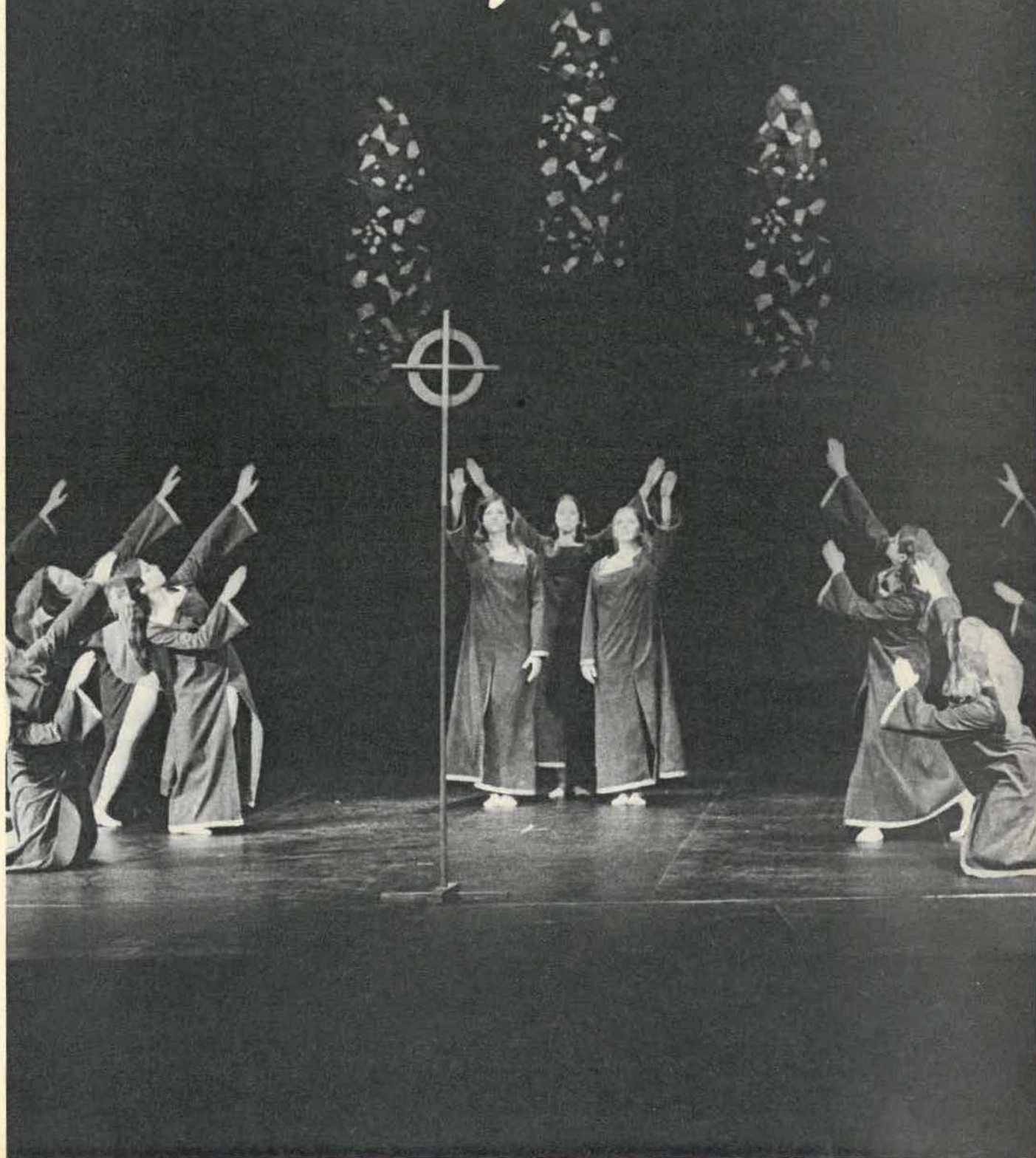
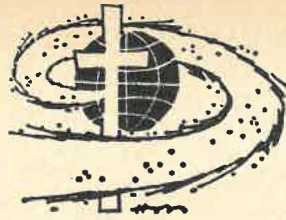


The Living Church



Around



& About

— With the Editor —

I WELL may be the only living adult Episcopalian who doesn't know just exactly where we should, or should not, resort to our famous Anglican Appeal to Antiquity to get theological questions settled. But I am confused.

Advocates of doing away with our traditional system of baptism and confirmation are vigorously appealing to antiquity. For several hundred years we have been baptizing our babies in infancy and then confirming them several years later, when they have been able to learn the Creed, the Lord's Prayer, and the Ten Commandments. But from the beginning it was not so, we are now told; in the early church, baptism and confirmation (or chrismation) were administered together. Therefore we must quit doing it in the way of our grandfathers in the Faith and start doing it in the way that our primordial fathers in the Faith (presumably) did it in the days of Ignatius and Polycarp.

But when people who oppose ordination of women to the priesthood presume to pick up the appeal to antiquity for their own use they get their knuckles rapped. To be sure, say the protesters, the scriptures know nothing about priestesses among the people of God, and we grant that that old misogynist St. Paul, and after him Jerome and Ambrose, would have been horrified by the thought. But come on now, cut out all this nonsense about antiquity, please, and get down to the real gut issues here — sociological, psychological, cultural.

My question: How does a fellow know when he may and should use the appeal? Is it like the Taft-Hartley Act — something you resort to only when it helps your case? If it's sauce for confirming babies why isn't it sauce for restricting priesthood to males?

There has got to be some absurdly obvious criterion of applicability here that everybody else sees and I don't. So, everybody else, enlighten me.

Louis Kronenberger's *The Last Word* (Macmillan, \$7.95) is a golden casket of delights for lovers of aphorisms, and it will soon be reviewed in our book section. One aphorism he quotes was originally spoken by the 18th-century German physicist, Georg Christoph Lichtenberg: "There are people who think everything one does with a serious face must be sensible." Much more recently our contemporary, Dr. Robert Maynard Hutch-

ins, said something memorable along the same line: "A monkey wears an expression of seriousness that would do credit to any college student. But the monkey is serious because it itches."

In the same book is recorded a comment by George Bernard Shaw which is analogically pertinent to the contemporary passion for "celebrating" in religion — balloons at episcopal consecrations and similar efforts at jazzing up Jehovah. At a high-spirited — and doubtless for everyone but Shaw a quite alcoholic — dinner of distinguished men, he broke in: "Gentlemen, we shall enjoy ourselves very much if only you will not try to be convivial." I propose therefore this liturgical principle: We shall enjoy God and each other and ourselves very much as we worship him in the beauty of holiness, if only we will not try to be convivial.

Reader R. C. raises an interesting point in response to the views about competition expressed in this column on Nov. 5. He feels that the essay "dealt squarely with one of modern life's new myths, the evil of competition. That is, it did up to the last paragraph," where, he believes, it fell flat on its face. That last paragraph read: "Three cheers for our team, and may it always be the other guys who get the sleazy consolation of those damned moral victories."

Mr. C. remarks: "The whole tenor of the article was destroyed by that last paragraph which seemed to make the outcome of the struggle the sole measure of its worth, rather than 'how did you fight and why.' By this standard, Nazi Germany was the greatest (at least through 1942) rather than those nations which did their very best to stem the tide of Nazi aggression before falling before superior force. I cannot believe you intended it this way, but that is how it sounded to me."

I certainly didn't intend it that way, and if this is how I came through I regret and retract the concluding statement. I was thinking, all the way through, about competition as the spice of life. The case of the "successful" competitor in war or politics whose success is destructive to human life didn't occur to me, and it should have. I was talking about games, the manufacture of mouse-traps and automobiles, and, more importantly, the competition within a person between the higher self and the lower

self. I meant to say only that the object of the game is to win and that it's hell to lose; the very essence of hell is loss.

But what about Hitler? I think we have to take an ultimate view, not a merely temporal one, of the "competition" in which such a one figures. The conflict wasn't ultimately between Hitler and his fellow bad guys vs. us good guys. After all, how good were *we*? Hitler never was really ahead in the game. He was a loser from the start, because he was against God. "They fought from heaven; the stars in their courses fought against Sisera" (Judges 5:20); and against Nebuchadnezzar, and Genghis Khan, and Napoleon (of whom somebody at the time said he was defeated, not by Wellington but because he had become a nuisance to God), and Hitler.

Consider that perorating paragraph of *A & A* on Nov. 5 withdrawn and replaced by the above rather verbose substitute motion.

Two theologians, identified as CFDM and DC, discuss dialogically the resurrection of Christ in the October issue of the English journal *Theology*. DC argues that the Easter "stories" in the New Testament "are not to be taken as reasons for believing in the Easter faith, but rather as picturesque expressions of the Easter faith." The Easter faith, he maintains preceded the Easter event — if there was any kind of "event." This he obviously doubts, but explains that he's not sceptical about it — just agnostic. The possibility that the dead Jesus actually rose bodily from the dead and appeared to human witnesses, ate bread and fish with them, asked them to touch him, is not only incredible to DC but positively distasteful and vulgar. For, he says: "It would be a funny reason for believing in God, that I saw him take the 8:58 to Liverpool Street this morning."

Maybe I belong down on Funny Farm, but I just can't imagine a more overwhelming reason for believing in God than seeing him take the 8:58. Some folk are mighty hard to please when they tell God what kind of reason they must have if they are to believe in him, or in the resurrection of his Son. Any reason that "makes sense" by adducing sensible evidence (sight, hearing, touch) is scorned. Christians in the early age of the Faith were not so fastidious. This may be part of the reason why, in the power of their faith, they were able to turn the world rightside up.

Who can doubt the loving omnipotence of God when he sees how God's church survives its more refined theologians?

This week's guest editorialist, a bishop of the church, is the Rt. Rev. Richard S. M. Emrich, Ph.D., Diocesan of Michigan. Bp. Emrich writes on the subject of "Protest Masses," a subject discussed by the House of Bishops at their meeting.

Letters to the Editor

Creed and Science

All I remember about my Confirmation preparation was the clergyman's blush when he tried to explain the Virgin Birth to us girls. The only clergyman I ever asked about the clauses in the creed, advised me not to think about it. Well! I hold the degree of Scientiae Magister from the University of Chicago, in the biological sciences. I myself have, artificially, stimulated growth in the ova of certain marine creatures. But if the same thing could be done for human ova, and growth successfully continued for nine months, the child would always be a girl!

As for the resurrection of the body—the body can be recycled, as Shakespeare rather coarsely remarks (Hamlet, Act IV, Scene 3) but that is not what the church means by resurrection. I don't know what the church means! If I did understand these matters, I would be worshipping my own brains. I decided to keep both my religion and my science, and trust God to reconcile the two in his time—which won't be my time. The mathematicians say that parallel lines (equidistant at all points) meet in infinity, and that is where God dwells, since he is infinite. And I have faith that he will reconcile his religion and his science. Anyway, wherever I am going, I can get there better on two legs than on one! So I continue to repeat the creed, yet without repudiating science.

KATHARINE BECK

Royalton, Vt.

Heresy or Schism?

Re: Heresy or Schism? (letter from the Old Episcopal Bishop of Arizona in TLC, Nov. 12.)

For any bishop to inquire about a lesser sin is to invite the inquiry:

Which is the lesser or least counterfeit: a lead penny, a three-dollar bill, a 7½ cent telephone slug?

Which is the lesser sin: sodomy, adultery? I was not aware that a "lesser" degree of sin is equivalent to a base hit, or to some form of absolution. As TLC pointed out in a recent cartoon, since the no-fault law, confessions have been canceled.

R. LYMAN HEINDEL

Midland, Mich.

Ulster Commentary

I have read many times with extreme interest the article "Ulster Commentary" [TLC, Oct. 22]. I think Fr. Johnston presents a thought provoking article.

As an Anglican, the son of a priest, and an American of Irish descent, I can appreciate Fr. Johnston's viewpoints. I have grown up realizing Ulster's problems, and I am conscious of them every day of my life. I feel as Fr. Johnston does, that there are at least two sides to the story. It is obvious that non-Roman Catholics do not want to lose the economic stability of Northern Ireland by union with their poorer southern neighbors.

As a visitor many times to the North of Ireland, I think I can understand both the

Roman Catholics who feel that Ulster has left them by the wayside, and the non-Roman Catholics who think they have been sold down the river by the English government, who has given in to radical demands.

As a very great man who loves his people and who happens to be my father said, "Let us all live in fellowship."

WILLIAM P. C. LOANE, JR.

Paoli, Pa.

When a priest writes on matters theological, it is assumed that he has had a theological education, and therefore some competency in the field. However, when a priest writes on socio-economic-political matters, the question of his competency is immediately raised. A man may be a competent theologian but an incompetent economist, and vice-versa.

The Rev. R. J. Bunday editorial [TLC, Nov. 19] is very critical of a piece by an Irish priest, the Rev. D. C. Johnston. I know nothing of Bunday and not much about Johnston. Fr. Johnston, however, is an Irish priest, living in Northern Ireland. This qualifies him to write (and who is not biased?) on the situation in his native land.

What are the qualifications of Fr. Bunday? Is he a professional historian who has specialized in Irish history? Has he read a book or an article or two on the Irish question (historical evidence)? But, written by whom?

What is logical to one person is bunk to another. It all depends on what is accepted as the basic facts of the case, the premise. I must confess I am always suspicious of people who are condescending or abusive in writing about another's opinions.

(The Rev.) WALTER G. HARDS, Th.D.

Rector of St. David's Church

Baltimore

Clarification

The story [TLC, Nov. 5], "Pennsylvania," concerning the payment of \$545 of taxes owed by the Rev. David Gracie, is not quite accurate.

The diocese owed Mr. Gracie \$545 as salary earned. At that point the IRS levied on whatever the Diocese of Pennsylvania had on hand owing to Mr. Gracie, i.e., \$545. The diocesan council voted to honor the levy and thus comply with the law. No money came out of the diocese. The amount involved was Mr. Gracie's in the first place—it had just not yet been paid over to him. It went to Uncle Sam instead.

RICHARDSON BLAIR

Villanova, Pa.

The Cover

The creed, "I believe . . ." is performed by the Sacred Dancers of St. John's Church, Mount Pleasant, Mich. An article on this group appears on page 12 of this issue.

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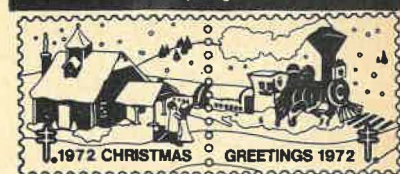
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**The Living
Church**

Volume 165

Established 1878

Number 24

*A Weekly Record of the Worship, Witness,
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December

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- 17. Advent III
- 20. Ember Day
- 21. St. Thomas the Apostle
- 22. Ember Day
- 23. Ember Day
- 24. Advent IV

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

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The Living Church

December 10, 1972
Advent II

For 94 Years,
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HOUSE OF BISHOPS

Role Call Vote on Ordination of Women

OF the 160 bishops registered for the recent House of Bishops meeting, 140 were present for the roll call vote on the resolution favoring the ordination of women to the priesthood and the consecration of women to the episcopate. The resolution was divided into two parts for debate and vote: the mind of the house and the canonical implementation of the action.

Those (74) voting for the resolution were, in order of consecration:

Bp. Emrich of Michigan
Bp. Hall of New Hampshire
Bp. Gordon of Alaska
Bp. Henry of Western North Carolina
Bp. West of Florida
Bp. Claiborne, retired, Atlanta
Bp. Gibson of Virginia
Bp. Welles of West Missouri
Bp. Campbell of West Virginia
Bp. Burrill, retired, Chicago
Bp. Crittenden of Erie
Bp. Ogilby, Assistant, Pennsylvania
Bp. Warnecke, retired, Bethlehem
Bp. Stark of Newark
Bp. Murray of the Central Gulf Coast
Bp. Mosley, retired, Delaware
Bp. Craine of Indianapolis
Bp. Saucedo of Mexico
Bp. McNairy of Minnesota
Bp. Rose of Southern Virginia
Bp. Lickfield of Quincy
Bp. Blanchard, retired, Southern Ohio and vice president of the Executive Council
Bp. Cadigan of Missouri
Bp. Creighton of Washington
Bp. Kellogg, retired, Dominican Republic
Bp. Wetmore, Suffragan, New York
Bp. Curtis of Olympia
Bp. Fraser of North Carolina
Bp. DeWitt of Pennsylvania
Bp. Butterfield of Vermont
Bp. Sanders, Coadjutor, Tennessee
Bp. Burgess of Massachusetts
Bp. Putnam, Suffragan, Oklahoma
Bp. Moore of New York
Bp. Rath, Coadjutor, Newark
Bp. Cole of Central New York
Bp. Bailey, Suffragan, Texas
Bp. Reus-Froylan of Puerto Rico
Bp. Masuda of North Dakota
Bp. Richardson of Texas
Bp. Davidson of Western Kansas

Bp. Stevenson of Central Pennsylvania
Bp. Hall, Coadjutor, Virginia
Bp. Taylor of Easton
Bp. Burt of Ohio
Bp. Moore, Suffragan, North Carolina
Bp. Spears of Rochester
Bp. Wood, Suffragan, Atlanta
Bp. Keller of Arkansas
Bp. Frey, Coadjutor, Colorado
Bp. Browning of Convocation in Europe
Bp. Appleyard of Pittsburgh
Bp. Elebash, Coadjutor, East Carolina
Bp. Mead of Delaware
Bp. Ramos of Costa Rica
Bp. Thornberry of Wyoming
Bp. Smith, Suffragan, Virginia
Bp. Brown of Liberia
Bp. Gressle of Bethlehem
Bp. Pong of Taiwan
Bp. Stough of Alabama
Bp. Varley of Nebraska
Bp. Vogel, Coadjutor, West Missouri
Bp. Walker, Suffragan, Washington
Bp. Charles of Utah
Bp. Belden of Rhode Island
Bp. McGehee, Coadjutor, Michigan
Bp. Porteus, Suffragan, Connecticut
Bp. Trelease of New Mexico and SW Texas
Bp. Righter of Iowa
Bp. Arnold, Suffragan, Massachusetts
Bp. Sims of Atlanta
Bp. Frensdorff of Nevada
Bp. Wylie of Northern Michigan.

Those voting against the resolution were in order of consecration:

Bp. Blankingship, retired, Cuba
Bp. Gooden, Assistant, Louisiana
Bp. Sherman of Long Island
Bp. Jones, retired, Louisiana
Bp. Swift, Assistant, SE Florida
Bp. Richards, House of Bishops' Committee on Pastoral Development
Bp. Powell of Oklahoma
Bp. Hallock of Milwaukee
Bp. Noland of Louisiana
Bp. Brady of Fond du Lac
Bp. Marmion of Kentucky
Bp. Harte of Arizona
Bp. Vander Horst of Tennessee
Bp. Goddard, Suffragan, Texas
Bp. Carman of Oregon
Bp. Turner of Kansas
Bp. Haden of Northern California
Bp. Brown of Albany
Bp. Bennison of Western Michigan

Bp. Thayer of Colorado
Bp. Temple of South Carolina
Bp. Allin of Mississippi
Bp. Hutchens of Connecticut
Bp. Duncan of Southeast Florida
Bp. Hargrave of Southwest Florida
Bp. Montgomery of Chicago
Bp. McCrea, Suffragan, Dallas
Bp. Persell, Suffragan, Albany
Bp. Romero, Suffragan, Mexico
Bp. Myers of California
Bp. Rusack, Suffragan, Los Angeles
Bp. Gross, Suffragan, Oregon
Bp. Van Duzer, Coadjutor, New Jersey
Bp. Gates, Suffragan, Tennessee
Bp. Barns, Suffragan, Dallas
Bp. Wyatt of Spokane
Bp. McNair, Suffragan, Northern California
Bp. Hanchett of Hawaii
Bp. Robinson of Western New York
Bp. Gosnell of West Texas
Bp. Gilliam of Montana
Bp. Rivera of San Joaquin
Bp. Wolf of Maine
Bp. Haynesworth of Nicaragua
Bp. Atkins of Eau Claire
Bp. Reeves of Georgia
Bp. Folwell of Central Florida
Bp. Hosea of Lexington
Bp. Davies of Dallas
Bp. Jones of South Dakota
Bp. Stewart of Western Massachusetts
Bp. Hobgood, Suffragan, Armed Forces
Bp. Cáceres of Ecuador
Bp. Garnier of Haiti
Bp. Henton of Northwest Texas
Bp. Franklin of Colombia
Bp. Hillestad of Springfield
Bp. Shirley of Panama and the Canal Zone
Bp. Turner of the Virgin Islands
Bp. King of Idaho
Bp. Primo, Suffragan, Chicago.

Those not voting on the roll call vote were:

Bp. Lawrence, retired, Suffragan, Massachusetts
Bp. Saucedo, Suffragan, Mexico
Bp. Reed, Coadjutor, Kentucky
Bp. Martin, Suffragan, Long Island
Bp. Isaac of the Dominican Republic.

THE PRESIDING BISHOP

Critique on Effectiveness Released

A committee charged with reporting to the Presiding Bishop on how effectively he carries out his work indicated that at the personal level he is strong in communication but that at the non-personal level a number of things do not come through clearly.

Bp. Hines released the report, part of which was given to him in February and the remainder this fall. He had requested

that such a committee be set up two years ago.

"In any personal contact," the report told Bp. Hines, "you communicate very well that you are a warm, caring person, devoted to the Gospel, and the church. But in less personal forms of communication, which are the only ones received by most of the church, misunderstanding can easily arise." In an aside, the memo said this is not the fault of Bp. Hines—"it is the nature of non-personal communication." The committee then made suggestions on how the negative aspects of communication might be minimized.

The committee also said that while there is great loyalty and emotional attachment to the Episcopal Church by its bishops, other clergy, and laity, "there are two erroneous impressions."

One such impression, they said, is that the Episcopal Church is the only national institution "under fire today."

"Actually," they added, "every national institution—government, business, education, and other churches—is suffering from the same kind of grass-roots criticism."

The other error, the report said, is the assumption that all was peaceful until Bp. Hines "came along." Controversy, it held, has been a running part of the church's history.

"But these facts are no excuse for not trying to do a better job of communicating today," the committee members said. "And, as in everything else, the responsibility for this lies with you."

On the question of Bp. Hines's position as a liturgist in the church, the committee reminded him that he is considered to be the chief liturgist.

"Your own informal style of worship is very congenial to many," they wrote, "but there are in the church those who are committed to a more formal type of worship. To them, informality and spontaneity appear as indifference to the importance of worship."

"In the General Convention, House of Bishops, and visits to dioceses, you may want to be very sensitive to this."

The report said there is the general feeling that the Presiding Bishop needs to see that more information be given out concerning controversial programs of the church—how they were decided, what they hope to accomplish.

The committee had determined early that "job description" types of definitions of the post of Presiding Bishop would be "very unwise."

"One of the real strengths of the office—and of the church—is to elect a first-rate man and then establish a situation in which he is free to exercise his own talents and graces, be they pastoral, prophetic, administrative, or other. The varieties of talents brought by a succession of presiding bishops is essential to the vitality of the church," the report said.

Bp. Hines's chief assets to the church

are seen as "prophetic" rather than giving close supervision of administrative detail.

"In order for the church to get what it needs from you, everything possible should be done to relieve you of administrative detail and free you to be out in the field, stirring people up," the panel said.

Committee members were the Rt. Rev. John Wyatt, Bishop of Spokane; Dr. Cynthia Wedel, president of the National Council of Churches; and Hugh Jones, an attorney in Utica, N.Y.

EUROPE

Churchmen on Trial

Eight young Roman Catholics in Lithuania charged with having "disturbed public order" are the defendants in a trial now in progress in Kaunas. They committed "illegal acts" in connection with riots last May after another young worker immolated himself to protest the Soviet regime's anti-church policy.

Church sources said several thousand people attended protest demonstrations after Roman Palanta committed "a spectacular suicide." At least one person was killed in the riots, the sources said, and 300 demonstrators were arrested.

A Lithuanian newspaper, *Kommunist*, attacked "clericalism" in Lithuania in sharp words and condemned "fanaticism and nationalism" in the church.

NEW MEXICO

Tax on Some Church Properties Approved

New Mexicans voted to approve a state constitutional amendment which specifies that church property used for commercial purposes is not exempt from property taxes.

The amendment provides exemption from property taxes for "any property acquired by churches and used for educational or charitable purposes."

Before the amendment, the New Mexico constitution stated that "all church property" is exempt from taxation. However, a state supreme court judgment some years ago established the scope of the definition "all church property" as non-commercial property, or that used for worship purposes.

Arguments cited for the amendment were that the commercial endeavors of a church should compete on an equal basis with other commercial activities and not enjoy "an unfair tax advantage."

SOUTH AFRICA

Bishops Consider "Government Informers"

South Africa's Anglican bishops have been considering ways of dealing with "government informers" who reportedly

are infiltrating the church. The matter was brought before the Bishops Synod in Capetown, South Africa, but no public statement was made. There was a report, however, that a policy directive on the matter was circulated among the bishops.

The Rt. Rev. Philip Wheeldon, Bishop of Kimberley, reported a new instance of police attempting to recruit church "spics." He said a layman had been offered "a considerable" amount of money to act as an informant, but declined to give details on the grounds that to do so might expose the person to "victimization."

Bp. Wheeldon added that other Anglican bishops have encountered this problem recently. "Informing on a person can be helpful, if that person has got himself into trouble," he said. "But informing on people just because they have anti-government views is obviously wrong."

Earlier, the Suffragan Bishop of Natal, the Rt. Rev. Kenneth Hallows, had said he knew of several cases in which the police have tried to get church members to act as informers for the government.

CHURCH OF ENGLAND

Archbishop Greets Ugandans

Dr. Michael Ramsey, Archbishop of Canterbury, and his wife were hosts at a reception during which they greeted a deported Asian couple who will live in a refurbished cottage on the grounds of Lambeth Palace, London.

Zulfikar Ali Esmail, 28, and his wife, Zebunisa, 24, are among the many thousands of Asians deported to Britain by President Idi Amin of Uganda, East Africa. Mr. Esmail, a former farmer, is a radio and television engineer, and Mrs. Esmail, a typist. They were selected at a reception camp for living at Lambeth because they have skills which were likely to enable them to find jobs in central London.

General Synod Debates Idea of Female Priests

At least one Church of England clergyman will resign from the priesthood if women are ordained as priests, the General Synod of the Church of England was told. Prebendary Henry Cooper, rector of St. George's Church in the Bloomsbury district of London, announced his stand in an address before the synod during debate on women's ordination.

Declaring that the ministry is Christ's gift to the church and that "He certainly chose no women," Prebendary Cooper added, "I would not serve in Hong Kong or in the Province of Canterbury if the archbishop started to ordain women, which I am sure he will not. I should have to resign my holy orders." (The Bishop of Hong Kong ordained two women to the priesthood several months ago.)

NEWS in BRIEF

The debate was a general one calling for no specific decisions, which centered on a recent report on women's ordinations prepared for the advisory council for the church's ministry by Miss Christine Howard.

The debate showed a majority among those taking part for the ordination of women to the priesthood.

A lay opponent, O. H. W. Clark of Southwark, southeast London, said that for women to be priests is unsuitable since God chose to be born a man.

Proposed Prayer Draws Criticism

The Archbishop of Canterbury expressed skepticism about a proposed prayer for the dead. The prayer was presented to the General Synod as part of a report on a proposed new burial service. Made public last year as a compromise product to end a controversy between those who do and those who do not believe in saying prayers for the dead, the prayer states:

"May God in his infinite love and mercy bring the whole Church, living and departed in the Lord Jesus Christ, to a joyful resurrection and the fulfillment of His Eternal Kingdom."

Dr. Ramsey said he is doubtful whether anyone would want to say the sort of prayer that has been suggested, and remarked, "It reminds me of beverages produced in the forlorn hope of appealing to both teetotalers and wine drinkers."

He suggested that the burial service include two or three optional prayers, with others to be added at the minister's discretion.

Freedom Short of "Disestablishment"

The General Synod has called for greater freedom in the control of doctrine and worship. To this end, the British Parliament will soon be asked to loosen the bonds tying the Church of England to the state.

The synod took its first decision by agreeing that Parliament should be asked to give the church power to determine its own doctrine and to order its own worship.

It made this proviso: that the 1662 Book of Common Prayer and its services should remain available forever to congregations wanting to use it or until Parliament should decide otherwise. It rejected an alternative proposal that Parliament be asked to give the church full power over the ordering of its worship.

It took its second decision by giving general approval to a draft measure which eventually will go to Parliament. An operative opening clause of this says:

"It shall be lawful for the General Synod to make provision by canon with respect to worship in the Church of England, including provision for empowering the General Synod to approve, amend, continue, or discontinue forms of service, but such provision shall insure

■ Rhodesia Radio has reported that a black archdeacon of the Church of England has been named Suffragan Bishop of Salisbury. According to the broadcast, the Rev. Patric Murindagomo, 46, rector of St. Paul's Church, Highfield, England, will be consecrated in January, but there was no word as to where the ceremony would be held.

■ The Rev. Timothy John Bavin, 37, has been named Dean of Johannesburg, South Africa, effective in February. Rector of the Church of the Good Shepherd, Brighton, England, since 1969, he will succeed the Rev. Gonville A. French-Beytagh who resigned the post and left the country last April, following the successful appeal of his conviction on charges of violating South Africa's Terrorism Act.

■ The Commission on Doctrine of the Anglican Church in Australia has recommended that children not be baptized "unless their parents follow the Christian faith." Emphasizing that baptism is "a religious and not a civic rite," the report said, "Some of the motives that lead people to seek baptism for their children bear little relationship to the Christian faith."

■ The Rt. Rev. Richard S. Emrich, Bishop of Michigan since 1948, plans to retire Mar. 11. He will be succeeded by the Rt. Rev. H. Coleman McGehee, Jr., Bishop Coadjutor of Michigan.

■ The Rev. S. Lester Ralph, rector of Christ Church, Somerville, Mass., and mayor of the community, has been elected to one of the two Middlesex County (Mass.) commissioner posts.

■ An Anglican priest and professor at Wycliffe College, University of Toronto, the Rev. Reginald Stackhouse, running for the opposition Progressive Conservative Party, defeated Liberal Labor Minister Martin O'Connell in a Toronto suburban district during Canada's recent federal election.

■ The Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia since 1961, has announced his intention to retire in 1974. He is a former chairman of the Consultation on Church Union. Succeeding Bp. Gibson will be the coadjutor, the Rt. Rev. Robert B. Hall.

■ The Rev. James Wall, a United Methodist clergyman, is the new editor of *The Christian Century*, the weekly magazine published by the Christian Century Foundation. An expert on motion pictures, he is also an active politician, author, and seminary lecturer.

■ The Church of England's oldest bishop, the Rt. Rev. Thomas Sherwood Jones, has died at the age of 100 years. Ordained to the priesthood in 1897, he was Suffragan Bishop of Hulme in the Diocese of Manchester from 1930-45, when he retired.

■ The Island of Patmos has been designated an historical monument by the Greek Ministry for Culture and Science. Located in the Greek Archipelago, it is the site where the Revelation of John, the last book in the New Testament, was written. Patmos, 10 miles long and six miles wide, is 37 miles southwest of the Turkish mainland.

■ At a meeting of the ruling Nationalist Party in Malmesbury, South Africa, Marais Viljoen, minister of labor and posts and telegraphs, advised those South African churches holding membership in the World Council of Churches to pull out of the WCC, which he described as a "subversive organization." In the wake of the WCC grants to "liberation" movements in southern Africa, he said, continued membership in the council could no longer be regarded as an act of faithfulness toward South Africa. "It is bad enough to have terrorists on your borders," Mr. Viljoen said. "You don't also want Trojan horses within your city walls."

that the forms of service contained in the Book of Common Prayer continue to be available for use in any parish or any guild church where it is decided to use them or any of them."

Observers said that if the measure is approved by Parliament—and it probably will be—it will give the Church of England immense liberty without going so far as "disestablishment."

Church Plate to Be Sold by St. Martin-in-the-Field

One of Britain's best known churches, St. Martin-in-the-Field, overlooking Trafalgar Square in central London, will sell

\$162,000 worth of "redundant and unused" silver as the result of a successful ecclesiastical court action. Money is needed to finance repairs to the church where much social work is done, and to provide accommodation for curates and vergers.

The court first granted permission to sell half of the silver, subject to conditions, and said the church should launch a public appeal for funds. However, the church council appealed the verdict and was upheld in its quest. The court said, "St. Martin's is a special case. . . . In this case there was expert evidence that there was no danger of flooding the market. But this danger may well arise if the

jurisdiction to grant faculties for the sale of church plate is not sparingly exercised."

ECUMENISM

No Building for New Ministry

Three congregations are sponsoring a major new ecumenical experiment in the new town of Washington, Durham County, England.

The parent churches are the Church of England, the Methodist Church, and the United Reformed Church. The latter was established in October through a merger of the Congregational Church in England and Wales and the Presbyterian Church of England.

Center of their operations is an area of Washington known as Oxclose and the idea behind the experiment is that Christians in the area can begin as a united worshipping congregation from the word "go" without waiting for national church bodies to unite. And they are asked to do community work rather than specific church work.

The town of Washington comprises 17 more or less separate villages which are divided into groups of which Oxclose, consisting of four villages, is one area. Every village has its own hall, infants and junior school, its own shops and public house.

A press release states in part: "For many people we are not a proper church here in Oxclose. This is because they cannot point to any one building and label it 'the church.' We simply use the community halls and school buildings for our worship and teaching activities. . . . When people ask, 'When is there going to be a proper church here?' meaning a building with organ, pews, and a round of church-based activities—then the answer must be 'Never!'"

The Rev. John Marsh, United Reform Church minister involved in the plan, explained that the Oxclose church's mission falls into three main areas—pastoral, prophetic, and community.

Mr. Marsh said, "Our method of mission is to take the total community as our given starting point, and we involve ourselves as ministers and congregation in all that the village attempts to achieve."

STATISTICS

30% of Americans Have Confidence in Religious Leaders

A Harris opinion survey shows that religious leaders have made a small gain in winning the confidence of the American people during the past year.

The survey, which polled a national cross-section of 1,648 households regarding confidence in leaders in 16 ma-

ior areas, showed that 30% of those polled have "a great deal of confidence" in religious leaders this year, compared with 27% in 1971. The figure is far down from the 41% indicated in a poll taken in 1966.

In the 1972 results, religious leaders were found to inspire less confidence than leaders in the fields of education, finance, medicine, and the military. On the other hand, a higher percentage of respondents expressed "great confidence" in religious leaders than for members of the U.S. Congress and the Supreme Court, or for leaders in the news media and labor.

Of the 16 categories, leaders in medicine inspired the greatest percentage of confidence—48% (down from 61% in 1971, and 72% in 1966). The lowest category was advertising, which won "great confidence" from 12% of the respondents. (down from 13% in 1971 and 21% in 1966).

In analyzing the results, Mr. Harris commented that religious leaders "have their biggest problem among affluent groups." (The published findings did not have category breakdowns of those who responded.)

Of the overall findings for the 16 categories, he concluded that "people are looking for much better leadership to emerge within the major institutions in our society, and this demand can make the seats of power rather precarious in the years ahead."

COURTS

Voter Registration Oath Requirement Opposed

The constitutionality of a North Carolina law requiring use of the phrase "so help me God" in voter registration and in changing political party affiliations is questioned in a suit filed in U.S. Middle District Court, Greensboro, N.C.

The action was filed by R. Fletcher Good IV, editor of *The Elkin* (N.C.) *Tribune*, who contends the law deprives voters of their constitutional rights of equal protection under the laws, freedom of religion, and the right to vote.

Mr. Good asked that the suit be made a class action for trial by a three-judge panel, whose ruling would affect all voters. He said he was denied a change in party affiliation by the Surry County Board of Elections when he refused to swear "so help me God." Elkin is located in Surry County.

He said he wanted to change his affiliation from the Democratic Party to "no party affiliation," and an employee of the board handed him a copy of the oath which he signed after striking out the phrase. Mr. Good said the board's aide then informed him he could not register as affiliated with any party unless he subscribed to the oath in full, and that such

a ruling was backed up by the board's executive secretary.

Mr. Good asked for a ruling that would be in keeping with earlier U.S. Supreme Court decisions involving prayers in the public schools. "I'm not against religion," he said, "although I admit infrequent attendance at Galloway Episcopal Church in Elkin where my wife and I are members. I do regularly attend and occasionally teach the Adult Forum Sunday School Class at First Methodist Church in Elkin."

The suit action is against J. Brian Scott, chairman of the North Carolina Board of Elections, and its members.

ORGANIZATIONS

IFCO Office Set at Notre Dame

The Institute for Urban Studies of the University of Notre Dame will also serve as the midwest regional office of the Interreligious Foundation for Community Organization (IFCO).

Alfred Williams of the institute staff has been named director of the office. The appointment was announced jointly by the Rev. Theodore Hesburgh, CSC, president of Notre Dame, and the Rev. Lucius Walker, Jr., IFCO's executive director.

IFCO is a five-year-old organization made up of church agencies and community groups committed to the self-development of minorities and the poor.

The Notre Dame institute will cooperate with IFCO in helping to build community leadership.

"We are pleased to work with IFCO," said Fr. Hesburgh, "and accept this new responsibility as an endorsement of the skills and dedication of our Institute for Urban Studies and an opportunity to give real meaning to ongoing commitment of the University of Notre Dame to the creation of an open, just, and humane society."

PERSONALITIES

Violence "Inevitable" in South Africa

The former Dean of Johannesburg, the Rev. Gonville French-Beytagh, said in Toronto that while he never advocated violence in South Africa, he condones it under certain conditions. He also will continue to prophesy the inevitability of violence "unless the African is allowed to become an adult," he said.

"If preaching the gospel of love to the white man won't change his mind and heart, maybe the fear of what can and will happen eventually, will change it," he stated.

Fr. French-Beytagh, 60, was touring Canadian cities, he explained, to tell people about the kind of suffering that goes on in a police state and to thank

CONVENTIONS

Colorado

The Diocese of Colorado 86th annual convention rejected a proposal to suspend its communion with the Diocese of Hong Kong because its bishop ordained two women to the priesthood. The resolution drew bitter debate but, after its defeat, the convention refused to communicate its decision formally to the Bishop of Hong Kong for fear it would be interpreted as approval of the ordination of women to the priesthood.

The convention also rescinded a resolution adopted a year ago memorializing the 64th General Convention to provide for "dissolution of moribund marriages." It adopted an amended proposal asking the General Convention for revision of marriage canons more applicable "to present social conditions."

Other actions:

(✓) Approved a 1973 budget of \$448,000 although congregations had pledged only \$336,000 with more than a third promising less than they are paying in 1972;

(✓) Voted, additionally, a \$50,000 gift for the Rt. Rev. Edwin B. Thayer who plans to retire as diocesan next February;

(✓) Memorialized General Convention to authorize use of the New American Bible but rejected a proposal to seek approval for use of four canons in the Roman Catholic rite;

(✓) Gave final approval for 18-year-olds to hold diocesan offices except for specified constitutional titles.

The Rt. Rev. William C. Frey, Coadjutor of Colorado, told the convention the church is being subjected to widespread criticism because it "has forgotten what it's supposed to be doing and winds up doing everything. The loss of real purpose is covered by a lust for a dozen pseudo-purposes. This is one of the reasons for our confusion, our disunion, our weakness. We have forgotten the reason

for the church's existence or have been bullied into soft-peddling it."

Bp. Frey expressed confidence that God will renew his church and that renewal will derive from a new sense of community, a renewed realization of the power of prayer, rediscovery of the depth of sacramental reality, and of the quality of lasting discipleship.

Southeast Florida

Delegates to the third annual convention of the Diocese of Southeast Florida, meeting in Palm Beach, voted down a resolution against the ordination of women. The debate on this issue was the most heated of the convention. The resolution was defeated by eight votes, 105-97.

Delegates also went on record asking that the national church withdraw from the Consultation on Church Union (COCU) but tabled a resolution asking for the church's withdrawal from the National and World Councils of Churches. Supporters of the latter resolution argued that those bodies "embrace questionable and often outlandish political schemes," and that both make "theological pronouncements that are contrary to the teaching of the historic catholic church."

Convention defeated a move to cut the \$680,000 diocesan budget by 20%. By adopting the budget as presented, delegates endorsed a 5% cost of living increase and emphasized the strengthening of black parishes and promoting the church program among young people.

One of the convention highlights was the announcement made by the Rt. Rev. James L. Duncan, diocesan, that the \$100,000 debt incurred in the launching of the new diocese in 1969, has been paid. The Diocese of Southeast Florida is one of three jurisdictions that were once the Diocese of South Florida, which went out of existence when Southwest Florida, Central Florida, and Southeast Florida became diocesan entities.

Canadians and their churches for the support they gave him during his recent trial and imprisonment. Arrest stemmed from his activities in helping black political prisoners in South Africa and his encouragement of his racially mixed congregation. He was arrested in 1971 and charged with subversion.

The charges were eventually dropped and he was freed but re-arrested shortly afterwards under the Terrorism Act. He told audiences in Toronto that a box of anti-government, subversive pamphlets was planted in his apartment.

His long trial brought worldwide protest. He was found guilty on three of the ten charges of terrorism and sentenced to five years in prison. However, after hearing his appeal, the Supreme Court of South Africa acquitted him and he flew immediately to London.

"The situation in South Africa is worse today than it ever was and I can see nothing but violence ahead," he told Canadians. While he feels a violent revolution isn't possible at present in that country, the Anglican clergyman says a spontaneous explosion, caused by mounting anger and frustration, may come eventually.

European nations can help, he said, by stopping the present flow of immigrants to South Africa. The country is kept viable, he held, by the huge immigration of artisans of all kinds. They are brought to keep Africans out of particular jobs, he added. If this inflow could be cut off, the country would have to call on blacks to step into the breach, the speaker maintained.

ARMED FORCES

U.S. Appeals on Chapel Ruling

The U.S. Supreme Court has been asked to hear an appeal against the U.S. Court of Appeals ruling that compulsory chapel attendance in the nation's three military academies is unconstitutional.

In a petition filed with the Supreme Court, the Defense and Justice Departments argued that the Court of Appeals was wrong to rule that the century-old practice of mandatory Sunday services violates the religious freedoms of cadets and midshipmen.

"No cadet or midshipman is required to believe what he hears," Solicitor General Erwin N. Griswold said. "No one is subjected to a catechism by governmental authority." He held that the chapel services are primarily educational and are authorized under powers designed to regulate the nation's military forces.

Compulsory chapel services at the academies are essential for instilling "awareness of our moral and religious heritage" in the military commanders of the future, the petition said.

On June 30, the U.S. Court of Ap-

peals ruled, 2 to 1, that compulsory church or chapel attendance at the military academies in West Point, Annapolis, and Colorado Springs violates the First Amendment prohibition against the establishment of religion. The suit was originally brought by the American Civil Liberties Union on behalf of several cadets and midshipmen at the service academies. Secretary of Defense Melvin R. Laird was named chief defendant.

The Baptist joint committee on public affairs announced in Washington, D.C., that if the Supreme Court decides to hear the case, it will be among the list of groups filing *amicus curiae* briefs against the government.

In its brief filed with the court of appeals, the Baptist organization said it

sees the compulsory religion regulations as a violation of First Amendment freedoms. It charged that the government is guilty of misusing religion through compulsory requirements at the military academies.

Compulsory chapel attendance was upheld by the U.S. District Court in Washington in 1970 and was appealed to the Court of Appeals.

The dissenting judge in the court of appeals, George E. MacKinnon, said the First Amendment "is not fully applicable in the armed forces." Exposure to "the principles of basic morality that we stand for as a nation" is vital for future military leaders "who will have the power in our name to order the destruction of cities and nations," Judge MacKinnon stated.

ADVENT II: THE BIBLE

ONCE there was a retired clergyman who owned a big yacht (perhaps the only one who ever did) and in conversations on board, the Bible would occasionally be mentioned. He always kept one among the slick magazines on deck and he would thrust it on an unsuspecting guest as if it were a new novel. "This is what we are talking about. It is divided into verses with numbers in front. The author was not Mr. Gideon nor St. James. The James was a king who had a translation made around Shakespeare's time. Oh, yes, quite old; some in Hebrew, 4,000 years. The new part is Greek, 2,000."

He would rattle on pretending his victim had never seen a Bible before. The joke was that some of his guests really never had, a few knew it quite well, and others fell in between. What proportion knew what would be interesting, not only in the mixed companies on the fantail of that yacht but among coal miners, undergraduates, Soviet citizens, street people, residents of the Bible Belt, and, let's face it, among the clergy. No one should trust his own grandmother on the Bible unless he has evidence of what she knows.

Knowledge is spotty in every group—repeat, every group—even among theologians. The recent phrase, biblical theology, puzzled laymen who supposed that theology always was biblical. In theory that is true; the Bible has always been the one essential book for Christians, the center of their thinking. Yet it was only recently that Karl Barth and his school brought back a new and deeper awareness of the Bible for Protestants as Vatican II did for Roman Catholics. Spanish and Portuguese culture, in the Old World and Latin America, had almost no knowledge of the Bible. Robinson Crusoe finds a Bible in his sea chest, but in a corresponding Spanish classic, Don Quixote has no Bible among his books. This is a straw in the wind showing why the Bible ethic of work became known as the protestant ethic.

THE Second Sunday in Advent is Bible Sunday, to stress that if we read scripture, God will come to us as Christ came to the

world at Christmas. The theme of the book is renewal; Emily Dickinson wrote, "As the Bible boyishly says, New every morning, and Fresh every evening." Reading brings encounter; the *Word* is capitalized because it is not like ordinary words on a page but "quick, and powerful, and sharper than any two-edged sword" (razor blade to men who handle one gingerly every day), "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). This is one

The Second Sunday in Advent is Bible Sunday, to stress that if we read scripture, God will come to us as Christ came to the world at Christmas.

reason deference is paid the Bible in courtrooms and old-fashioned parlors and by the sanctimonious tone of bad church reading. Protestants say holy scripture is the sole rule of faith. Roman Catholics would argue over *sole* but would agree on *rule*; to read it is a universal Christian requirement. Good Christians know it well, and come around each Advent to the new year question, how can I get the Bible read by myself and my children?

Only by keeping at it doggedly and steadily. If you get up early, good. But if you need every minute of sleep and hurry through dressing and breakfast to work, 15 minutes in the office is more certain; or if you are home, 15 minutes after doing the dishes and making the beds. The evening might be better although some people's evenings are as rushed as other people's mornings. Read it with your spouse if you can, plus the children, in spite of differences in age and temperament. In any event, start with yourself, and persist through eager days and dull days. I hesitate to suggest practical steps because they immediately evoke reasons why this or that simply cannot be done. When I hear such objections, I get cranky, and say, "To hell with it. Figure out for

yourself what time you can use. I just tell you that if you do not read the Bible steadily you cannot be a Christian." It is a chief discipline, like attending church, a chore which in time will become a joy. Recently I ran across some Hindus (not Asians but young American business men, Establishmentarians) who told me they meditated before dinner as taught by their guru instead of drinking a martini, and it was wonderful. They somehow had never grasped in their perfunctory education that Bible reading lifts spirits better than gin.

That daily quarter of an hour, for now 40 years or more, I am sure has been one of the greatest sustenances and sources of calm for my life. Of course, such "reading" is hardly reading in the ordinary sense of the word at all. As well could you call the letting of a very slowly dissolving lozenge melt imperceptibly in your mouth "eating." Such reading is, of course, meant as directly as possible to feed the heart, to fortify the will—to put these into contact with God—thus, by the book, to get away from the book to the realities it suggests—the longer the better (Friedrich von Hügel.)

The reader will come on chapters of the Bible which do not seem to say anything to him. He plows through, skipping. It is like a placer gold miner who takes the big nuggets first, and then goes back over the discarded ore for further metal. If a story does not mean anything at first, later it may be a revelation. Super-progressive education used to say that the child should not hear about the Good Samaritan until after he had helped a wounded traveler; only then should he be hurried home to read the story. But parents might look for years without finding a Wounded Traveler, or a Burning Bush, or a Golden Calf, or a Woman Taken in Adultery in the Very Act. It may even be wise to linger on what is unintelligible because that may be where we are deficient in feeling or thinking.

Reading in a foreign language throws light on the English. Clarence Day pointed out the pleasure of discovering *bienheureux sont les débonnaires* — extremely happy are the debonair — for "blessed are the meek" (Matthew 5:5). Comparing modern translations with an old one is valuable; editions can be found which print them side by side. Most people in their lifetime use a jumble of ver-

This article is the second in an Advent 1972 series by the Rev. C. Leslie Glenn, D.D., who is sub-dean of the National Cathedral of SS. Peter and Paul in Washington, D.C.



By C. LESLIE GLENN

sions, among them: the King James (1611), the earlier version of the Psalms by Coverdale (1535) in the Book of Common Prayer, and J. B. Phillips. Another help in understanding is a commentary which explains every verse. They come in as many as 13 volumes but one condensed volume will do. It should have a philosophical tone, getting at ideas rather than technical analysis.

The Bible can be read cold, but is clearer when interpreted. By the Middle Ages, inaccurate interpretations had smothered much of the original sense. To guard against this danger, the Anglican Church prefaced Bible readings by "Here beginneth such and such" and "Here endeth the lesson," like quote and unquote. The Puritans labeled this "dumb reading" and insisted that comment on scripture was essential. Their famous two-hour sermon in colonial days was actually a one-hour sermon preceded by a one-hour Bible explanation. Still many protestant churches have an adult Bible class before Sunday morning worship. It was never supposed that the scriptures could be taken raw; the reason America's first settlers dreaded "to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." Faithful readers collect marginal comments all their lives. In every generation, there will be fresh books which plot the inexhaustible mine of holy writ. The important thing for each person is to find those books which he enjoys reading, which "speak to his condition," as the Quakers say.

IF the Bible is sometimes hard to understand, it does not mean it is only for the educated. The ex-pickpocket in a Salvation Army street band singing "What a friend we have in Jesus" reads the same Bible as the scholar on the corner waiting for the traffic light and humming "Jesu, joy of man's desiring." Both experience the Word; it is the atheist driving by and despising them who rouses my ire. I am sorry for him when he is being dragged to church by his aunt, but angry when he thinks the ignorant believe stupidly and the educated evasively. This is what Phillips Brooks called the conceit of culture. If an inquirer is fond of reading and wants to go into biblical scholarship, he will learn which books were written first, what motives colored certain writings,

where there are copyists' errors, crude morality, mythologizing, primitive traces, and signs of development. But he will also see that beginnings do not explain the end. He may come to the view of an agnostic scholar who made a new translation of the four gospels from the Greek:

Of what I have learned from these documents in the course of my long task, I will say nothing now. Only this, that they

bear the seal of the Son of Man and God, they are the Magna Carta of the human spirit. Were we to devote to their comprehension a little of the selfless enthusiasm that is now expended on the riddle of our physical surroundings, we should cease to say that Christianity is coming to an end—we might even feel that it had only just begun (The Four Gospels by E. V. Rieu).

For Christian Love

O GOD, our Father, who has created man in your own image, endowed him with dignity and honor and made him a living soul; Grant us such a vision of your word that we might look upon all men with less indifference and more Christian concern. Tear from our hearts the roots of prejudice and ignorance that stifle the growth of compassionate love. Illumine our minds with the truth of your Gospel that the sunrise of understanding may dispel the shadows of hate. Unshackle our stubborn wills that cling to rust-coated attitudes of sectionalism, color, and creed, and bind us together in the freedom of trust and good will. Call us back from the pursuit of self-centered values that fosters impatient diplomacy, fanatic unreason, and callousness of pride. As your Son who was born of a Hebrew mother, accepted the gifts of Oriental sages, rejoiced in the faith of a Grecian woman and the faith of a Roman soldier; did not refuse an African to carry his cross and received an outcast into Paradise: So teach us and lead us by his example, that as we live and serve the needs and members of our own households, we may enter into the spirit of faith, of love, of concern, and of service for the whole family of mankind; for whose redemption and salvation your Son was born, lived, died, and rose again. Even Jesus Christ our Lord. *Amen.*

James D. Furlong

DANCE AND LITURGY

By JOHN H. GOODROW
and YVETTE BIRS CRANDALL

ONE of the great affirmations of the Christian church is its claim to minister to the whole man. Tragically, and in spite of this claim, there has been the basic division of society and hence of the church, into the realms of "the sacred" and "the secular." A modern rediscovery and restatement of the unity between these two elements of life has been supporting and liberating to some Christians, while at the same time upsetting and disconcerting to others.

In the realm of liturgy we have observed a profound cleavage between the two, and so we have, historically, allowed certain kinds of things to be "liturgical" and certain other things to be "non-liturgical," forgetting the basic nature of creation and the meaning of Christian life, liturgy, and worship.

Certain types of music have been tagged "church music" (*i.e.*, "liturgical") while other types of music have been called "secular music," and while indeed, in the 17th and 18th centuries especially, there were significant attempts to broaden this scope of what is appropriately "church music" — with the inclusion in formal worship of string quartets and brass ensembles — the predictable

happened. It was all "baptised" and humbly titled "church music."

In spite of its antiquity as a part of worship, dance has long been relegated to the category of the secular, and also to the category of a "performance." While it is true that there have been some attempts to introduce dance into the services of worship, most have failed, either on the grounds of being solely "performances" — as opposed to being liturgy, and/or because of the historic mistrust of dance by many Christians as being somehow "naughty," and akin to ecclesiastical burlesque or churchly can-can!

Recently an innovative program of liturgical dance has come into being at Central Michigan University, in Mount Pleasant, a regional state-supported university with about 15,000 students enrolled. Predicated on the thesis that dance can and should be a part of the mainstream of liturgy and liturgical experience, a group of university undergraduate women have come together under the direction of Mrs. Yvette Birs Crandall, assistant professor of Women's Physical Education and one of the eight elected outstanding professors of the university for the year 1972, and formed a group called the Fifteen Sacred Dancers. The Rev. John H. Goodrow, rector of St. John's Parish and Episcopal Campus Pastor, serves as advisor to the group.

First steps in the program were taken when Mrs. Crandall invited Fr. Goodrow to present to the dance group, as well as to the rest of her dance students, a "mini-session" in liturgical activity and life, and the history of Christian worship. With this as a basic understanding of the place of worship in life and its relationship to the whole of creation, the class under Mrs. Crandall's direction, began to move into musical and dance settings for the parts of the Holy Eucharist that would normally be sung by people and choir in parochial worship — the *Kyrie*, *Creed*, *Sanctus*, *Lord's Prayer*, *Agnus Dei*, and *Gloria in excelsis*.

Mrs. Crandall's research led to the establishment of various dance postures as symbolic of liturgical acts. Significantly there have emerged great parallels between these postures and what is referred to as the "manual acts" of the celebrant of the Eucharist. While the celebrant normally uses arm and hand gestures to symbolize various attitudes such as supplication, praise, joy, penitence, so with the dancers, who use dance and therefore not only the positioning of their hands but their bodies as well — thus symbolizing the great liturgical and theological truths as the celebrant and his manual acts.

The rich liturgy of the Episcopal Church easily lends itself to innovative liturgical dance. At St. John's, an Elizabethan Gothic church built in the year 1882, some serious thinking on the part of the rector and congregation has led to

making most of the chancel and sanctuary furniture as portable as possible, enabling large areas around the altar to be cleared for use by the dancers, who also make use of the main aisle of the church. All of this distinctly breaks down any psychological barrier between dancers and officiants, and members of the worshipping congregation.

One of the profound themes that has emerged from the use of dance in the liturgy is that of Christian joy and enthusiasm, at least in part validating the thinking of the Standing Liturgical Commission who evidently see the present trial eucharistic rites contained in *Services for Trial Use* as manifesting the same kind of joy, as opposed to the rather strong element of penitence and of supplication found in the worship of the Book of Common Prayer, up to this point in time.

Dance also serves to set in proper perspective the role of symbolism in the life of the church. Symbols, par excellence, are self-explanatory, yet in much of Christian worship we find that we are either attaching "symbols on symbols" for the purpose of explaining the original symbol, or else we spend a great deal of time in virtually useless rhetoric, explaining to our worshippers "the meaning of symbols and acts" (what parish priest has not talked himself blue in the face trying to explain why we stand, and sit, and kneel — especially if the local Presbyterian church is the status congregation and where all worshippers rest their rumps on well-padded pews?). Dance, liturgically done, is symbolic in the best sense, for the motions, the gestures, the positions, explain themselves, and as such, quickly move to the basic dynamics of true and valid liturgy. In no way does good liturgical dance interrupt or detract from the liturgical offering itself (*i.e.*, the Eucharist) but rather it becomes, along with the words said and sung, part and parcel of the total offering of worship.

There has been a great rediscovery of dance as art, and this may be demonstrated by the emergence of dance and dance performing curriculums in many schools. This rediscovery not only offers a challenge to the church as the historic patron of the arts, but it gives us both a challenge and an opportunity to use dance, not as a way to better entertain our congregations at the time of the offertory or to provide still another ecclesiastical spectator sport, but rather to see and use dance as an integral part of liturgy, helping to refine and define its meaning and purpose. But more than this, dance in the liturgical expression of the Christian community, proclaims, in certain and specific terms, the truth of worship and hence of the incarnation of our Lord, in all of man's life and activity — a proclamation sorely needed in Christianity!

The Rev. John H. Goodrow is rector of St. John's Church, Mount Pleasant, Mich., and Episcopal chaplain at Central Michigan University. Mrs. Yvette B. Crandall is assistant professor of women's physical education at the same institution.

EDITORIALS

**"Protest Masses":
A Bishop Protests** AT the meeting of the House of Bishops in New Orleans a resolution was presented asking the bishops to frown upon the public use of the Holy Communion service in protest gatherings [TLC, Dec. 3]. The resolution was defeated, the chief argument being that Christ is with us in the world, beside men in their struggles, and that our theology is incarnational.

But there are other truths in our religion; and since I did not have the opportunity to speak in the house on this issue, I would like to continue the debate, and to argue that it may be quite improper to celebrate the Holy Communion publicly, on the steps of federal buildings, in connection with protests. Here are my reasons:

(1) The Holy Communion is the central and holiest act of our religion, and, as God transcends our strivings and may never be completely identified with any cause, so it is misleading to give the impression that the Holy One in the sacraments is completely identified with any particular cause. Must civil servants, as they do their duty and clear the steps of a building or a room, be compelled to stop a priest as he celebrates the Sacrament, or be compelled to remove an altar? Because Christ in the Sacrament is on the steps of a public building, do we compel a churchman who is an officer of the law, to commit sacrilege as he does his duty? Do we so identify the Holy One with our cause, opinion, and protest that anyone who opposes us must appear in the role of anti-Christ?

(2) Since we live in a divided and protesting age, we are in danger of forgetting that one of the great functions of our religion is to defuse the passions of politics. If the passions of politics are not somehow modified, if they are intensified by the addition of religious fervor, then we can see the results in Northern Ireland. The great curse of politics is self-righteousness, the arrogant assumption that because God agrees with us, those who oppose us are of the devil. The church is the only place where, one by one, we are called upon to face our own sin and pretensions, and to recognize the sinfulness in all political parties and endeavors. Instead of placing the Holy One in back of our partial insights—and thereby intensifying self-righteousness and division—it is the task of the church to bring us *all* to our knees before the holiness of God, to lead us to forgive because we all need forgiveness, and to unite in the love of Christ men who disagree politically. The Holy Communion is the sacrament of unity.

(3) If we cannot see this, then we will go on to have masses against masses, to have Republican, Democratic, pro-Pentagon, and anti-Pentagon communion services, until the meaning of the Sacrament is debased, because we have made the holiest act of our faith into a means, an instrument, a publicity stunt, to further our partial and limited causes.

The essence of the matter can, I think, be seen in a distinction. If I wish to protest publicly, then it is legitimate and right for me to celebrate the communion

in some church or house, asking Christ to be with me, to strengthen me and give me wisdom, and to forgive me my sins as I go forth to do the right as he gives me to see it.

But it is not legitimate for me to take him onto the steps of a public building, to clothe myself in the vestments of the church, to use him as a means for my political views, and, thereby, to proclaim that Christ is unqualifiedly in back of my protest, and that the Holy One completely disapproves of all who disagree with me.

✠RICHARD S. M. EMRICH

**Aid for
Unemployed Clergy** THE PRESIDING BISHOP deserves praise, thanks, and strong support for his determination to do what he can to cope with the growing problem of clergy unemployment in the Episcopal Church. He expressed his concern and announced his plan in the course of his keynote address to the House of Bishops at its meeting in New Orleans.

Of the some 11,000 Episcopal clergy presently active—or wishing they could be active, about 2,500 find themselves in less than full operating capacity—a situation which may be the worst of its kind among the major American churches.

Bp. Hines's plan is to set up two offices, one east and the other west of the Mississippi, to be manned by people competent to help clergymen with their employment problems. This service would be an "extension" of the Presiding Bishop's pastoral office.

The Episcopal Church has its computerized deployment office at national church headquarters, and in our judgment it has made a fine beginning on its task. But Bp. Hines's feeling that something else is needed, a more direct and personal "kind of ecclesiastical ombudsman" as he put it, is surely sound and right.

We know that this service will be welcomed by many of our clerical brethren who are misplaced or displaced, and we hope and believe it will be as effective as it deserves to be.

A Winter's Tale

© 1972 by the author

In that cold day when God spoke,
creation sang again, but burst a new
song upon ears long since attuned to
wilderness. Wantonly,
the silenced dried leaves and crackled
chaff asserted the claim of Death,
which the wind spread over the graves of Saints.
Psalms sung from aged lips grandly smoked the
void;
prayers rang for bells, and stones crumbled.
Life laughed to see the Wings of God
against the weight of winter
winnowing Death;
and the barren, bore.

Laurence J. James

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Christmas Book List

WE asked a number of our reviewers and correspondents to make up a Christmas shopping list for book lovers, restricting their suggestions to books that have been, or will be, reviewed in TLC this year. (Of course more good ones will appear between now and Christmas.)

The list that follows is the result. These are books which, in the opinion of our consultants, would make welcome gifts to some people. At this writing, Christmas is still some weeks away, but if you have to order books from your local book dealer you had better allow plenty of time for mailing service.

The check list is not in order of preference.

THE HEALING POWER OF CHRIST. By **Emily Gardiner Neal.** Hawthorne Books. \$4.95. A book whose title aptly describes the content, written by one of the Episcopal Church's most experienced and competent authorities on spiritual healing.

AMBASSADORS FOR CHRIST. By **Edward Wagenknecht.** Oxford Press. \$8.50. This contains seven biographical chapters on great 19th-century American preachers. An excellent study of men whose careers can provide light and inspiration for those who preach the Gospel today.

THE CHRISTIAN TRADITION, Vol. I: The Emergence of the Catholic Tradition. By **Jaroslav Pelikan.** University of Chicago Press. \$15. The first volume of a projected series which will be, when completed, a truly monumental study of the development of Christian belief from the beginning to the present.

MEETING JESUS. By **Luigi Santucci.** Herder & Herder. \$7.50. TLC's reviewer said of this: "*Meeting Jesus* is a worthy contribution to that legitimate genre of literary portrayals of the Master which uses inner experience as the principal tool of understanding."

A BOOK OF RELIGIOUS VERSE. Edit. by **Helen Gardner.** Oxford Press. \$12.50. A superb anthology of the best religious verse (English only) from the Anglo-Saxon period to the present. The notes are especially good, but unobtrusive.

HERMENEIA: A Critical and Historical Commentary on the Bible, Vol. I. Fortress Press. \$10. This first volume in a projected new series deals with Colossians and Philemon. TLC's reviewer of it, a New Testament scholar, is high in his praise, and predicts that *Hermeneia* will prove to be the finest comprehensive Bible commentary we shall have. A good project to get started with in one's own library.

THE LAST WORD. By **Louis Kronenberger.** Macmillan. \$7.95. Chapters on 14 master aphorists (La Rochefoucauld through Chesterton, including Shaw, Wilde, Emerson, and other masters), with choice specimens of their genius. For anybody who loves superb aphorisms.

PROTESTANTISM. By **Martin E. Marty.** Holt, Rinehart, Winston. \$8.95. Only a first-rate historian and writer, both, could cover this vast subject all in one volume. Dr. Marty is both, and does it.

PATHS TO SPIRITUALITY. By **John Macquarrie.** Harper & Row. \$4.95. One of Anglican's best contemporary theologians deals devoutly and helpfully with prayer and the spiritual life for the Christian of today.

PAUL: ENVOY EXTRAORDINARY. By **Malcolm Muggeridge** and **Alex Vidler.** Harper & Row. \$5.95. Two very interesting men of 1972 retrace the steps of St. Paul on his missionary journeys and talk about him. The result is one of the most lively and readable books about Paul ever written.

NOTES TO THE OVERWORLD. By **Carroll E. Simcox.** Seabury. \$4.50. Most of these "notes" to worthies, and unworthies, who have departed this life appeared in the author's *Around & About* column in TLC. They combine a literary light touch with orthodox theology.

IN GOD'S NAME: Examples of Preaching in England 1534-1662. Chosen and edited by **John Chandos.** Bobbs-Merrill. \$13.50. A marvelous gift for the person who loves to dip into the texts of men like Latimer, Donne, and Jeremy Taylor, to say nothing of less-renowned men of the period.

FALSE PRESENCE OF THE KINGDOM. By **Jacques Ellul.** Seabury. \$4.95. Says TLC's reviewer: "At first he (Ellul) will drive the activists up the wall, then the conservatives: which is great for us both."

FABLES OF WIT AND ELEGANCE. Edit. and with an introduction by **Louis Auchinloss.** Scribners. \$7.95. A treasury of literary delights for the person who reads for intellectual and spiritual refreshment. Unusual stories from Henry James, Oscar Wilde, Mary McCarthy, Aldous Huxley, to name but a few.

WHY CONSERVATIVE CHURCHES ARE GROWING. By **Dean M. Kelley.** Harper & Row. \$6.95. This is a much talked about book. The title tells you what it's all about. Very provocative.

PEOPLE and places

Parochial Appointments

The Rev. Frederick Arterton, retired warden of the College of Preachers and canon of the Washington Cathedral, is on the staff of St. John's, Norwood, Chevy Chase, Md. Address: 4000 Thornapple St. (20015).

The Rev. Geoffrey W. Ashworth, former vicar of St. Philip and St. James, Fort Wayne, Ind., is rector of Christ Church, Harlan, Ky.

The Rev. Magdaleno Bacagan, former graduate student, Virginia Theological Seminary, is assistant, Church of the Atonement, 5073 E. Capitol, Washington, D.C. 20002.

The Rev. Charles H. Cadigan, retired associate rector of All Saints' Pasadena, Calif., is dean of St. Paul's Cathedral, Los Angeles, Calif.

The Rev. John D. Chamblin, former rector of St. Christopher's, Portsmouth, Va., is rector of Good Shepherd, 818 University Blvd. W., Silver Spring, Md. 20901.

The Rev. Richard I. Cluett, former assistant, St. Luke's, Bethesda, Md., is associate rector of Christ Church, Corning, N.Y.

The Rev. Stuart G. Cole is interim associate, St. Barnabas', Bay Village, Ohio.

The Rev. Norval E. Curry, former rector of Good Samaritan, Sauk Centre, Minn., is priest in charge of St. John's, Hutchinson; St. John's, Olivia; and the Bishop Whipple Mission, Morton, Minn. Address: Second & Hassan Sts., Hutchinson (55350).

The Rev. William E. Davis, former vicar of Emmanuel Church, Emporium, Pa., is rector of Holy Cross, 420 N. Main St., Poplar Bluff, Mo. 63901.

The Rev. James A. Diamond, former assistant, Trinity Church, Melrose, Mass., is assistant, All Saints, 1773 Beacon St., Brookline, Mass. 02146.

The Rev. Paul Dicks, former priest in charge of St. Andrew's, Clear Lake, and Grace Church, Charles City, Ia., is rector of St. Alban's, 1408 Cummings Ave., Superior, Wis. 53281.

The Rev. David Dunning, former rector of Christ Church, Washington Parish, Washington, D.C., is rector of St. Stephen's, Seattle, Wash.

The Rev. Stephen R. Frampton is vicar of St. Mary of the Snows and the North Woods Missions, Diocese of Fond du Lac. Address: Box 608, Eagle River, Wis. 54521.

The Rev. Paul Froiland, deacon, is in the training program at St. David's, 13000 St. David Rd., Minnetonka, Minn. 55343.

The Rev. Roger S. Gray, former rector of Grace Church, Trumbull, Conn., is dean of Christ Church Cathedral, Indianapolis, Ind.

The Rev. James G. Greer, former rector of St. James', Goshen, Ind., is rector of St. Thomas', Plymouth, Ind.

The Rev. Michael H. Hansen, former assistant, St. Paul's, Southington, Conn., is assistant to the rector of St. James, West Hartford, Conn.

The Rev. Warren G. Hansen, Ph.D., former assistant, St. John's, Lafayette, Ind., and professor at Purdue University, is vicar of St. John's, Neosho, and St. Nicholas', Noel, Mo.

The Rev. Robert R. Hardman is rector of St. Martin's by-the-Lake, Minnetonka Beach, Minn. Address: 2801 Westwood Rd. (55361).

The Rev. V. Richard Hawkins, former associate rector of All Saints', Wynnewood, Pa., is rector of Church of the Redemption, 1101 Second Street Pike, Southampton, Pa. 18966.

The Rev. Albert T. J. Heath former priest in charge of St. Mark's, Wilson, and Epiphany, Rocky Mount, N.C., is rector of St. Joseph's, Fayetteville, N.C.

The Rev. Cameron M. Hess, former vicar of Christ Church, Pearisburg, Va., is vicar of St. John's, and chaplain, University of Tennessee at Martin, Tenn. Address: c/o the church, Martin, Tenn. 38237.

The Rev. George E. Hoffman, former vicar of Trinity Church, Geneseo, and St. John's, Preemption, Ill., is on the staff of St. Luke's Cathedral, Orlando, Fla. Address: 117 S. Hyer Ave. (32801).

The Rev. Robert Horine, former rector of St. Stephen's, Covington, Ky., is assistant to the rector of Christ Church, Lexington, Ky. Address: 692 Berry Lane (40502).

The Rev. Thomas L. Hudson, former rector of St. Paul's, Williamson, W.Va., is vicar of St. Philip's, 1522 Corapolis Heights Rd., Moon Township, Pa. 15108.

The Rev. Donald W. Jaikes, former priest in charge of St. Luke's, Malden, Mass., is rector of Ascension Church, 147 Purchase St., Fall River, Mass. 02720.

The Rev. Dwain A. Jenista, former vicar of Incarnation, Gregory; St. Andrew's, Bonesteel; and All Saints', Herrick, S.D., is rector of All Saints', Nevada, Mo.

The Rev. Christopher W. Kelly, deacon, is curate, St. Martin's, Pompano Beach, Fla. Address: 2580 SE Second Court (33062).

The Rev. John R. Kimble, former rector of St. Michael's, Birdsboro, Pa., is assistant, Trinity Church, 316 Adams St., Toledo, Ohio 43604.

The Rev. Erwin O. Lafser is vicar of St. Stephen's, 5011 11th St., Lubbock, Texas 79416.

The Rev. Walter E. Lewis, former assistant to the rector of St. George's, Valley Lee, Md., is rector of St. James', Upper Montclair, N.J.

The Rev. Richard B. Lindner, Jr., former missionary in Belo Horizonte, Brazil, is assistant to the rector of Trinity Church, Toledo, Ohio. Address: 908 8th St., Bowling Green, Ohio 43402.

The Rev. James R. Low, former assistant, All Saints', Chelmsford, Mass., is curate, St. Barnabas', 91 Main St., Falmouth, Mass. 02540.

Deaths

The Rev. Robert Howell Anderson, Jr., 52, vicar of St. Alban's Church, Fort Wayne, Ind., died Oct. 29, following a heart attack. He was associate dean and professor of homiletics at Berkeley Divinity School from 1958 until last spring. Survivors include his widow, Lois, and three children. Services were held in Fort Wayne and burial was in Philadelphia.

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THE COLLEGE CALENDAR for 1973 includes the liturgical dates of the Episcopal Church; the major Jewish, Orthodox, and Roman Catholic Holy Days; and now the birth dates for some 40 additional persons who are touchstones of the human spirit (e.g., Kazantzakis, Bonhoeffer, Thoreau, Bach, Irenaeus). Printed on heavy stock, tabbed and illustrated, with plenty of space for daily notations, the 8" x 11" Calendar makes an ideal Christmas gift for anyone who orders his life by the Christian dispensation. Send \$1.50 for each Calendar to the Church Society for College Work, 99 Brattle Street, Cambridge, Mass. 02138.

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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

PUNTA GORDA, FLA.

GOOD SHEPHERD 322 Cross St.
The Rev. Robert Caldwell, r
Sun HC 8, 9:30, 11 (1S, 3S); MP 11 (2S, 4S); Tues HC 6; Thurs HC 9:30

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

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ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily as anno, C Sat 5

KANKAKEE, ILL.

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Sun H Eu 8 & 10:15, also daily

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

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

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ALL SAINTS' 9201 Wornall Road
Rev. H. W. Firth, r; Rev. P. J. D'Alesandre, c
Sun HC 8, 10, 5; Tues 6:30; Thurs 9:30; C Sat 5

OMAHA, NEB.

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

LAS VEGAS, NEV.

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

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

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 10, 7 HC, Ser; C by appt

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, Family Eu 9:30 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wklys HC 7:15, Ev 5:15. Tours 11, 12 & 2 wklys, Sun 12:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.

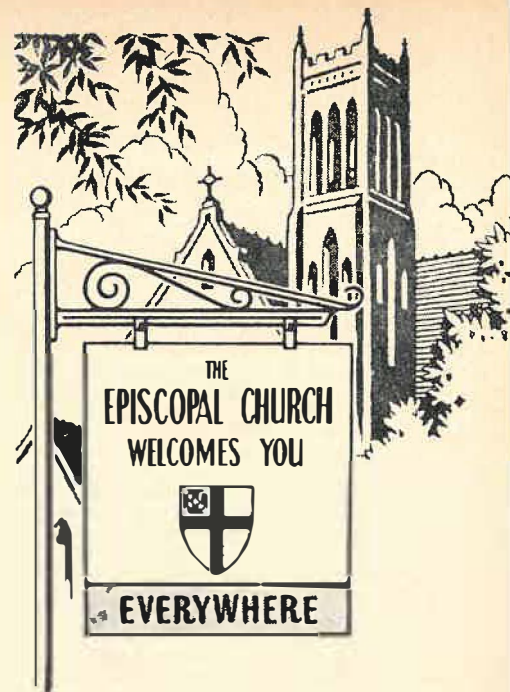
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 8.

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.



ALL SAINTS' CHURCH
CHEVY CHASE, MD.



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

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
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;
the Rev. S. J. Atkinson, O.H.C.
Sun Masses 7:30, 9 (Sung), 10, 11 (High), 5; Ev & B 6. Daily Mass 7:30, 12:10, 6:15; MP 7:10, EP 6, C daily 12:40-1, Fri 5-6, Sat 2-3, 5-6, Sun 8:40-9

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, 11:15 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 10:30-11 & 5-5:30

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

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

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

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; Mass Daily; Sat C 4-5

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wklys HC anno

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.