 1966. After seven days of deliberations, a statement was released announcing that both communions had reached "substantial agreement" on the doctrine of the Eucharist. (Photo from RNS)



***On  
Needing  
The Church***

**YOU DO NOT NEED THE CHURCH . . . IF . . .**

You have guaranteed peace of mind,  
You have no problems you cannot solve by yourself,  
You have no definite respect or appreciation for God and human life,  
You can handle the spiritual training of your children alone,  
You believe your success is due to your own ingenuity and intelligence,  
You think of Sunday as Man's Day and not the Lord's Day,  
You understand all there is to know about faith, God, and human destiny,  
You can endure pain, suffering, and death without question and with hope,  
You want a society in which "God is dead" and morals mean nothing,  
You like the world the way it is and think it needs no improvement,  
You have no God to pray to, to worship, to thank, or to praise!

**IF ALL THIS IS TRUE YOU DO NOT NEED THE CHURCH!**

But then, . . . only you would know . . . wouldn't you?

— *James D. Furlong* —

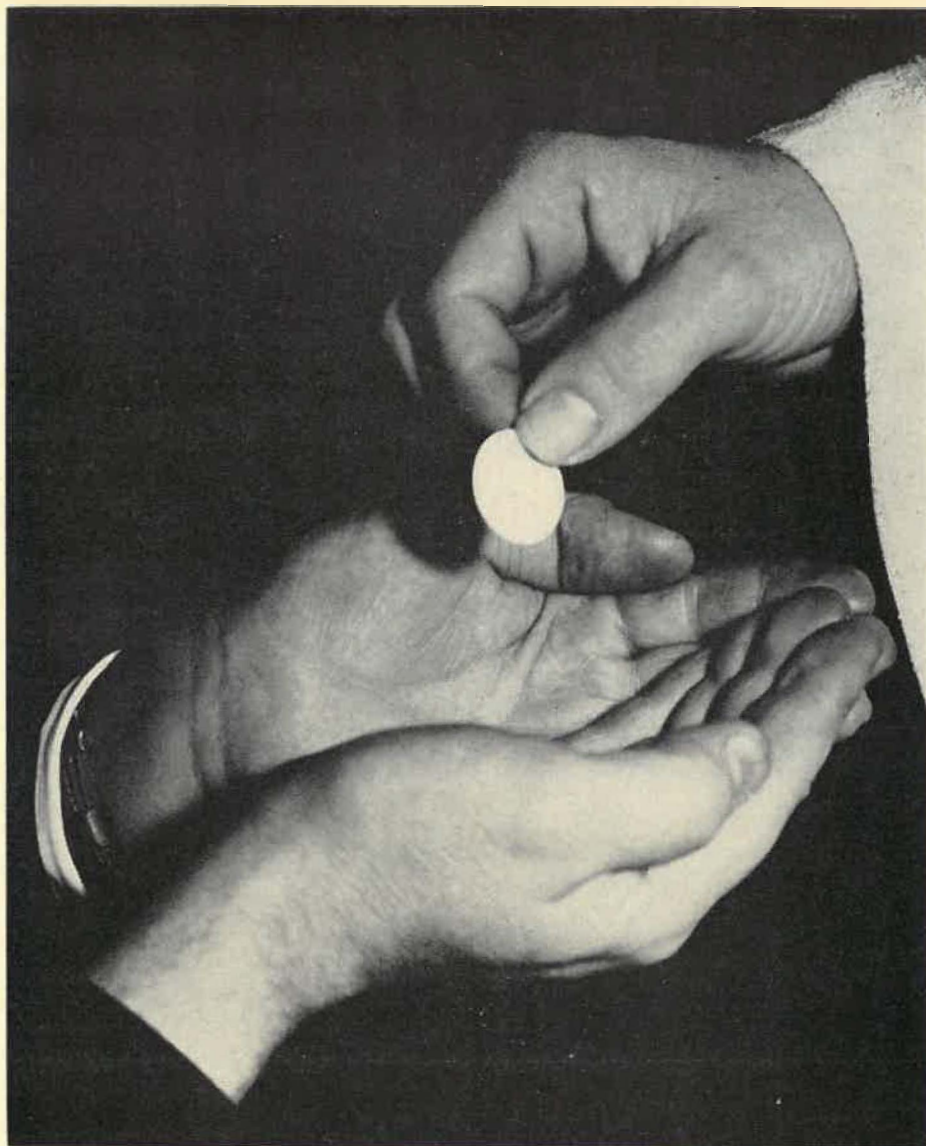


# A Meditation On the Eucharist

By DOROTHY B. ABERNATHY

“HERE within the cradle of my hands, behold, the Man.” It was the Christmas communion about five years ago when these words suggested the beginning lines of a poem and a meditation that has recurred and been developed through the years since. We leave our pews in the nave of the church, symbolizing the church here and now, the Church militant, pass under the rood beam, the symbol of the moment of death, and go through the chancel, symbol of the Church Expectant, the time after death when the souls of men continue to live and grow in the service and love of God. We kneel at the altar rail that separates the Church Expectant from the Church Triumphant, the sanctuary, the very throne of God himself, the Father, Son, and Holy Ghost, in all his splendor. Then like suppliants, we extend crossed hands to receive food from heaven. His priest, acting with the commission from our Lord and in his name, not on his own authority, places the blessed sacrament into the hands of each person, the hands a cradle at Christmas, on Good Friday a cross for his holy body. Year after year the same thing, his body delivered into the hands of sinful people, into our soiled hands, until each year the hands become less and less soiled and more of a sacred vessel to contain him.

My life is like clay within my own hands. I can make something beautiful of



it, destroy it, or leave it unformed. It all depends on whether the life of God is also within those hands. The life of God is endless and the source always available. My inclination to be creative with things or lives changes with my fickle emotions. Today I do not want to say prayers; I want to goof off and read a novel instead. Today I do not want to listen to the inner urging to build a sculpture; I want to take a nap instead. Today I do not want to write a letter thanking a friend for a kindness or to visit an aged man who is lonely; I want to go out and shop. Today I do not want to fix dinner for my family; I am emotionally drained and I feel like flinging myself upon the bed and crying myself to sleep. Today I do not want to go to work; I want to stay home and play with clay.

It is not wrong—it is not basically a sin—not to feel like saying prayers or to read a novel. It is not wrong to fail to work on a sculpture or to visit a friend, to want to take a nap or to go shopping or to cry oneself to sleep. But to create a sculpture I must have enough self-discipline to do that which is required of each

moment, or the piece may fail to grow or to be created at all. If I fail to make an accurate drawing to serve as a diagram or road map, I can never get beyond the idea stage, the idea never becomes incarnate in a work of art to be seen and enjoyed. If I must read up on piece molds in order to go forward with a plaster cast, I accomplish nothing by postponing it except the failure for the piece to grow. If I must go shopping for a particular kind of sculpting tool, I accomplish nothing by reading a novel.

It is the same way with my life. If I fail to ask to be fed, Christ never becomes incarnate in me and I can never become what I have been created to be. If I fail to pray or to read devotional material in some kind of balance whether I feel so inclined, the Holy Spirit is robbed of his opportunity to inform, to shape me as he would have me. My emotions are a poor guide. It does not matter that I do not want to say my prayers tonight; I must say them anyway. It does not matter that I do not want to go to church this Sunday; I must go anyway in order that God can become just a wee bit more incarnate in

---

*Mrs. Dorothy Bailey Abernathy is an artist-sculptor. This meditation came out of her thoughts at the Eucharist on the Sunday following the death of her father.*

me. No matter that no one notices the difference. A wad of clay never shows much change until many hours have been spent building armatures and adjusting wires and building up masses of clay before the modelling begins. Sometimes the tiniest smoothing of a plane makes a tremendous difference. The whole sculpture looks different. Sometimes hours of modelling seem to show up not at all, or even to look worse. It is the finished product that is important. Today's communion, today's devotional reading, may not seem to count; but it is the finished product that is our real concern.

If I fail to visit an aged man, if instead I engage in some self-concerned act, I do not let the Spirit show me what there was to learn from that deed; and someone is still lonely. If I do not write that letter of thanks, tomorrow the person may be dead. If I do not respond to the creative urge to build the statue today, the opportunity may pass and the learning experience of those creative actions may be lost for good.

**B**UT what if I do give in to the lesser priorities? That is the matter for repentance. God is good and does not desire the death of anyone. Because of his promises, I can ask forgiveness and begin almost as if it had never happened. Almost, I say. Someone has been hurt, something has been neglected, a door has been closed. We cannot backtrack and make up for what we failed to do that would have caused us to grow in grace. We can



only go forward from this moment, using each moment as God gives it to us.

There was a crucifix suspended above the altar and two spotlights that caused two shadow crosses to suggest Calvary against the east end of the church. Surely the artist intended the effect. The cross above the altar, vivid in its detail, depicts a moment in time. Three crosses stood upon a hill 2,000 years ago in a moment in time. But this Sunday, every Sunday, we are celebrating, we are re-enacting this moment in time. We are piercing through the veil of heaven to participate in the act, in time, of the eternal. One's family

changes, there are births and deaths, there are marriages and growings-up. The skyline of the city changes, new buildings rise, old ones tumble through decay or the urging of a concrete ball. My hair grows long, gets cut, turns grey; wrinkles appear, pounds are added or removed. I work in a school, in a factory, in an office; I work as the economy of the moment permits. Everything changes. Everything changes but this one act. Change the language of the liturgy; it is the same. Change the ritual; it is the same. Change the priest; it is the same act. Go to Rome, go to Japan, go to Montreal, go to Asbury Park; it is the same act. Jazz mass or plainsong; it is the same act. Go to the Eucharist with your father or go to the Eucharist to bury him; the act is the same.

The unchanging eternal is the only thing that can have any meaning of its own. The eternal is the only thing that we can hook our ladders to and not be disappointed and left hanging. The eternal is the only relationship we can have and know that it will never change. Oh, we may sin and break ourselves off from it; but it is still there waiting for us when we decide to return. We have changed and not it. The moment ruled over by the eternal is the creative approach. I live this moment in Eucharist, in thanksgiving, in communion, in offering of myself, my soul and body and unvoiced prayer, joined in the eternal context that gives meaning to the now moment. As the Holy Spirit is permitted to create something new in me, I am able each moment to create something worthwhile with my life, using my priorities in response to prayer and devotional reading and sacrament. The Holy Spirit fills us with godly motions to which we must be perceptive in order to respond. This does not suggest a life lived in a convent, wearing the habit of the religious, or that one's every word must be about religion or every thought must be about God. On the contrary, it means that we are so steeped in the matters of the love of God, that *unconsciously* every act is responsive to his urgings.

To fear death, why, that is the very reason for which we have been living. Dying each day in discipline, doing that which we know is right whether the emotions are up to it or not, until at the moment of death we are liberated into life that we have been tasting at the altar rail all these many years, liberated from the body that makes obedience so hard, liberated into the freedom to serve and love God throughout eternity.

*Send, we beseech thee, Almighty God, thy Holy Spirit into our hearts, that he may direct and rule us according to thy will, comfort us in all our afflictions, defend us from all error, and lead us into all truth; through Jesus Christ our Lord, who with thee and the same Holy Spirit liveth and reigneth God, world without end. Amen. (The Collect for Whitmonday)*

## The Earth Is Yours, O Lord

**T**he earth is yours, O Lord,  
The air, the seas, the land;  
Pure, clean, created at your word,  
And formed at your command.

The air now soiled by man,  
The streams filled with his waste,  
This land corrupted by decay  
Perverts your sacred place.

Who shall ascend, O Lord,  
Your holy hill today,  
To cleanse the earth, the skies, the seas,  
And take this sin away?

O grant us, Lord of hosts,  
Hands clean and hearts made pure,  
Minds that do not deceive for gold  
Nor lust for things unsure.

Then, will this land be cleansed,  
This air with glory sing  
The radiant streams will then bestow  
The blessing of our King. Amen.

Warren E. Haynes



# EDITORIALS

## For Older Christians

**S**AYS a friend in a recent letter: "Old age is the hour before the dawn, an hour often of weakness and even fear and certainly hesitation, when the world's long night, pleasant, chaotic, weary, confused, whatever it may be, is over. The old are at the threshold of that one reality that is utter truth. Mary stood there long ago talking to the man she thought was the gardener."

We want to do something, by editorial advocacy and by offering our services, to help people now living in that "hour before the dawn," to quicken and deepen their conversation with him who Mary thought was the gardener, and we have an idea; more specifically, a proposal. What we have in mind is a guild, a fellowship, of people of advanced years (say, 65-plus) whose bond is their daily recitation of the offices.

Members would try to frame their lives around these daily offices of prayer and scripture. If two or more are in one place in such a way that they can say the offices together, fine; but a special appeal would be made to isolated, retired, or semi-retired people who need to realize that when they join in these daily prayers of the church they are never alone and they need never be lonely.

Perhaps other things would develop. Members of the guild might want to be given some guidance for their devotional reading and study. This could certainly be arranged. They might want the names and addresses of other members to correspond with them. They might want some one individual to act as director, or at least secretary. Any such things as these could come later.

But first of all somebody needs to do something to get the ball rolling, and that is what we are trying to do right now. If you feel the need for something like a Guild of the Daily Office, please let us know. Write to us and your letter will be referred to a fellow churchman who is vitally interested in this project and has volunteered to act as a corresponding secretary. To expedite handling, please mark your letter:

**GUILD OF THE DAILY OFFICE**  
c/o The Living Church  
407 E. Michigan  
Milwaukee, Wis. 53202.

And send no money! All that you need to qualify is a desire to draw closer to God and to your brothers and sisters in Christ; plus 65 or more summers and winters, a Prayer Book, and a Bible.

## Progress in Pusillanimity

**T**HE Roman Catholic Church used to be a refuge from theological and liturgical faddism. It isn't any longer. In evidence we submit the recent "demilitarization" of the RC confirmation rite. No longer does the confirming bishop, after tracing the Sign of the Cross on the candidate's forehead, deliver the slight blow to the cheek which signified that the person was now a soldier of Christ who must be ready to bear the reproach of Christ and,

if need be, to die for him. This ceremonial act was an adaptation of the symbolic sword stroke of medieval knighting ceremonies.

As a sign, a sacramental, of the essential reality of the Christian's life in this world, it was entirely appropriate. Any Christian who is *not* a soldier of Christ is not much of a Christian, in a world where there is always "a battle to fight ere the guerdon be gained, the reward of it all." How can anybody read the New Testament, hear the words of Christ who came bringing not peace but a sword, recall the blood of the martyrs of both yesterday and today, and suppose otherwise?

But, as *Time* (9/27/71) reports: "The soldier days are over. Last week Pope Paul VI announced a new rite of confirmation that, among other changes, abolishes the symbolic blow on the cheek, apparently because of its military implication."

If it is true, which God forbid, that "the soldier days are over" for the Body of Christ on earth as a whole, then the Christian days are over. This most recent evidence of progress in pusillanimity within the Church "Militant" is hardly reassuring.

Don't be surprised if one of these days somebody proposes a revision of hymn 549 (*The Hymnal 1940*) to read: "The Son of God goes forth to *peace*." Theological and liturgical silly seasons coincide in such a way that to be in one is to be in the other, and that's where we all are right now.

## Self-Questions For Clergy

**A**MONG the responses to our editorial on the "expectations gap" of parish clergymen today [TLC, July 25] is the following letter from Mrs. Elizabeth W. Goldsborough. Mrs. Goldsborough makes her home in Owings Mills, Md.

PERHAPS the best suggestion one can offer the frustrated parish clergy in their dilemma described in your editorial is that they ask themselves the following questions:

- 1) Did Christ in his ministry on earth produce the kind of "results" the people expected?
- 2) In the eyes of how many people at that time in history was he a "success?"
- 3) From how many directions was his vocational reason-for-being challenged, assailed, or denied?
- 4) Did Christ give up his ministry in despair because the world considered him dispensable?

As much as I would like to think differently, I am afraid the truth of the matter is that only those few people, who by the grace of God can see the divine purpose behind the work of the truly faithful parish priest, will ever be able to give the kind of honest support these men so sorely need and deserve.

I am just a "housewife-type" follower of the Way, who happens to recognize the indispensability of God's work in and through the life of our parish priest. I am certain he will never know how many lives have benefited from his professional performance in his total ministry, and from the example of his life; and I trust that he will never require proof to "keep him going."

Continued from page 5

it should be remembered that there is "fluidity" in Episcopal Church opinion on intercommunion.

Meanwhile, the Rev. Albert J. DuBois, of the American Church Union, said the COCU resolution is "presumptuous" and "a direct attack on the whole meaning of ministry as it concerns priesthood in the Western Christian tradition." He also said approval of the resolution would injure Episcopal ecumenical relations with Roman Catholics and Orthodox who, like the Anglicans, have canonical prohibitions against intercommunion.

Dr. Crow said in Denver that "whenever the Eucharist becomes divisive, that's a problem of the churches." He said, "the time has come for Christians in America to face the fact that reconciliation means fellowship in Holy Communion."

### IOWA

#### Diocesan Elected

The Rev. Walter C. Righter, 48, rector of the Church of the Good Shepherd, Nashua, N.H., since 1954, was elected seventh Bishop of Iowa.

He was elected on the fifth ballot taken for the purpose of naming a successor to the Rt. Rev. Gordon V. Smith, who will retire Dec. 1. The convention was held Oct. 7-8, in St. Paul's Church, Des Moines. Fr. Righter received 34 of the 62 clergy votes and 198 of the 258 lay votes.

Names of four clergymen were presented to convention by the nominating committee. None had had any past connection with the Diocese of Iowa. In addition to Fr. Righter, the slate included the Rev. Messrs. James P. DeWolfe, Jr., William S. Logan, and Richard Coombs. At the request of the nominating committee, each of the candidates had prepared an autobiography and all four were printed in the diocesan paper prior to the convention.

At press time it was not known whether Fr. Righter had accepted the election. When informed of the convention's decision, he said he was "overwhelmed."

### WCC

#### Slander Charge Dropped

The World Council of Churches has modified at least one word in an early response to an article in the October *Reader's Digest* accusing the organization of backing "insurrection in the U.S. and Africa"—the word "slanderous."

In the article, Clarence W. Hall, a roving reporter, deals at length with grants totalling \$200,000 made in 1970 under the WCC Program to Combat Racism. A number of recipients were "liberation groups" in southern Africa. Mr. Hall did not deal with the allocations made in

September 1971 to organizations in southern Africa, North America, Latin America, and Europe.

The WCC said "the *Digest* is fully entitled to take a position in opposition to the WCC action. . . . What is regrettable is not the *Digest's* disagreement with the action, but the shallowness of its case."

Particular exception was taken by the WCC to sentences printed above the headline in the magazine. The *Digest* states: "Preaching the gospel of racial justice, the World Council of Churches is using church power and church funds to back insurrection in the United States and Africa. Is this what Christ taught?" The World Council labeled these comments as "slanderous, unsupported charges."

Considerable criticism of the grants was voiced particularly in Germany and Great Britain when the allocations were announced.

Mr. Hall said that "of the 19 beneficiaries, 14 were known to be engaged in guerrilla activities, many of them terrorist. Worse, four of the most generously financed are avowedly communist."

The WCC also criticized Mr. Hall for what he "didn't say" in the article. It asked, for example, why the author did not point out that a majority of African churchmen have supported the grants. Or why no mention was made of a personal contribution to the program by Queen Juliana of the Netherlands.

"It is apparently true," the WCC said, "that communist nations have made grants to some of the same independence movements in southern Africa. It would be a grave misfortune if the rest of the world allowed these movements to become indebted solely to the Communists. . . . Mr. Hall's simplistic analysis does not mention the pluralistic and widespread nature of support enjoyed by the liberation movements."

The *Digest* article also criticized the WCC for a "campaign to raise \$210,000 in support of American draft dodgers and deserters in Canada and Sweden."

An initial draft of the WCC statement on the article claimed it made "slanderous, unsupported charges." A revised text sent to heads of member bodies omits the term "slanderous," Dr. Eugene Smith, head of the WCC's New York office said. In the final version, the phrase, "unsupported charges" remains, as do assessments that the *Digest* article is "simplistic" and "shallow."

A copy of the WCC statement containing "slanderous" was distributed earlier to some New York-based news media, including Religious News Service.

Leaders of five U.S. churches came to the defense of the WCC Program to Combat Racism following the publication of the *Digest's* article. Four of the five also criticized the *Digest* for Mr. Hall's writing.

The Presiding Bishop of the Episcopal Church said both the title, "Must Our

Churches Finance Revolution?" and the "selection of facts" in the article are "misleading." He also stated that though some of the recipient organizations "include armed struggle in their program, in no case have the funds been given to support warlike activities; rather they have been given for humanitarian aid to the sick and suffering victims of racial discrimination."

Speaking of the grants, Bp. Hines said, "The struggle against racial injustice and oppression is recognized by most thoughtful Christians as a pressing responsibility of the church of Christ in these times, and the World Council of Churches, by direction of the representatives of its member churches, has been providing since September 1970, certain limited funds earmarked for this purpose to organizations dedicated to combatting racism. . . ."

"An article in the October *Reader's Digest* under the misleading title, 'Must Our Churches Finance Revolution?' is also misleading in its selection of facts and comments from church leaders on this WCC program. Whenever efforts are made to act on the principles of the Gospel in this sinful world there is room for disagreement about the best course to pursue, but there can be no doubt that the churches are fully committed to the ideals of liberty and justice for all—ideals which are also a part of the national heritage of these United States. In my opinion, the WCC program is a proper and well administered effort to act upon the imperatives of the Gospel for human freedom and dignity."

Others responding in similar vein were United Methodist Bishop Roy C. Nichols; Dr. Robert J. Marshall of the Lutheran Church in America; Dr. Walter P. Thompson of the United Presbyterian Church; and Dr. Kent S. Knutson of the American Lutheran Church.

### MICHIGAN

#### Coadjutor Consecrated

In an evening service held Oct. 8, in St. Paul's Cathedral, the Rev. H. Coleman McGehee, Jr., was consecrated Bishop Coadjutor of the Diocese of Michigan.

Consecrator was the Presiding Bishop, and co-consecrators were the Rt. Rev. Richard Emrich, Bishop of Michigan; the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia; and the Rt. Rev. Archie H. Crowley, Suffragan Bishop of Michigan. Preacher was the Rev. Henry B. Mitchell, Charlottesville, Va. Celebrant was Bp. Emrich.

Presenters were the Rev. Colin Campbell, Jr., a seminary classmate, and Maj. Gen. Howard W. Cooksey, Commanding General of Fort Dix, a classmate of Bp. McGehee's at Virginia Polytechnic Institute.

The new coadjutor was an engineer before attending Richmond University Law School. For several years he was



assistant attorney general of Virginia and had just been named to fill an unexpired term as attorney general when he decided to enter Virginia Seminary. While in seminary from 1954 through 57, he practiced law on the side and won a number of corporate appeal tax cases in arguments before the Virginia Supreme Court.

Bp. McGehee, 48, had been rector of Immanuel Church on the Hill, Alexandria, Va., for 10 years at the time of his election as coadjutor.

#### WASHINGTON

### Amazing Grace Organized

With a habit and the traditional vows of chastity, poverty, and obedience interpreted as seen fit, the Order of Amazing Grace founded last summer now has six members between ages 16 and 28. Based at Grace Church, Washington, D.C., members of the monastic community run many of the parish activities, most of them being directed toward the street people of Washington's Georgetown section.

Members of the order find time in their busy schedules to attend a study group and religious services five days a week in addition to an experimental service on Sundays.

There is an initial two-week novitiate to which members commit themselves. Then if they wish to continue, they commit themselves for three months, and thereafter for six-month periods.

Grace Church membership was down last year, down to its last seven members, but the parish found new life by opening itself up to youthful street people wandering in its area. This led to the formation of the monastic community within the congregation.

The Rev. Andrew Foster, who directs youth programs at Grace Church, is a member of the order, but does not live in the commune with the others. About the order, he said: "My hope is that this order, or something like it, will be a viable form of outreach and ministry for a young, counter-culture church. This order is being watched closely by the diocese. The whole church is languishing for lack of young members. The order takes seriously the desire for commitment of young people. These kids really want to give everything—to one another and to their brothers and sisters on the street. Some of them aren't fooling when they say they want to love everybody. They just need a structure in which to do it. . . ."

#### ORGANIZATIONS

### ECF Receives Properties

Two industrial properties valued at nearly \$7 million have been given to the Episcopal Church Foundation, an independent lay organization in the Episcopal Church. Harvey S. Firestone, Jr., and Raymond C. Firestone made the gift—the principal manufacturing facilities of

Royal Typewriter Co., in Hartford and West Hartford, Conn.

The properties are subject to a lease by the typewriter company until 1981. A mortgage of approximately \$5.7 million will be retired by that time, during which the ECF will receive excess rentals amounting to \$6,000 annually.

William A. Coolidge, president of the foundation, said that "a gift of the magnitude of the Firestones' not only broadens our capacity to assist the church in meeting the needs of the future, but it also certifies the value of projects being undertaken today."

Mr. Harvey Firestone, Jr., is a director of the ECF and has been a deputy to several General Conventions and has been chairman of the P.B.'s Committee on Laymen's Work.

Mr. Raymond Firestone, chairman and chief executive of the Firestone Tire & Rubber Company, has been a vestryman and junior warden of St. Paul's Church, Akron, Ohio, and is a member of the Committee of One Thousand of the Washington Cathedral.

### FCT Meets

The "state" of the Episcopal Church and the "relationships of her people to the bishops of this communion" were viewed with "mixed emotions" in a resolution adopted at the fifth annual convention of the Foundation for Christian Theology. Representatives from 30 states attended the meeting held in Washington, D.C.

Prepared by the FCT's board of directors with the concurrence of the delegates, the resolution stated: "With anguish and with love, we have reviewed the deteriorating relationships between people in the church and its chief pastors. We have seen evidence of an increasing mistrust and a growing credibility gap between those who hold this high office and the flock. There are signs of disrespect for the bishops."

Holding there is in the world now a "lust for power," the resolution contended that the "syndrome of this disease has infiltrated the church's leadership. The intent in many of the church's programs of recent origin seems to be a quest for power over people. Many recent programs, possibly conceived by men of good will, have served to replace the image of the bishop as a chief pastor with another image—that of an administrator and organization man."

The resolution also stated that "commitment to current fads has replaced commitment to the Gospel. The desire to preserve the fraternal Order of the House of Bishops, right or wrong, has been a substitute for forthrightness in Christian relations. We are aware of our responsibility to human need. The need for man, however, to realize his primary relationship to God supersedes all other priorities in the church."

Contending that "some bishops have

# GIVE yourself

a comprehensive  
program of Christian  
growth for only

**\$5** A Year

The COMPASS program  
is a 4-point approach  
to Christian maturity

**Daily Bible Study:** Systematic, comprehensive Series A Notes of the Bible Reading Fellowship. A few minutes a day provides a wealth of knowledge about the Bible and its timeless message.

**Daily Devotional Reading:** SALT, carefully selected thoughts of the great Christian writers of all time, to add a new dimension to your prayer life.

**Helpful Suggestions in Practicing the Faith:** PEPPER, a newsletter of practical help in living the Christian life.

**Enlightening Books:** Three books, normally paperback, on subjects of interest to all Christians.

#### Excellent Christmas gifts

A year's subscription to the COMPASS program will also make a wonderful gift this Christmas for a friend or loved one.

Clip and mail today

The Compass Program  
The Bible Reading Fellowship, Inc.  
P.O. Box 299  
Winter Park, Florida 32789

Please enroll me in the Compass Program, a comprehensive program of Christian growth. I understand that for \$5.00 per year I will receive the materials outlined above in three mailings for the periods Jan.-Apr., May-Aug., Sept.-Dec.

I enclose \$\_\_\_\_\_ for \_\_\_\_\_ subscriptions to the COMPASS program.  Bill me.

Send Christmas gift information

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City, State, Zip: \_\_\_\_\_

# NUTTY IDEA



Thames selects, shells, and packages the meatiest, freshest and tastiest pecans. They're great for pies, pralines, fudge, personal and business gifts, or for eating right out of the package . . . no matter what "nutty" ideas you have!

- available in 12-oz. and 16-oz. packages, and in bulk
- ideal for fund-raising projects

WRITE: H. M. THAMES PECAN CO., INC.  
Dept. 23  
P.O. Box 2206, Mobile, Ala. 36601



## MARY MOORE

Box 3394-L

Davenport, Iowa 52808

### FINEST OLD WORLD CRAFTSMANSHIP

Fair Linens • Chasubles • Communion Linens  
Chalice Palls • Funeral Palls •  
Needlepoint Pieces

HERE THINGS ARE STILL CREATED  
OUT OF A LOVE OF EXCELLENCE

Write for our Catalogue

## OUR BELOVED DEAD

BY FR. HUGHSON, O.H.C.

Send for this Tract which explains  
the teachings of the Church about  
the Faithful Departed.

For further information, address  
The Secretary-General, Guild of All Souls  
233 Grove Road, South Orange, N. J. 07079

## EPISCOPAL JET FLIGHTS

From \$169 round trip

N.Y., TORONTO, CHICAGO TO: LONDON,  
AMSTERDAM, FRANKFURT, COPENHAGEN  
Departures: May thru October;  
some winter and spring flights.

AIRLINE TRANSPORTATION CHAIRMAN  
150 Greeves St. Kane, Pa. 16735

GIFTS • PARISH SUPPLIES • BOOKS  
CURRICULUM • CHURCH APPOINTMENTS

## MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017  
Telephone: (212) 532-4350  
415 Huron Road, Cleveland, Ohio 44115  
Telephone: (216) 241-0848

## LEARN WHAT THE CHURCH IS DOING

Follow the news of  
the Church each week in  
**THE LIVING CHURCH**

Subscribe Now!

One Year — \$10.95

407 E. Michigan St.  
Milwaukee, Wis. 53202

broken trust with both their people and clergy by a lack of Christian forthrightness and integrity," the resolution said "no longer do people and clergy trust the actions and deliberations of the bishops."

It went on to say that "not all bishops can stand accused of this charge," but that a "significant group" of bishops has been "vocal and active enough so that their image has been cast upon all. We call upon the bishops to be chief pastors to all the people in this church. Vast numbers are bereft of a chief pastor at the very moment they need a true father-in-God. They cannot accept bishops who are more concerned with programs outside the church's primary scope than with the proclamation of the Gospel and the administration of the sacraments."

The resolution said the delegates "plead with the bishops to consider and ponder their image, but even more important, the integrity of their office. People and clergy are in need of chief pastors filled with the Holy Spirit and not with the vain spirit of this world. The very fact that the church has engaged in the computerization of men is evidence we have omitted one quality that cannot be fed into a mechanical mind. Christians are the temples of the Holy Spirit."

## THEOLOGICAL EDUCATION

### Consortium Seen as an Advance

Creation of a consortium of the Episcopal seminaries in the northeast, to establish common policies, standards, and practices, and to carry them out to their utmost practicable extent, has been announced.

Provisions for the agreement range from exchanges of faculty and students to the forming of a corporate entity in anticipation that all functions of the seminaries may be merged at some future time.

The Episcopal Consortium for Theological Education in the Northeast (ECTENE) is comprised of Episcopal Theological School, Cambridge, Mass.—the Very Rev. Harvey H. Guthrie, Jr., dean; General Theological Seminary, New York City—the Very Rev. Samuel J. Wylie, dean; and Philadelphia Divinity School—the Very Rev. Edward G. Harris, dean.

Dean Wylie, serving as spokesman, said organizational costs were underwritten by a grant from the Episcopal Church Foundation, the national laymen's organization that supports the work of the church. The funds, the amount of which was not specified in the announcement, were made available following endorsement of the plan by the church's Board for Theological Education.

Chairman of the board, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, said the board "is pleased to encourage this progressive move by the three seminaries. Cooperation in theological

education not only makes economic sense, but also brings to richer fulfillment the original promise to those who would devote their lives to communicating the word of God."

A start in student interchange is being made this semester, Dean Wylie said. It may be possible, he added, for a student to enroll at one seminary and gain his degree at another.

On the subject of eventual merger or consolidation of the schools, Dean Wylie said that should this become necessary, and there is wide belief that Episcopal theological education does not need as many separate schools as it now has, the changeover can best be carried out by institutions already working together within a corporate framework that permits relocation of the various entities in one center. "This is a prime purpose of the consortium," he said. He added that another significant provision in the articles of incorporation enables the consortium to "solicit, acquire, and hold" common funds for administrative purposes and for underwriting its functions.

The dean went on to say: "More important, perhaps, than the specifics, is the fact that the three seminaries now have a meeting ground on which to discuss issues, plan together for the future, and make coordinated operating decisions. We envisage the consortium as a resource of great worth to the common cause of theological education for the Protestant Episcopal Church in the United States. Indeed, this could mark the start of a new era in theological education."

## CHURCH OF ENGLAND

### Pamphlet War Launched

A pamphlet war over the proposed union of the Church of England and the Methodist Church began as rival groups announced the distribution of thousands of booklets and papers urging people to support or to reject the plan of union.

The 43 diocesan synods will soon vote on the present proposal. If the majority of synods approve, the plan will go before the General Synod in May.

The pro-merger pamphlet, "Let Us Go Forward," is published by the New General Synod Group, a powerful body of churchmen formed last year. It was written by the Rev. Paul Welsby of Rochester Cathedral and has the endorsement of 16 dioceses.

"The issues which have troubled or aroused opposition in some church people need not prevent acceptance of the scheme (of union)," the pamphlet states. Noting that some have proposed "alternate schemes" of union, the pamphlet contends "there is no viable alternative to the scheme as proposed and already accepted by the Methodists. It has not been sufficiently realized that should the Church of England finally turn it down, Methodists are not likely to enter talks on any



# CONVENTIONS

## North Dakota

The final convocation of the District of North Dakota was held in Valley City, with the Rt. Rev. George Masuda, presiding. As the long pages of the new constitution and canons were approved, the name of the church area was changed from the District of North Dakota to the Diocese of North Dakota.

Bp. Masuda opened his address to convention by singing, a cappella, "Good News, Good News. Anybody Listening?" He then presented ten ways of listening, none to be forgotten, said one delegate. The evening was held in Our Saviour's Lutheran Church.

At the first business session of the convention, St. Stephen's Mission, Fargo, petitioned for parish status and received such—a great way to begin a new diocese.

The morning session of convention was preceded by house communion services accommodating all delegates and visitors. Business matters were taken up again with delegates meeting in Maryvale, a Roman Catholic convent outside Valley City. Elections were held and 42 resolutions were presented. Among those passed was the adoption of the \$191,209 budget, and the endorsement of Coalition 14. Bp. Masuda is chairman of the group

of bishops representing 14 dioceses who have formed the coalition based on the principles of cooperation and mutual concern rather than on competition. The coalition is being assisted by national church funds.

The diocese adopted as a missionary project, the church's work among the Indians with the expressed desire that Indians themselves be heard in each parish and mission.

Guest speaker was Mrs. Richard Emery, national United Thank Offering associate. She and her husband, the late Bp. Emery, had lived in North Dakota, 1951-64.

Delegates accepted the invitation to hold the 1972 convention Sept. 22-24, in Fargo, with St. Stephen's and Gethsemane as host parishes. Host parish for the recent convention was All Saints', a congregation dating from territorial days. The church building is 90 years old.

Ecumenism in Valley City has been strong for several years and was particularly evident during this time of need for space to accommodate convention services and meetings. The closing Eucharist was held in the convent chapel of Maryvale, with the Rev. Tom Akeley, senior priest, preaching on the love of God.

alternative schemes in the foreseeable future. And who can blame them, having worked for 15 years on this one?"

The anti-merger pamphlet in the form of an open letter, bears the signature of two leading Anglo-Catholics and two influential Evangelicals, all of whom oppose the reunion scheme for varying reasons.

The Rt. Rev. Graham Leonard, Suffragan Bishop of Willesden, and the Rev. Eric L. Mascall of London University are the Anglo-Catholics; Dr. James I. Packer of Tyndale Hall, and the Rev. Colin Buchanan of St. John's College, the Evangelicals. These men say that they will present what they consider an alternative plan. They contend that the present union proposal is divisive and flawed and that weak arguments have been used to support it—"perhaps for lack of strong ones."

Other plans for union would emerge if the present one is defeated, they say, "once emotions were detached from the old scheme and an open-minded and determined quest were started."

The Secretary of the Methodist Conference, Dr. Kenneth G. Greet, issued a statement which expressed hope that "both the Methodist Church and the Church of England keep the church union alive. . . . There is no doubt at all that discussion on the subject has tended to languish because of hopes deferred and decision postponed."

## SOUTH WEST AFRICA

### Anglicans Join Lutheran Protest

The Synod of the Anglican Church has given its support to an open letter opposing *apartheid*, sent to Prime Minister B. J. Vorster by two Lutheran bodies in Windhoek, South West Africa.

Written by leaders of the Evangelical Lutheran Ovambokavango Church and the Evangelical Lutheran Church in South West Africa, the letter condemned the "grievous circumstances" brought about by *apartheid* and protested South Africa's control of South West Africa.

Many Anglican delegates from Ovamboland spoke in favor of supporting the Lutherans' letter but there was some opposition at the synod. Dean Murray Dell of Windhoek said that although the church should oppose injustice, it should not urge a particular policy. (The letter advocated independence for South West Africa.)

By a unanimous vote, the Anglican Synod declared the policy of *apartheid* a sin "liable to bring the judgment of God on those who support it." Another resolution urged the South African government to cooperate with the United Nations in order to "seek a peaceful solution to the problems of our land and to see that the provisions of the U.N. Human Rights Declaration are observed in South West Africa."

*Written with help in mind...*

## A PLAIN MAN FACES TROUBLE

by Wilson O. Weldon

From his years as a father, pastor, and counsellor, the author has drawn the resources to write this book.

During these years his faith has been tested and strengthened.

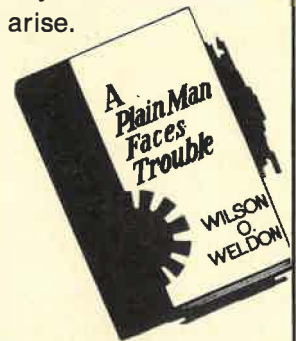
He passes along to readers, in everyday language, ways they can draw upon the help they need when problems arise.

Hardback,  
\$1.25 each;  
10 or more,  
\$1.00 each.

Order from

### The Upper Room

1908 Grand Avenue  
Nashville, Tennessee 37203



# SCHOOLS

FOR GIRLS

## Hannah More ACADEMY

Established 1832

The Diocesan Girls' School of Maryland retains the traditions of the past but reflects the liberal concepts of today. Accredited college prep, grades 7-12. Day student and five or seven-day boarding. Art, music, ballet, riding. 69 acres near Baltimore. Write:

The Rev. K. W. Costin, Headmaster  
Box L, Hannah More Academy  
Reisterstown, Maryland 21136

## ST. MARY'S SCHOOL

Established 1868—Episcopal

Grades 9-12. Fully Accredited. Small Classes. Music, Art, Dramatics, Sports, Pool. Sister Superior, C.S.M., St. Mary's School  
Peekskill, N. Y. 10566

FOR BOYS

## SAINT ANDREW'S SCHOOL of Boca Raton, Florida



Episcopal boarding school for boys of all denominations. Coed day. College prep., grades 7-12. Excellence in academics, sports. Top facilities, attractive campus.

Catalog: Write Frederic L. Burr, Hdm.  
Saint Andrew's School, Boca Raton, Fla. 33432

## Order Christmas gift subscriptions to THE LIVING CHURCH

A reduced rate is available to subscribers for gift subscriptions:

**\$19.90 per year for the first two subscriptions.**

**Only \$8.95 per year for each additional subscription ordered at the same time.**

**A substantial saving from the regular rate!**

**For foreign postage, add \$2.00 each.**

Send us the names and addresses of the special friends you want to remember in a very special way. We'll begin the subscription with our Christmas Issue and will send a Christmas gift card in your name.

An exceptional and appreciated gift for the clergy, seminarians, lay men and women Church workers, and others interested in the news, thought, and work of the Church.

## THE LIVING CHURCH

407 E. Michigan St.  
Milwaukee, Wis. 53202

# Book Reviews

**THE LIVING BIBLE, Paraphrased.** By Kenneth N. Taylor. Tyndale House. Pp. 1,020. \$9.95.

After the innumerable modern "translations" of scripture during the past decade, it is refreshing to find *The Living Bible* frankly calling itself "paraphrased." In truth, any translation of scripture into modern English *must*, to some extent, be a paraphrase, since the idiom and sentence-structure of our contemporary language are so different from Ancient Greek (for example) that any rendering that would be completely faithful to the original would simply not be "English." To put this in another way, the difference in the amount of paraphrasing, as compared with translating, in *The Living Bible*, when measured along side of some of our most popular "contemporary translations," is purely a matter of degree rather than of kind.

Of course, there are dangers in any paraphrasing of scripture, and Dr. Kenneth N. Taylor, the author of this paraphrase, frankly faces this in his preface: "Whenever the author's exact words are not translated from the original languages, there is a possibility that the translator, however honest, may be giving the English reader something that the original writer did not intend to say—because a paraphrase is guided not only by the translator's skill—but also by the clarity of his understanding—and by his theology." This danger is further complicated by the role which certain "proof-texts" have played in the historic divisions of Christianity: Were I attempting a paraphrase of scripture, should I, who like every convinced Christian, must unavoidably have some prejudice toward some historic tradition (be that "catholic," or "evangelical," or some intermediate position)—should I render what I feel is the full sense of a disputed passage; or should I exercise special self-restraint to insure that I am offering the indisputable sense of the passage, and no more? After some careful examination (admittedly, a bit skeptical at first) this reviewer feels that Dr. Taylor, in spite of his own admitted "rigidly evangelical position," has in general chosen the more excellent path of responsible objectivity.

We are told that Dr. Taylor started his project of a Bible-paraphrase when he found that his children (of whom he has ten) were not able to comprehend the language of the King James Version when read at family devotions. Having had experience in the newspaper field, he decided to try Bible-passages rewritten in that style; and he found that the results "worked." From that time onward, his work of systematic biblical paraphrase

went forward. Based on a fair number of samplings, I believe that Dr. Taylor has succeeded in his aim. His style is flowing and easy-to-read; and in most cases he seems to have grasped the heart of the meaning. Our Lord's parables, and other pericopes in the synoptic gospels are excellent examples of this.

Occasionally, we are in for a shock! Take St. John 1:1, for instance: "Before anything else existed, there was Christ, with God." And thus he continues to use "Christ" instead of "the Word" or Logos! Of course, we must remember the purpose of the paraphrase: to make biblical language comprehensible to people of all backgrounds and age-groups. And yet this phraseology cannot help but make one who is at all aware of the history of Christian thought feel a bit uncomfortable. He will probably recall some of the ancient heresies which denied Christ's true humanity (such as Apollinarianism) and thought of the eternal Word as walking and talking through a virtually inert human body. Historically, "Christ," like "Jesus," refers to the "God incarnate, Man divine," born of the Virgin Mary. (See Article II, BCP, p. 603.) Let me hasten to add that I do not believe that this is Dr. Taylor's intention! But I do believe there is a real danger in thus equating the eternal Word with "Christ"; and in view of Dr. Taylor's expressed intention of periodically revising his paraphrase, I urge that—difficult as the Logos-concept is to express in modern terms—serious attention be given to a better rendering of this important expression.

As one proceeds a little farther in St. John, he discovers that the familiar expression, "the disciple whom Jesus loved," has been changed into the personal pronoun, "I." Now personally, this reviewer confesses that he has found himself leaning progressively closer to the traditional view of the authorship of the Fourth Gospel. But the authorship of this gospel, in itself, is not what is essential; it is its inspiration and authority. And furthermore, along with growing belief in its apostolic authorship, I have a growing conviction that there is a certain intentional air of mystery in this expression; and it seems unfortunate and unnecessary to destroy it!

In defence of these two paraphrased expressions which we have just criticized, however, we should add that there are footnotes that give the more literal translation. But there is at least one other case where it is the footnote, rather than the text, to which exception must be taken: In John 3:5, the text very properly reads, "born of water and the spirit"; but a footnote suggests that these refer to physical and spiritual births. Now



physical birth is quite obviously referred to in 1:13; but in the present case, I submit that the historical interpretation has always been that "birth by water and the spirit" refers to holy baptism, in terms of its "outward form" and the "inward, spiritual graces" which accompany, or (at least) follow it.

To sum up: With a few exceptions, Dr. Taylor has done an admirable job of paraphrasing the scriptures into an attractive and readable style. In spite of slight differences in theological perspective, he has in most cases produced a version which is fair to what the human authors intended to say, comparable, if not equal, to our best contemporary-language "translations." There are things this reviewer would prefer to see rendered differently; but, on the other hand, no paraphrase, in whatever degree, can wholly please everybody! In the meantime, there are numerous ways where I, for one, am looking forward to using *The Living Bible* (involving especially the situations where theological niceties are not involved) and I can in all honesty commend it in this same spirit to others.

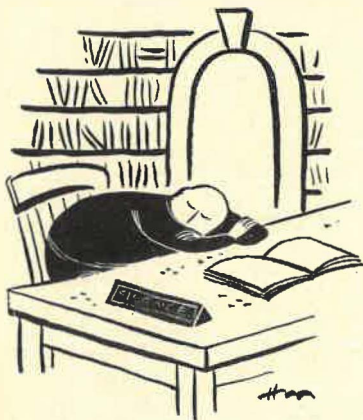
(The Rev.) MERRILL A. NORTON  
*St. Luke the Evangelist, Mulberry, Fla.*

## Booknotes

By Karl G. Layer

**TONGUES.** Edit. by Luther B. Dyer. Le Roi Publishers. Pp. 151. \$\$ not given. Here is a sympathetic analysis of the phenomenon of glossalalia, which has achieved a certain vogue in recent years in the Episcopal Church as well as in the more traditionally evangelical bodies. The authors, for the most part, hold earned doctoral degrees and teach at evangelical protestant seminaries. A good, albeit not always objective, introduction to the subject of tongue-speaking.

**FOR EVERYTHING A SEASON.** By Joan P. Berry. Fortress Press. Pp. 55. \$1.50 paper. This is a meditational book "of praise and reflection." The author's observations center around the theme of the church year as lived by a Christian. Mrs. Berry explores each of the church seasons through poems and brief meditations, accompanied by nine line drawings. The price, however, does seem a bit excessive.



# PEOPLE and places

## Appointments Accepted

The Rev. John D. Barker, former curate, All Saints', Highland Park, and St. Mary of the Angels, Hollywood, Calif., has been rector of St. Mary of the Angels for some time. Address: c/o the church, 4510 Finley Ave.

The Rev. George Bersch, former associate rector of St. Paul's, Beloit, Wis., is now rector of the parish.

The Rev. Charles R. Dibble is rector of Christ Church, Delavan, Wis.

The Rev. Charles A. Dinkler, former curate, St. James', Leesburg, Fla., is vicar of St. Margaret's, Inverness, and in charge of St. Francis', Bushnell, Fla. Address: Box 205, Inverness (82650).

The Rev. Donald A. Jones, former staff member, Emmanuel Church, Rockford, Ill., is rector of Holy Communion, Lake Geneva, Wis. He and Mrs. Jones are serving as national chairmen of program for the Christian Family Movement.

The Rev. Harry H. Leventis, former vicar of St. Titus', Titusville, Fla., is vicar of St. Luke's and St. Peter, St. Cloud, Fla. Address: Box 1056 (82769).

The Rev. Joseph Mazza, former rector of St. Paul's, Beloit, Wis., is rector of St. Augustine's, Wilmette, Ill.

The Rev. Sterling Rayburn, formerly at Iglesia Santa Cruz, Castañer, P.R., is curate, St. Barnabas', 319 W. Wisconsin Ave., DeLand, Fla. 32720.

The Rev. Frederick J. Seddon, former vicar of St. Margaret's, Inverness, is vicar of St. Ann's, Crystal River, and in charge of St. Ann's, Crystal River, Fla. 32629.

The Rev. Clinton D. B. Smith, former rector of St. Michael and All Angels, Albuquerque, N.M., is working with the Order of the Teachers of the Children of God. Address: 5870 E. 14th St., Tucson, Ariz. 85711.

The Rev. J. W. R. Thomas, former rector of St. Luke's, Honolulu, Hawaii, is assistant, Grace Church, Charleston, S.C.

The Rev. R. Richard Tickner, former vicar of Holy Innocents', Key West, Fla., is vicar of St. Christopher's, West Palm Beach, Fla. Address: 1063 Haverhill Rd. (33406).

The Rev. Joaquin Valdes, former associate rector of Trinity Church, Hoboken, N.J., is priest in charge of the parish. Address: 707 Washington St., Hoboken (07030).

The Rev. W. Robert Webb, former rector of St. Paul's, Evansville, Ind., is rector of St. Stephen's, New Harmony, Ind.

The Rev. Hugh C. White III, former rector of Christ Church, Pulaski, Va., is rector of Emmanuel Church and chaplain of Stuart Hall, both in Staunton, Va. Address: 300 W. Frederick St. (24401).

The Rev. Charles E. Wiant, former chaplain of the Church Farm School, Exton, Pa., is assistant, St. Gregory's, Boca Raton, Fla. Address: Box 942 (83432).

The Rev. Donald C. Wilkinson, former assistant, Trinity Church, Columbus, Ohio, is rector of Grace Church, Kirkwood, Mo.

The Rev. Francis L. Winder, former chaplain of St. Mark's Hospital, Salt Lake City, Utah, is rector of Good Shepherd, Ogden, Utah.

## Ordinations: Priests

Maryland—The Rev. Messrs. George Henry Jennings, Jr.; Linwood Wilson Garrenton; Jonathan Thomas Ford; Frederick Jeffress Ramsay; Virgil Van Street (Street is the last name); Edward Stuart Bushong, Jr.; Alfred Edgar Culley; and Edgar Maurice Pearce.

## The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged .....\$27,035.19  
Receipts Nos. 11,676-11,688, Oct. 12-19 ..... 575.00

\$27,610.19

# CLASSIFIED

advertising in *The Living Church* gets results.

## FOR SALE

**MORAL THEOLOGY** textbooks used in Roman Catholic seminaries for past 80 years, now in English. Three volumes, 800 pages, \$5.00 complete postpaid. Noldin, 2221 Jimray Ct., Cincinnati, Ohio 45238.

**THE PEOPLE'S ANGLICAN MISSAL** \$10.00.  
**THE ANGLICAN BREVIARY** \$20.00, \$25.00, \$50.00. The Frank Gavin Liturgical Foundation, Box 25, Mount Sinai, N.Y. 11766.

## OFFERING ENVELOPES

**SUNDAY COLLECTIONS ARE UP 10%** or more in churches which use our personalized offering envelope mailing plan. If you have 200 or more contributing members write for details to P.C.S., Dept. L, 8401 Southern Blvd., Youngstown, Ohio 44512.

## POSITIONS WANTED

**RECTOR**, married, 30s, desires hospital chaplaincy with part-time parish work. Resumé available. Reply Box D-846.\*

**28-YR.-OLD** former Oxford Organ Scholar American citizen experienced in boy choir tradition in England and America seeks employment. Write Box H-847.\*

## RELIGIOUS COMMUNITY

**THE CONGREGATION OF SAINT AUGUSTINE.** A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to Father Superior, C.S.A., P.O. Drawer 640, Picayune, Miss. 39466.

## RETREAT AND GUEST HOUSES

**DIRECTED BY** the Sisters of St. Mary: St. Benedict's House at St. Mary's Convent, John St., Peekskill, N.Y. 10566; House of the Redeemer, 7 E. 95th St., New York, N.Y. 10028; St. Mary's House, Sewanee, Tenn. 37375; DeKoven Foundation, Racine, Wis. 53403; St. Raphael's House, Evergreen, Colo. 80439. Private or group retreats; guests.

## TRAVEL

**POST-EASTER BERMUDA CRUISE**, April 8-15. New Norwegian ship. From \$250. Transportation Chairman, 150 Greeves, Kane, Pa. 16735.

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

## CLASSIFIED ADVERTISING RATES

(payment with order)

- (A) 20 cts. a word for one insertion; 18 cts. a word an insertion for 3 to 12 insertions; 17 cts. a word an insertion for 13 to 25 insertions; and 16 cts. a word an insertion for 26 or more insertions. Minimum rate per insertion, \$2.00.
- (B) Keyed advertisements, same rate as (A) above, add three words (for box number), plus \$1.00 service charge for first insertion and 50 cts. service charge for each succeeding insertion.
- (C) Resolutions and minutes of Church organizations: 15 cts. a word.
- (D) Copy for advertisements must be received at least 20 days before publication date.

## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

## NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH



# CHURCH DIRECTORY

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in **THE LIVING CHURCH.**

## LOS ANGELES, CALIF. (Hollywood)

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
The Rev. John D. Barker, r  
Sun Masses 8, 9 & 11

## 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

## WASHINGTON, D.C.

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

**ST. 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

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Mon and 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 Fri 5:30, 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** 1058 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, HC 7:35, EP 5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

## BOSTON, MASS.

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

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
The Rev. Karl E. Spatz, r  
Sun 8 & 10 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 HC 8, 9 & 11; Thurs 10

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE** 112th St. and Amsterdam Ave.  
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital 3:30; Ev 4; Wkdys 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, 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.

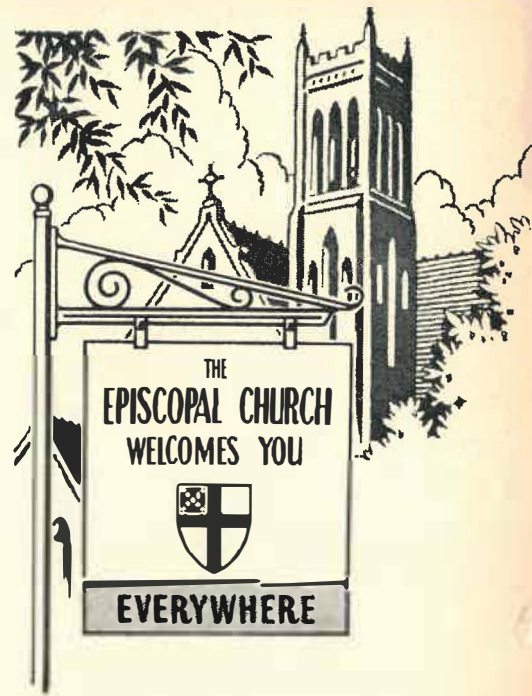
**ST. JOHN'S IN THE VILLAGE** 218 W. 11th St.  
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c  
Sun HC 8. Cho Eu 11

**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



**AMERICAN CATHEDRAL Church of the Holy Trinity PARIS, FRANCE**

Known as a "spiritual home away from home."



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

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

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.  
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 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

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

## HOT SPRINGS, VA.

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

## RICHMOND, VA.

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

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL** 23 Ave. George V  
The Very Rev. Sturgis Lee Riddle, D.D. dean  
The Rev. Roger Tilden, canon  
Sun 8:30, 10:45; Thurs 10:30

## GENEVA, SWITZERLAND

**EMMANUEL** 4, rue Dr. Alfred Vincent  
The Rev. Donald G. Stauffer, r  
Miss Theresa Scherf, Assoc.  
Sun 8 HC, 9:15 MP & Ser with Ch S (HC 1S); 11 MP & Ser (HC 1S)

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 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; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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.