

# The Living Church



## SUBTLE SINS

**O** LORD, the physical variety of sins we notice —  
They are as visible as neon signs.  
But the secret and subtle, Lord —  
What about concealed malice and cruelty showing  
in the guise of humor —  
What about jealousy and selfishness blossoming  
in sarcasm, gossip, or down-grading the character  
of another?  
O Lord, keep us from being like the Pharisees —  
Permitting our subtle sins to turn us into white-  
washed sepulchers —  
Clean on the outside —  
But rotten within.  
Amen.

— *Helen Redett Harrison* —

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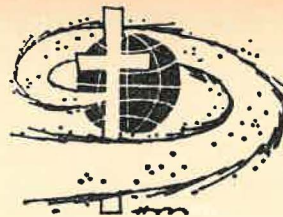
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# Around



# & About

— With the Editor —

### Notes to the Overworld

**T**o *Confucius*: Any translation from your world and idiom to ours must be a colossal leap, and the English text of one of your aphorisms may be very wrong. It reads: "It is man that makes truth great, not truth that makes man great." If this is what you said, I must with all due deference take issue. A man once said to the universe, "I exist!" The universe replied, "So you do. However, the fact does not create in me any sense of obligation." Truth, like the universe, does not have to wait for any of us to come along to make it great. The earth was no less majestically globular throughout all these ages when everybody "knew better." Isn't the truth rather this? Truth shines forth in all its glory, for us to behold, when some soul consecrated to it embraces it, serves it, lives it. He's not making truth great; he's letting truth make him great. There is One who has done this for us so completely that he could even say, "I am the truth." I have a strong feeling that you would agree, if only we could get together and talk this over in a common language. Perhaps one day we shall.

### To *George Bernard Shaw*:

I hope this isn't nit-picking, but in your *Preface on Doctors* you wrote that the American Constitution speaks of man's right to the pursuit of life, liberty, and happiness. That is not quite right. The Constitution proclaims man's right to life and to liberty, but not his right to happiness—simply his right to pursue happiness if he so desires. Since God himself cannot make a man happy against his own will, it's asking pretty much of the United States government to do it. Happiness is something that a man and his God must work out together, and a little bit of luck can help. Many Americans living under the spacious and kindly wings of the Constitution don't want happiness and therefore do not pursue it. They prefer misery, and in this land of the free they are allowed to enjoy it. A man's constitutional right to be unhappy is upheld by all the courts of the land. At least it has been to date; but these are strange times, and strange ideas stalk the land, seeking whom they may devour.

### To *Charles Robert Darwin*:

You have had to endure in your lifetime, and since, an unconscionable amount of stupid ridicule from Christian people who failed to understand your ideas and failed even more deplorably to

appreciate and honor your spirit of humble, courageous truthfulness. I love this statement in your *Descent of Man* (which could as well have been called *Ascent of Man*): "We must, however, acknowledge, as it seems to me, that man with all his noble qualities, . . . still bears in his bodily frame the indelible stamp of his lowly origin." I can see nothing shameful about coming from a lowly origin, and I am astounded by the snappishness of Christians—of all people!—who detest the thought of it. One would think it all the better cause to thank the God who "raiseth up the poor out of the dust, and lifeth the needy out of the dunghill" (Psalm 113:7). The things we have to be ashamed of do not pertain to our "bodily frame" at all, but to our self-chosen spiritual frame. We emerged, as physical creatures of God's love, from the primordial slime because he raised us from it. We have created a spiritual slime of our own in which to wallow. *This* is the infamy.

### To *Dag Hammarskjöld*:

You gave us a proverb worthy of everlasting remembrance when you said: "In our era, the road to holiness necessarily passes through the world of action." You meant, I'm sure, that in our age it is not enough for the aspirant to holiness—i.e., wholeness of being—to be a mere theoretician of life or a contemplative. None of the great masters of the spiritual life in times past would disagree with you, at least not any Jews or Christians. Even so anti-worldly a saint as Jerome was a man of tireless and titanic action. I hope nobody understands you to be announcing some *new* law for "our era." And I hope nobody understands you to be saying that "activism"—just sheer doing something all the time for the sake of doing something—is the road to holiness, for I know you meant nothing of the sort. Your proverb should be read along with St. Teresa's: "To give our Lord a perfect hospitality, Mary and Martha must combine." I find evidence, in *Markings*, of the "Mary mind" in you, as well as the "Martha mind," and I am certain that you would want to be so understood.

The guest editorial on the Consultation on Church Union, appearing in this issue, originally appeared in *Church Panorama*, an independent church news magazine published within the Diocese of Pennsylvania. Its editor is the Rev. John A. Schultz.



# Letters to the Editor

## SLC Should Resign

Much has been written about the *Services for Trial Use*, and I would add further comment. It is my hope that the present commission will resign and allow for the appointment of a new commission made up of "hard-nosed" parish clergymen and laity. We should be extremely grateful for the fine work that the present commission has done, but I find it difficult to expect that it will be able to look objectively at its labors. The material has been put before us but now it needs to be analyzed in the light of people's needs and from a practical viewpoint.

For years many of us have been desirous of a revision of the Prayer Book, but what we have before us is, for practical purposes, a new Prayer Book with much new and non-Anglican theology.

I write this to express thanks to the members of the commission for doing a difficult job well, but now the time has come for them to retire to a less arduous life.

(The Rev.) HADLEY B. WILLIAMS  
Rector of St. Mark's Church

Evanston, Ill.

## Trial Liturgy

"Blessed is he who comes in the name of the Lord"—but ragged be the costume he comes in!

Where are those thousands of illiterate, non-comprehending Episcopalians for whom the first-grade primer-style Trial Liturgy II is supposedly the answer to their search for meaning in worship? Neither I nor any of my parishioners were consulted as to whether the 1928 liturgy was an abstruse anachronism from a decadent past.

Where did our liturgical experts find such compelling evidence that the official Prayer Book liturgy was failing to "lift up hearts"? No amount of "by him, and with him, and in him" in the Great Thanksgiving's doxology can obscure the diminishment of the majesty in worship which our drug-store Liturgy II has accomplished. But maybe that was what our liturgical experts wanted. If so, let's go the next logical step and produce the quintessential modern liturgy: "Hi, Ole Buddy. Thanks, Ole Buddy. See ya, Ole Buddy."

(The Rev.) PAUL M. ROSS  
Rector of St. David's Church

Elkhart, Ind.

## St. Charles the Martyr

Regarding the poem "Reminder" by Christine Heffner [TLC, Jan. 30], sometimes poets say things in a manner that misses my mundane mind, but after much meditation, I can read only that Christine thinks Charles's mistakes were costly to the church.

She is certainly right that he was "a Christian king," "a Godly man," "he loved his church," and his "rule was God's." Not only that, but the blood of his martyrdom was certainly the seed of the church. There probably wouldn't be an Anglican Church if it were not for that act.

I believe he is *Saint Charles*, and am amazed that the greatest saint produced by our branch of the Holy Catholic Church, the only one canonized by official act and by the acclamation of the people, should be eliminated entirely from our calendar of special feasts.

(The Rev.) OSBORNE BUDD  
Rector of St. John's Church

Yonkers, N.Y.

## Christian Power

Please let me add my meed of praise to what was said by Mr. Ward A. Nelson [TLC, Feb. 6] of TLC's editorials; they are without exception of great quality and of a high order of excellence from the point of view of scholarship and expression. They express sound Christian values minus humbug.

What is stated under the caption, "To Malcolm X," [TLC, Feb. 6] can do with re-statement because it cannot be too greatly emphasized—that it is the business of the Christian to maintain a sense of balance and avoid a sense of vendetta that is thoroughly unchristian. The natural desire to hit back must be resisted by the Christian because it is contrary to the spirit of the Cross of Christ. I was myself scandalized to find the General Convention and the church accommodating such a deadly heresy as the Union of Black Clergy and Laity or Union of Black Episcopalians—call it what you will! That sort of segmentation is contrary to that essential communion of Christ's universal church, and is, in fact, a negation of the true spirit of Christianity. Nowhere do we read of our Lord holding meetings and advising oppressed Jews of his day to seek "power" and use it against the Roman oppressor. Christian power is the power of the Cross.

(The Rev.) RUPERT F. TAYLOR  
Vicar, St. John-the-Baptist Church  
Orlando, Fla.

## Christian Protest

My letter is in reference to a letter written by William A. Schneider [TLC, Sept. 5], in which he was quite upset with the newest trial liturgies as prescribed by the Standing Liturgical Commission under authority of the Houston General Convention. He says in his letter, "I shall take a leave of absence (and my checkbook will also) for the next three years in the hope that the church may recover from its madness and stupidity in the interim." I am sure that there are other people in the Episcopal Church who feel as strongly about this as does Mr. Schneider, and because of this I felt the need to write.

In Mr. Schneider's "51 long years of affiliation" with the Episcopal Church (and others like him), if the only thing that they have learned from it is "if you don't play ball my way I'm taking my mitt and going home until you do!" then, with all due respect to these people, I would venture to say that they have a lot of serious thinking to do.

I've only been affiliated with the Episcopal Church now for 20 years. But then I've

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# The Living Church

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## THE KALENDAR

### March

19. Lent V
20. St. Joseph
21. Thomas Ken, B.
22. James DeKoven, P.
23. Gregory the Illuminator, B.
24. Annunciation to the Blessed Virgin Mary
26. Lent VI—Palm Sunday

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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only been "affiliated" with my family for 24; I find that in *both* my church and my family there are a few things that I definitely don't like. But God forbid that I should love either one of them so little as to walk away from them so easily.

I'm not overwhelmed by the newest trial liturgies. But then I'm not overwhelmed by a lot of the things that our church does or doesn't do. I hardly think though that that is sufficient enough reason to leave the church. Is anyone so important in the church that by his or her walking away from it things will instantaneously change? I, for one, would not want to be *that* important. It would place me in the incredible and ridiculous position of trying to compete with my Lord. Let us pray that he never desires to walk away from us as easily as some of us seem to walk away from his church, even as many times as we offend him. We would be in really sorry shape.

I would hope that we would all try not to make it more complicated for him. He has given us so much. If there is something in the Episcopal Church that we cannot quite understand or, frankly, rubs us the wrong way, why don't we try to find the reason for its being done that way? It just may possibly be a way in which the Holy Spirit is trying to reach the "lost sheep." I'd like to be a help to him and not a hindrance. I am sure that the people of the same opinion and action as Mr. Schneider, once they truly think it over, will want to be, too.

Acts 5:38-39: "And so now: Keep clear of these men, I tell you: leave them alone. For if this idea of theirs or its execution is of human origin, it will collapse; But if it is from God, you will never be able to put them down, and you risk finding yourself at war with God."

CYNTHIA HUNT  
*Church Army Trainee*

Lynchburg, Va.

## Justice Rehnquist

In the editorial [TLC, Feb. 6], entitled, "How Strict the Construction?" you puzzle over a certain statement made by the newly-appointed U.S. Supreme Court Justice, William Rehnquist, during the Senate hearings prior to his confirmation, to wit: "In the long run, it is the majority who will determine what the constitutional rights of the minority are."

To you, this sentiment seemed to border on juristic apostasy from a "strict constructionist" like Rehnquist, since the Constitution is supposed to be the very bulwark of the right of a person or a group to *be* a minority. You did, however, recognize that someone trained in the law might be able to explain the statement.

Justice Rehnquist's statement is easily understood when emphasis is placed on the phrase "in the long run." Constitutional safeguards indeed prevent momentary majorities from wreaking havoc among temporarily unpopular minorities; however, over a long period of time, a *sustained* majority opinion will inevitably redefine minority rights through the various instruments for change of our political institutions. The Civil War, for instance, resulted in a military/political victory by a majority with a profound redefinition of the Constitutional rights of a particular minority; explicit Con-

stitutional amendments sanctioned by majorities expanded and confirmed these same rights later; still later, another majority elected a President—Nixon—who vowed that his Supreme Court appointments would be people who would not bend and twist the Constitution to discover therein new "rights" of minorities. In this fashion, and for better or for worse, Constitutional rights of all sorts are subject to any majority opinion that persists long enough to be instrumented via the available channels to Constitutional change—whether war, amendment or, indirectly, by election of officials who will appoint judges sympathetic to the majority will.

BARTON DENIS EATON  
*Attorney at Law*

New York City

## Faith and Medicine

I am editing a book on the role of faith or religion in healing from a physician's standpoint. Any physician interested in contributing to this book, please write to me.

CLAUDE A. FRAZIER, M.D.

4-C Doctors Park  
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## Trial Use

I don't usually write letters to the editor, but I wanted to commend TLC on the publication of the Rev. Leo Malania's article on trial use [TLC, Feb. 6]. I feel this gives good balance, where so many of the letters have reflected negative feelings about trial use.

My own experience as a parish priest and as liturgical chairman for Western Kansas is that most of the attitudes of the parish reflect those of the priest. There are exceptions, of course, but by and large if the priest will take a reasonably positive and open approach, many of the people will. But if the priest in effect says, "Now I don't like this, and I don't think you will either, but we have to do it," no one is surprised if people object.

We have tried here to present the trial services gradually, reasonably positively, and with instruction of the key people. We have had good acceptance of Rite I, and are now teaching the music for Rite II to the congregation prior to its introduction during Lent and Easter. While Rite II is used at the main service, Rite I will be kept as the early service, thus giving people a choice. We do not anticipate any problem with this. Not everyone likes everything, which is the point of trial use . . . and a few will fight any change whatsoever, though in view of the fact that every General Convention since 1952 has said there *will* be Prayer Book revision, makes this a losing point of view.

I feel that if our clergy will be open-minded and approach trial use as an opportunity for variety, and an opportunity for everyone to have a say, it can be a good thing in parish life.

I hope TLC will continue to publish articles on the rationale of some of the services, especially some of the less well known ones, as well as quoting from parts for "devotional" purposes (collects, etc.). Incidentally, the "Invitation" to the Ash Wednesday litany is one of the best brief statements of the purpose of Lent that I have seen (p. 494).

(The Rev.) HERMAN PAGE  
*Rector of St. Andrew's Church*

Liberal, Kan.



# The Living Church

March 19, 1972  
Lent V

For 93 Years,  
Its Worship, Witness, and Welfare

## EXECUTIVE COUNCIL REPORT

“ON to Louisville”—slogan or direction? Direction, by all means, if what was said during the February meeting of the Executive Council is any indication of serious intent. Detailed plans have been made in preparation for the General Convention in Louisville and beyond, for the church's mission in the 70s and especially for 74-75.

A smooth presentation of the intricate plans was made by the Rt. Rev. Roger Blanchard, vice-president of the Executive Council. The whole church is to be involved in the work. You and I, at least in theory, will be able to say what we consider to be the mission of the church in 74-75. From this small start multiplied throughout each jurisdiction of the Episcopal Church, the staff will sift through this quantity of answers, develop its own theological statement, description of priorities, and recommended funding procedures. The results of this work will be taken back to the people, you and me, during the spring of 1973 and we shall then know the program and budget to be presented to General Convention in Louisville.

The necessity for improved two-way communication in order to strengthen the mission of the church was stressed during council deliberations. Members accepted and committed themselves to the following imperatives: that as many communicants as possible be involved in a theological dialogue on the quality, nature, form, and shape of mission for the church; that dioceses and congregations be involved in the decision-making process of determining the priorities for this mission expressed in program and budget; that persons holding responsibilities in every diocese be involved in decisions about financing the general church's program through a consideration of alternative forms of funding; and that such involvement and decision-making include hearing from all sorts and conditions of people whom this church is called to serve and with whom it is called to share its mission.

### P.B.'s Report

As he has in the past, the Presiding Bishop brought council members up to date on what some have come to term the P.B.'s Travelogue. In his address from the chair, Bp. Hines said that he had been in the cathedral in Naha with the

Presiding Bishop of the Holy Catholic Church in Japan and with the Acting Bishop of Okinawa, the Rt. Rev. David M. Goto, Bishop of Tokyo, to take part in the transfer of the Ryukyu Islands from the Episcopal Church to the Japanese church.

Bp. Hines paid tribute to the Rev. William Heffner, the first appointed missionary of the Episcopal Church to Okinawa, over 20 years ago, and to the Rev. Norman Godfrey, and their “high dedication and ceaseless endeavor” that gave substance to the work of the church on the islands.

Bp. Hines also visited one of the two island leper colonies where there are 300 members of the church. He also stopped at the grave of Keisai Aoki, who “singlehandedly, with God's help, established the work of the Anglican Church among those unfortunate but bright and cheerful people.” On this same trip, he met with the Joint Council of the Philippine Independent Church and the Philippine Episcopal Church in Manila.

The Presiding Bishop predicted that Executive Council affairs from now until Louisville will have a 1974-75 orientation. He stated that the Executive Council is better able to serve the church because the jurisdictional linkage system has been set up and will be improved. He also made the point that the council, along with the staff, is in a better position to foster new groundbreaking, old pattern challenging, and radical experi-

mentation in the interest of the vitality of the church than any single diocese or any group of dioceses. It need not be an either/or, he said. But the process is expensive, it does involve a high element of risk and of risk-money. “And because the church never has enough money even to finance so-called basic programs, the matter of making priority judgments usually comes down hardest on the less-substantiated, non-historical risk patterns. And this can mean simply freezing the church in some of its more conservative un-productive stances,” he said.

The Episcopal Church Foundation sent queries to 150 members of its advisory council, and received 107 returns answering a questionnaire regarding the role of the church today.

The respondents' list of priorities is almost exactly the reverse of priorities established, at least in terms of funding by the General Convention, if not by legislative action. The priorities listed in the answers ranged from a high for “stimulation of parish life” to lows for “support of black colleges” and GCSP.

### General Convention Funds

Two financial matters regarding early expenses of General Convention were acted upon by the council: a sum of \$50,000 is to be advanced to the treasurer of the General Convention; a convention manager has been employed at \$20,000 per year, and a secretary at \$8,400 per year. Mr. Bob N. Wallace, of Louisville, began work as the manager, Feb. 1.

There is also a request for \$100,000 for 1973. Only the 65th General Convention could authorize the payment of this.

### Virgin Islands

Council adopted a resolution permitting the Domestic and Foreign Missionary Society of the Episcopal Church to convey to the Episcopal Church of the Virgin Islands, Inc., all of the real property owned by the society in the U.S. Virgin Islands and certain specifically-described properties. The church in the U.S. Virgin Islands was incorporated as a non-profit corporation last January.

### Ecumenical Relations

Dr. Peter Day, ecumenical officer of the Episcopal Church, presented four well-

news FLASH

THE LIVING CHURCH has learned that the Rt. Rev. Colin O. Winter, Bishop of Damaraland in South West Africa, has been ordered to leave that country under the terms of the “Undesirables Removal Act.” The order specified that he and two other men—a priest and a layman who is treasurer of the diocese—must be out of the country by noon, Mar. 4. Further details will be published as soon as available.



known guest speakers to the council—the Rev. Herbert Ryan, S.J.; the Rev. Robert Stephanopoulos of the Greek Orthodox Church; Dr. Paul Crow, United Church of Christ; and Dr. Cynthia Wedel, National Council of Churches.

Fr. Ryan, a member of the Woodstock College faculty, spoke primarily on the Anglican-Roman Catholic Commission (ARC) and said the work of the churches' joint commission has had a continuing influence on general ecumenical work. ARC has been a model for dialogue between other churches, he said. He also said we must agree on why there is a church, and on the mission of the church.

Dr. Crow, general secretary of COCU, said church union is basically a venture toward catholicity—a living, healing communion. Church union must not be on the future agenda of the church, he said, but on the agenda now.

Ordination of women, Dr. Stephanopoulos said, could place in jeopardy Orthodox union with COCU. He also raised the question of who speaks for the Anglican Communion when an agreement on union is reached. Elsewhere in his presentation he also asked if people are really interested in church union. In spite of dangers inherent in ecumenical work, Fr. Stephanopoulos said he considers the consultations valuable not only to the Episcopal Church but to others as well.

Dr. Wedel, president of the NCC, presented considerable information on the various councils of churches, world, national, regional, and local. The number of local-level councils is increasing as churchmen become more and more interested in working together in whatever ways are possible, she said.

One afternoon of the council meeting was given to hearing these guest speakers and to a panel discussion on possibilities in the changing structure of the NCC, which followed. The panel participants included the Rt. Rev. John Burt, Bishop of Ohio, and the Very Rev. Gerald N. McAllister of San Antonio. Mrs. John S. Jackson, Jr., was panel moderator.

Two resolutions concerning the NCC were adopted: 1—to reaffirm the church's participation in the NCC as "a means whereby the churches may work together to accomplish objectives which no church could achieve in isolation" and as an expression in its being and action of oneness of the church of Christ; and secondly, that the report on future NCC structure be accepted as a serious effort to revise the operational style of the NCC to fit the needs of today's world.

Further consideration of this matter will be brought before the May council meeting.

#### Finances

The treasurer's report for 1971 showed overpayment of \$264,821.15 on commitment pledges by 16 dioceses. Prime example is the Diocese of New Jersey which



DOCTOR WEDEL

had received a 1971 quota calling for \$302,004, pledged \$175,000, and paid \$345,781.76 to the national church last year.

The reduction in staff at headquarters saved a considerable amount in administrative costs last year, and with careful spending in program and other units, there was a total saving of \$266,824.

With increase in income and reduction in expenses, the budget showed a balance of \$411,129. The council later voted to have this amount set aside as a reserve for future program needs.

The 150th Anniversary Offering for the Domestic and Foreign Missionary Society was a "disappointment," as only \$128,160 had been received by the end of the year. Nearly every diocese responded to the call, and thousands of contributions were received, none large. Since the final report for last year was made, \$36,860 from Trinity Parish, New York City, and \$2,000 from Holy Trinity Cathedral, Paris, have been received for the offering. Expenses for conducting the campaign were \$19,747.31.

The Presiding Bishop's Fund for World Relief received large contributions in December and came within \$10,000 of the total for 1970. The church-school missionary offering of \$53,500 was transferred to the P.B.'s Fund, thus increasing the total amount. All of this enabled the fund to pay out three-fourths of the budgeted amount.

A committee on social responsibility in investments was set up by the Executive Council to study the social implications of the investments of the Episcopal Church, recommend appropriate action for the council, and carry out actions authorized by the council. It also shall make recommendations regarding positive investments to further the social concern of the church, and do so in liaison with the ghetto loan and investment committee.

Council approved the proposed charter

for the social responsibility committee with very little amendment. In fact, most of the suggested amendments were defeated. The committee was given authority to act for, and with the approval of, the council to represent the council in private persuasion with corporate management; to conduct hearings; to vote and solicit proxies, and, under certain circumstances, speak for the Executive Council at stockholder meetings; to appeal from, or otherwise litigate, any order or decision of any administrative agency; to recommend that the committee on trust funds divest certain securities; and to recommend that that same committee invest in certain securities that will advance Christian social goals.

#### Coalition 14

Much has happened in the church since the mid-19th century, when missionaries, who went west, were responsible for their own keep. Today, Coalition 14, which has yet to celebrate its first anniversary, is a group of dioceses, primarily western in location, working for common goals and mission.

A report on the coalition was made by the Rt. Rev. David Thornberry, Bishop of Wyoming, who said stipulations for membership include disclosure of financial statements; of programs and how monies are to be spent; and full acceptance and payment of the national church quota, which therefore is the first item on each of the 14 diocesan budgets. This is not a debatable item, he said.

Members of the coalition are the Dioceses of Arizona, Eau Claire, Hawaii, Idaho, North and South Dakota, Western Kansas, Utah, New Mexico and Southwest Texas, San Joaquin, Wyoming, Eastern Oregon, Montana, and Nevada.

#### Lay Ministries

The council discussed two brownstone houses in New York City originally purchased by the women of the church and given to the Domestic and Foreign Missionary Society to be used as a training center for women who were preparing for professional work in the church. This property, known as Windham House, was used for this purpose from 1928 through 67. In July of that year, Windham House was leased to Trinity Parish for five years at an annual rental of \$5,000, for the purpose of setting up Trinity Institute.

The Executive Council has now authorized the sale of Windham House, which has a present market value of \$200,000, the proceeds from the sale to be set up as a trust fund, with the income to be used for education of laity for Christian ministry.

#### Public Issues

A statement on ending the war in Southeast Asia was adopted after the substitution of Indo-China for Vietnam had been made throughout the resolution. It says in part: ". . . In Indo-China we have



# NEWS of the CHURCH

## PRESIDING BISHOP'S FUND

### Year End Report

The tragic plight of millions of suffering human beings from East Pakistan (now Bangla Desh) commanded the attention of Episcopalians at the end of 1971 as it did at the beginning of the year. In the report a year ago from the Presiding Bishop's Fund for World Relief and Interchurch Aid, the concern centered on the victims of the huge tidal wave in East Pakistan, which claimed millions of lives and devastated huge areas of the country. By March civil strife had reached such a severe point that the rehabilitation program following the tidal wave had to be abruptly halted and resources diverted to the needs of an estimated 10 million people from East Pakistan seeking refuge in India.

Through the Presiding Bishop's Fund Episcopalians in 1971 contributed \$593,099.36 for the relief of suffering and deprivation around the world. Of that amount \$35,000 went for the ecumenical program of relief in India and East Pakistan. Now that the war is over and Bangla Desh is an independent country, a program of rehabilitation is being established to be known as Bangla Desh Ecumenical Relief and Rehabilitation Service.

At the same time needs among Sudanese refugees in Vietnam, Peru, and the Middle East were being met—entirely from voluntary contributions. For the second consecutive year there was nothing in the general church budget for world relief. World relief was included in the Faith Offering column for \$245,000, but only \$8,865.75 was so designated.

The total contributions to the fund represented an eight percent drop from 1971. This sum does, however, continue to represent a growing number of individuals and parishes across the church. It still averages only 26 cents per communicant, and much more must be done to acquaint people with the fund and to provide opportunities to give to it.

The Presiding Bishop's Fund stands ready to assist parishes and missions of the Episcopal Church which suffer natural disasters. In 1971 there were not many of these and they were comparatively mild. A small grant was made to the Navajo community in Arizona to relieve the victims of a serious drought, and an emergency grant to the Neighbors in Need program in Seattle, to enable them to distribute food before the bureaucratic procedures were established for other kinds of help, was made.

A review for other uses of the Presiding Bishop's Fund in 1971 will serve to highlight the very important point that much of the money is needed to support

the day-by-day operations of Church World Service and the World Relief Commission of the World Council of Churches—services to refugees, youth projects, health programs, material resources programs (blankets, tents, clothing, food, etc.), planned-parenthood programs, and scholarship assistance to students in and from developing countries. These are the basic ingredients of the assistance which is given—to which is added response to disasters and emergencies.

In addition to assisting refugees in other parts of the world, the Episcopal Church has continued to conduct its own refugee resettlement program for people coming to this country. In 1971 a total of 1,399 persons were resettled, including 641 Cubans, and many Yugoslavs, Rumanians, Egyptians, Russians, and a few Chinese from Hong Kong. The majority were resettled in New York and New Jersey, with some going as well to Michigan, Illinois, Ohio, California, and Florida. There was a noticeable drop in the number of refugees resettled, principally due to the many week-by-week interruptions of the Cuban Airlift flights to Miami and the strict requirements for Yugoslav refugees by the U.S. immigration authorities overseas.

The tragic situation among refugees from the politics/religious persecution of Christians in the Sudan has caused concern for some time. In 1971 it was possible to send \$10,000 for the immediate relief of those Sudanese refugees in Uganda. There are upwards of 150,000 whom the Church in Uganda is helping with basic necessities, education, and pastoral ministries.

In addition, the fund designated \$37,500 for work among Palestinian refugees, \$37,500 for relief and rehabilitation in war torn South Vietnam, and \$1,000 for the continuation of reconstruction necessitated by the severe 1970 earthquake in Peru. A total of \$28,500 was contributed for programs of the Eastern Orthodox churches in Europe under the mandate of Interchurch Aid. During 1971 these funds assisted in seminary training in Yugoslavia, community-development projects in Greece, support of an orthodox seminary in Kerala, India, and the Rural Diakonia Project of the Coptic Church in Upper Egypt.

As the year progressed two other special grants were made: a token grant of \$1,000 toward purchase of a cobalt X-ray unit for a hospital in Cluj, Rumania (as part of the long-term rehabilitation from the disastrous floods of 1970); and \$5,000 to the World Council of Churches toward support of the Canadian Council of

*Continued on page 12*

moved well beyond any justifiable limits in the way we have waged war. The war in Indo-China is a proven mistake. . . . As churchmen, our task is clear. We are all called to be peacemakers. We must oppose the further continuation of this war and act to bring it to an end by all proper means at our command, with full release of all prisoners of war by both sides, and bind up the wounds of its victims." The reference to the release of POWs was contained in an amendment offered by Dr. Clifford Morehouse.

Council also adopted a statement on health care as a policy to guide its staff in the information, education, and action programs of the council. According to the resolution, health care, to be comprehensive, must include provisions which will, among others, build health, such as physical fitness and nutrition; prevent illness and disabilities; and provide mental-health services, dental care, extended-care facilities, and adequate research.

### Hispanic Affairs

The proposed charter for the National Commission on Hispanic Affairs—*La Commission Nacional de Asuntos Hispanos*—was adopted as presented after a minor change or two. The organization has been established as a continuing program of the church working to fulfill the needs and aspiration of Hispanic peoples, and to serve the ministry of the Episcopal Church among the Hispanic people both within and outside the church.

### Screening and Review

Elections were held for the Screening and Review Committee that scans requests for grants under the General Convention Special Program. Of those nominated from the Executive Council membership, four were elected—the Rev. Gordon Gillette; Mr. Philip Masquette; Mrs. Seaton Bailey; and the Rt. Rev. Wilburn Campbell. Two were elected from the Union of Black Episcopalians—the Rev. Jesse F. Anderson, Jr., and the Rev. James Woodruff; and seven were elected from the Presiding Bishop's list—Messrs. Kwami McDonald, E. Thaxton King, Henry Allen, Carlos Russell, Quince Duncan, Paul Fletcher, Miss Sue Kobak.

### Seabury Press

Council approved the recommendation that \$75,000 be appropriated to Seabury Press, Inc., to meet the 1972 operating cost, the money to come from Reserve for Contingency.

It was also stated that, if future appropriations for this support are anticipated, all requests be referred to the executive vice president for inclusion in the normal budget process.

(*The Episcopalian* is already in the 1972 budget in the amount of \$185,000. This action was adopted during the December 1971 Executive Council meeting.)

G. M. S.



# IDEAS ARE BORN AS SPARKS FLY UPWARDS

By ENRICO S. MOLNAR

**MY nature is rational and social, and my city and country — so far as I am Antonius — is Rome; but so far as I am a man, it is the world.**

—Marcus Aurelius

**I**DEAS are born as sparks fly upwards. They die from their own neglect. They are whirled about by the wind, they are lost in the storm. They vanish in the dark night of the soul. But someone else throws another log of trouble and effort, and fresh myriads of sparks stream into the air. There have always been some who have tended these fires, casting into them the fruits of their toil and prayer and all they can spare after keeping body and soul together.

I sense something of that holy discontent, of the sparks that gleam in the darkness, as I ponder the thoughts and actions of both my grandfathers. Without any doubt they belong to a handful of persons who influenced me more than anyone else during my formative years. Today I would like to say a few words about my maternal grandfather, Enrico Selley. He belonged to one of those few European families that have no nationality. His family traced its origin to that portion of the Kingdom of Aquitaine which later became known as the County of Toulouse. The Occitan language ("Languedoc") was spoken there before the conquest of the region by the French in a series of campaigns known as the Albigensian crusades. My grandfather's ancestors were Albigensians before they became converts to the Waldensian faith. As Waldensians they were persecuted; they fled first to Provence and later to the Swiss Canton of the Grisons, where the Rhaeto-Romansh language is spoken.

*The Rev. Enrico S. Molnar, Th.D., is companion director of the Order of Agape and Reconciliation, a new monastic and ashramic community of clergy and laity. Pictured on this page is a fresco in the headquarters of the Waldensian Church in Italy, in Torre Pellice. It depicts the Waldensians as a mighty oak rooted in a mountain rock. Inscribed on the branches is a verse from Revelation 2:10: "Be Thou Faithful Unto Death." The inscription below the fresco commemorates the 250th anniversary of the return to Italy, in 1689, of some 800 Waldensian refugees who had fled to Switzerland to escape religious persecution. (Photo from RNS.)*



And in the last century, as a "Swiss" family, they moved to the Italian Piedmont where they settled in the Waldensian Valleys west of Turin.

The Waldensians have the distinction of being the oldest pre-Reformation non-Roman Catholic Church of Europe. They trace their spiritual roots to Peter Waldo who was a rich cloth merchant living in Lyons, France, during the second half of the 12th century. In 1176, profoundly disturbed in spirit by hearing the song

of a wandering minstrel—a kind of an early medieval dropout—recounting the moving sacrifices of St. Alexis, he asked a master of theology "the best way to God." The scholar quoted the golden text of monasticism: "If thou wouldst be perfect, go, sell that thou hast, and give to the poor, and follow me" (Mt. 19:21). Waldo put this counsel into literal practice. Providing modestly for his wife, he sent his two daughters to the monastery of Fontévrault to take the veil. Fonté-



vrault was a famous and frequent refuge for Queen Eleanor of Aquitaine, and her final resting place. Waldo became convinced that a true Christian must abandon all his possessions and all thought of power and wealth to make his way through the world in poverty (in today's affluent society, this sounds like a language from another planet!). His next step was to find someone to translate portions of the scriptures into vernacular tongues. A poor wandering scholar, Bernard Ydros, translated the gospels and other religious texts for him into French, while Stephen d'Anse the grammarian, afterwards a



**FATHER MOLNAR:** *"Ideas are born as sparks fly upwards. They die from their own neglect. They are whirled about by the wind, they are lost in the storm. They vanish in the dark night of the soul."*

prominent member of the Cathedral Chapter of Lyons, translated the gospels into the mellifluous tongue of Provence. Peter Waldo's actions made a deep impression on his friends.

By 1177 Waldo was joined by others, men and women, and the little company undertook to carry further his example. Unlike the Cathari or Albigensians, the Waldensians originated in no conscious hostility to the church. Had they been treated with more diplomacy, they would probably never have separated from it. However, once declared heretical, they were persecuted most ruthlessly. During their earliest period, they were not theological innovators, since they did not intend to leave the Catholic Church. Their particular emphasis was on worship in the vernacular tongue and on institutions being "in conformity with Holy Writ."

At a synod held in the Piedmontese community of Chanforan in 1532, spellbound by the puritanical firebrand Farel from Geneva, the Waldensians openly declared their adherence to the Swiss

Reformation. In practice this meant that they rejected the legacy of Peter Waldo in favor of the dowry of John Calvin. By this theological marriage the Waldensians became, and have remained ever since, Calvinists to all intents and purposes. Their alliance with the continental Reformation marked the resumption of severe persecutions, especially during the Counter-Reformation era. Crusades were launched against them and inquisitors were given a *carte blanche*. A movement was legalized to kidnap Waldensian children and place them in orthodox homes. It was not until 1848 that Charles Albert, King of Sardinia, granted them legal toleration. And only as late as 1948 did the new Italian constitution give the Waldensians liberty of conscience. Today there are approximately 20,000 Waldensians living in the Piedmontese valleys of the Cottian Alps. They operate a college in Torre Pellice, their small "capital" in the Pellice Valley, and two theological seminaries, one in Rome and the other in Buenos Aires. Emigration has created Waldensian communities in Uruguay, Argentina, South Africa, as well as a small community of Valdese in North Carolina. I have not observed, among the contemporary descendants of Peter Waldo any attempt to return to their pre-Reformation faith; the only allusions of the sort I have found in some of my Grandfather's sermons.

**T**HIS brings me back to my beloved Grandfather Selley who was born among the Waldensians in Saluzzo in 1847. He studied theology at Geneva under a galaxy of professors of repute in theological and literary circles, such as Merle d'Aubigné (Swiss historian of the Reformation), La Harpe, Bender, and others. In 1875 he married a lady from a family with old Waldensian Provençal roots, in the church of Luserna San Giovanni. Many years later, Grandfather took me on a trip to Luserna, some six miles southeast of Torre Pellice. He reminisced on the events surrounding his wedding. Then, in afterthought, he added: "You know, Enrico, things were not always as cheerful and gay around this place. The first Waldensian pastor of Luserna San Giovanni was Geoffroy Varaglia, a former Roman Catholic priest. He was arrested by the inquisition, imprisoned, and in 1558 burned at a stake in Turin. When Varaglia stood bound at the stake, the executioner, according to custom, asked his forgiveness. Varaglia replied, 'I not only forgive you, but also those who imprisoned me at Barge, those who betrayed me, and those who condemned me to this death. Be of good courage, fulfill your office, my death will not be in vain.'"

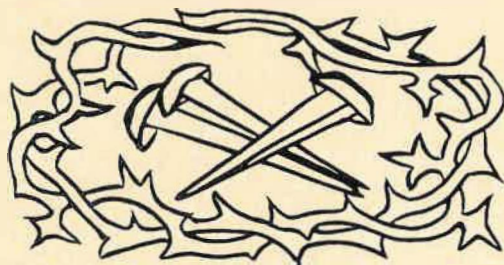
Grandfather became professor in the Waldensian College in Torre Pellice where he taught until 1877, when the Committee of Dispersed Protestants of the French Language (Cantons of Gene-

va, Vaud and Neuchâtel) invited him to become pastor of the French Protestant churches in Vienna and Budapest, the two capitals of Austria-Hungary. At that time there was in Vienna a colony of some 600 French Swiss Protestants, and a smaller group in the Hungarian capital. Grandfather accepted. And for 40 years he was a faithful pastor in Austria-Hungary; once a month he would journey to Budapest to conduct French worship services there. During the summer of the last 20 years he held services in the Old Chapel of Scherzlingen near Thun, in the Swiss Bernese Oberland. My grandparents did not know a single word of German when they arrived in Vienna in 1877. The first thing they did upon arrival in the Austrian capital was to buy a French-German dictionary and, with its aid, went purchasing furniture, kitchen stove, and so on. At the outset they were quite homesick for their sunnier Italian homeland, but work in the capital on the blue Danube soon engrossed them completely.

On one occasion Grandfather told me of an escapade he had experienced when 13 years old. Stirred up by the great ideal of liberty, he conceived a plan to enlist in Garibaldi's army with two other boys of the same age. All three left their homes secretly at night. As they did not have much money among themselves, they walked the entire distance of two-and-a-half days on foot, until they reached Garibaldi's camp. The great hero of Italian unification received the boys paternally. He was apparently visibly touched by the great enthusiasm of the youngsters. He refused, however, to enlist them and advised they should return home. Left with no other choice, the trio walked back, apprehensive, and in a penitent mood. In the meantime the parents, angry at the prodigals, were preparing an exemplary punishment; but as the days passed anger gradually gave way to worry and anguish. When, after five long days the boys finally returned, the parents were so happy that they received them with open arms. Reproaches and punishment were forgotten—quite an exception in an era when education and parental discipline were more than severe.

Having become wiser in later years, Grandfather recalled this adventure somewhat apologetically; he said to me: "Enrico, I was quite proud of this adventure for a while. I thought a lot about this later on. As one grows older one sees things in a somewhat different perspective. To be honest is important. There is another matter I did not see then. The King of Sardinia has become the King of Italy. So what has changed? Many men have died in the Italian War. If those men who died for Victor Emmanuel, for Cavour, for Mazzini, and for Garibaldi had not fought in that 'patriotic' war, they would still be alive today and their families happier. I tell you, rebellion to





## BARABBAS

I looked up at the man on the cross.  
His life was  
slowly ebbing away  
with each drop of sweat and blood.

Why couldn't I leave him,  
as most of his disciples had?  
Why couldn't I slip back to my rebel band  
and forget him?  
Perhaps because  
He was nailed there in my place.

He drew himself up by the nails in his hands —  
at great sacrifice —  
and breathed a prayer:  
"Father, forgive them,  
for they know not what they do."

How that fit and healed and demanded!  
All my life  
I hadn't known what I was doing,  
but now —

Do you suppose  
there's room in this movement for a revolutionary?

— Robert Hale —

tyranny is obedience to God, provided that rebellion is non-violent. Never follow a multitude to obey tyranny of thought or behavior. Nothing has really changed in Italy except postage stamps and coins. Instead of having a cantankerous parliament in Turin's Carignano Palace we now have one in Rome. Simplicity and loyalty to one's faith is all that matters. Instead of having manageable city states and small countries like Lombardy, Parma, Modena, Tuscany, and so on, we now have a unified state which tends to make of its nation a fetish; it increases nationalism which in turn strengthens militarism. This will only lead to more wars. Nationalism is such a stupid thing. A national society tends to deify 'patriotic' values. Why fight over such things?"

On another day, Grandfather was reminiscing about some of his ancestors. "I can't be proud of all of our ancestors," he said, "but there is one man you should remember, Enrico: His name was Jerj Seelli and he lived in Waltensburg, in the Grisons Canton. In 1559 he was granted the right of wearing a coat-of-arms '*cum privilegio Illustrissimorum Dominum Rhaetorum.*' But that's not what's important. The important thing were the words said to him on that occasion: 'Do not ever become involved with any nationality. We who are of the Alps stand on our own feet, and not on any superstitious pedestal of nationality. Be a human being first, then a Christian, then think of less important things!'" And then he told of Jerj's great-grandson of the same name who, unable to endure the harsh rules of the Grisons' protestant dictator Jürg Jenatsch (1596 - 1639), fled his native country for the Roman Catholic Canton of Uri. He wrote to a friend: "Under a government which imprisons and conscripts and orders marches and killings, the true place for a Christian is prison or exile. I choose exile." And in going over the family history, Grandfather reminded me that our ancestors chose exile 16 times and changed citizenship at least five times.

GRANDFATHER Enrico Jean Mathieu Selley died in Torre Pellice in 1922. His words still seem alive to me. They are my treasured heritage. Ideas are born as sparks fly upwards. They die from their own neglect. But as fresh sparks stream into the air, there have always been some who have tended these fires. And they shed light even into our own day and age. Among the fading written sermons of my beloved Grandfather I found these words: "I prefer to seem wicked in the eyes of all men rather than being wicked in the eyes of God." Such a statement does not express the cheap rock-throwing shallow rebellion of an anti-establishmentarian cop-out; it is the testament of a person whose faith is anchored in the solid rock of the knowledge of God.



# EDITORIALS

## How Simple The Way?

A FAITHFUL layman recently said something to the effect that we present-day Christians, especially many leaders in the Episcopal Church, are making the Christian religion too needlessly complicated. What we need to do, he suggested, is to get back to the real road to salvation—that of loving one another. This good old-fashioned way to heaven is also “not too hard,” if we’ll just give it an honest try.

We share so much of his discontentment with our present way of trying to do the Christian thing that we are reluctant to take issue with anything in his statement; but what he has said about the old-fashioned and not-too-hard way of love is something we must pause to “worry” because it worries us; and it worries us because we have heard the same thought expressed by so many good Christian people so many times.

First, when they talk about the need to get *back* to the business of loving one another they assume and imply that there was a time when we Christians did indeed love one another as a regular habit. That isn’t how we read Christian history. A remark of the late Bishop Irving Peake Johnson comes to mind. He had been a professor of church history before being made a bishop. Somebody asked him which he preferred being—a church history professor or a bishop. He replied, thoughtfully, “You meet unpleasant people in church history too; but they’re all dead!”

Of course among our forbears in the Faith there was some loving one another, even as there is today. But as we ponder our need for much more of it, perhaps it will be more helpful to think about getting *up* to it or *on* to it rather than *back* to it.

And then there is the supposed simplicity or not-too-hardness of this way to heaven. We have always envied Will Rogers his ability to say quite honestly that he had never in all his life met a human being whom he didn’t like. Will had a genius for friendship, and we give his words full faith and credit. But he was talking about liking people as distinct from loving them. (Perhaps we had better fire off a Note to the Overworld to ask Will how he likes Hitler, Torquemada, the Marquis de Sade, and some others who should present real challenges even to his capacity for liking.) Regardless of that, our problem is that of loving. To love those who hurt us, wrong us, despise us, bore us, or make us look bad: Who is sufficient for this?

We might mention another difficulty we have with our friend’s statement: his call for loving one another without reference to loving God. He may take for granted that we all know, and don’t need to be reminded, what is the First and Great Commandment. But this must never be taken for granted, even “within the family.” It’s too hard, too demanding of special effort of the will, to be taken for granted even by saints. The saints of history found it *hard* to love God and to love one another.

Can we weaker brethren find it easy—and be doing the same thing?

## COCU Again

EPISCOPALIANS are being asked to study the *Plan of Union* of the Churches of Christ Uniting, and forward reports as to the grass-roots reaction by Apr. 15. A plenary session of the nine bodies will meet in October to consider the results. A tentative timetable exists for pushing the plan through the legislative bodies of the various churches. But, meanwhile, we must go through the motions of study and discussion.

Basically, the plan is simple. Local congregations of the churches will be merged into a new “parish,” generally without their consent, unless they can extricate their own property from upper-echelon control. These consolidated “parishes” will have as much variety as a kaleidoscope, and about as much consistency, for the various statements of faith are worked out on the principle of the least common denominator. The acceptance of the Apostles’ Creed, for example, is a part of the overall pattern; but no one is required to believe its articles in any historic sense. Ministers will have a choice of accepting the new religion by participating in a joint service which looks like reordination (but isn’t, really, they say, if you don’t think it is!) or, by refusing, to be ostracized and minister to a fringe group outside COCU.

Above the parish there are districts, regions, and a national structure with all the familiar trappings, including bishops. Apparently the Episcopal Church has convinced COCU it will need bishops; it was not so successful as to priests.

We are ambivalent about *studying* the plan. Frankly, we don’t have the time. When two swimmers are in danger of drowning, study manuals or handshakes don’t seem helpful. We need more reconciliation within churches these days than merger with other groups who are also experiencing polarization. On the other hand, we feel the dangers of COCU are so great, we ought to know them and be making plans as to how we can escape from its clutches with faith and apostolic ministry (to say nothing of real estate!) intact.

Read the *Plan of Union*. But *study* scripture, the Prayer Book, and even the Constitution and Canons of the Episcopal Church. God wants unity and so do we. But let’s have it on a clearly-defined basis as to what we believe about creeds, commandments, sacred scripture, and the apostolic ministry.

John A. Schultz

## When That the Holy Ghost

She who had known the Spirit’s flame  
His mystery and might,  
Knelt now in darkness  
Pressed by world shadows  
And the universe,  
The mists and tide-spray of primordial sea.  
Unquenchable by time or pain  
Or soul’s bleak night,  
Deep in her being cradled,  
Love’s eternal Light.

Portia Martin



*Continued from page 7*

Churches Ministry to Draft Age Immigrants in Canada. With upwards of 50,000 young Americans fleeing to Canada as draft evaders or deserters, the Canadian Church was faced with an emergency situation in meeting the physical and spiritual needs of these young men. The Executive Council Committee on World Relief and Interchurch Aid felt it was in the spirit of the purposes of the Presiding Bishop's Fund to make a grant to this project which was endorsed by the Primate of Canada.

The fund has again in 1972 been designated as the object of the Church School Missionary Offering and is listed in the faith column of the 1972 budget, for \$100,000. The fund is administered by the Executive Council's Committee on World Relief and Interchurch Aid of which the Presiding Bishop is chairman. Contributions for world relief may be sent through the parish, diocesan office, or directly to the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York City 10017.

### **CHURCH BUSINESS**

#### **Thomas White Organization Continues**

Although Mr. Thomas White, of Thomas White and Associates, died on Jan. 28 [TLC, Mar. 5], the well-known stewardship counseling service is continuing under the same corporate title. Projects which it had undertaken before Mr. White's death are being carried through.

The presidency of the organization is being assumed by Mr. Robert S. Gledhill, of Paoli, Pa. He will be assisted by Mrs. White, who has worked closely with her late husband for many years. Headquarters for Thomas White and Associates will continue to be in Delray Beach, Fla.

### **NEW YORK**

#### **Church Participates in Prison Library Program**

The Episcopal Mission Society, in partnership with St. Mark's Church-in-the-Bouwerie and New York City Department of Correction, has established a three-year Model Prison Library Project at the Bronx House of Detention for Men.

"The project comprises a comprehensive, up-to-date law library, a program of instruction in the management and use of the law library, and a library of black and Puerto Rican culture and history books," Commissioner Benjamin J. Malcolm announced.

The law library was purchased by the Episcopal Mission Society, which is also

employing a resource person who will coordinate the training program for inmates. The so-called "model library" is specifically designed to be used by trial inmates preparing their defenses for court. The collection on black and Puerto Rican culture and history consists of contributions from publishers in response to an appeal from St. Mark's Church.

#### **14th-Century Mass Held at Cloisters**

A Gothic requiem mass dating back to the 14th century was conducted at the Cloisters in New York City, both as a protest against the Vietnam war and as an academic inquiry into the Christian view of death in medieval and modern times.

Prof. J. Robert Wright of the General Theological Seminary led 40 faculty colleagues and students in the service. Latin and medieval French were used in the liturgy. Garments and objects borrowed from the Cloisters, a branch of the Metropolitan Museum of Art, and from churches in the area, were used for the mass. Dr. Wright wore an embroidered blue 15th-century vestment, and faced the altar during most of the service.

Ushers in modern attire took part in the "allegorical procession," the only contemporary touch. During this portion of the service symbols of Vietnam were presented to Dr. Wright. These included a figurine representing the "unity and cultural glory" of the past, folded flags of North and South Vietnam representing the division of the people, and bayonets and two caged mourning doves representing those of all nationalities who have died in the war.

Following the service, the Rev. Thomas J. Talley declared, "While some today seek to lighten the heavy note of fear, anguish, and sorrow in the funeral liturgy, others are having a second look at our shrinking from the pain of grief."

Dr. Wright said, "During the Middle Ages, the emphasis was on grief, mourning, and sin. The dominant trend today in the Roman Catholic and Episcopal Churches is on resurrection and joy." Connecting the two themes of the ceremony, he asserted, "Concern about death is so much a part of our age today. This concern has been forced upon us, in part, by the circumstances of the Vietnam war."

### **WEST MISSOURI**

#### **Bishop Sees Africa in Christian Future**

The greatest Christian impact on Communist China in the next 20 years may come from Africa, in the view of the Rt. Rev. Edward R. Welles, Bishop of West Missouri. The growth of Christianity in Africa has been "phenomenal," he

noted, and added that the Africans "are people the Chinese have reason to welcome."

Expressing his views on Africa and China in an interview in Miami, Fla., the bishop predicted that progress toward better relations between China and the West "will be very slow and on a mutual-exchange basis. The Chinese have a deep pride and have reason to be suspicious of us," he said. He also expressed a desire "to see us invite surviving Chinese Christians to come here to preach and tell us how to be better Christians."

Turning to theological matters, Bp. Welles said that the church needs to speak out on such issues as abortion and euthanasia. "A theological basis is needed for the ethics involved," he said. "We do not have a consensus among scientists, doctors, and theologians." He maintained that decisions on such issues should not be left to individuals because "matters of life and death are the concern of the whole community, not just individuals."

Bp. Welles, who is chairman of the national Anglican-Roman Catholic Commission and also chairman of the Anglican Committee on Relations with Pentecostals and Conservative Evangelicals, commented that with regard to unity among Roman Catholics, Protestants, and Episcopalians, "the most that can reasonably be hoped for is an agreement on faith that will permit intercommunion. But organic unity seems out of the question."

He said he feels there is a "50-50 chance" that the Roman Catholic Church will join the National Council of Churches within three years.

### **UNITARIANS**

#### **Controversial Sex-Education Course in Court**

District Attorney Richard A. McConnell of Waukesha County, Wis., will file an appeal to the Seventh District Court of Appeals in Chicago, challenging a recent court decision involving the sex-education course at Unitarian Church West, in Brookfield, a suburb of Milwaukee. Federal Judge John W. Reynolds earlier issued a preliminary injunction in Milwaukee prohibiting Mr. McConnell from prosecuting or interfering with the church's planned sex-education course.

"There is no justification for Judge Reynolds's decision because I have not actually threatened prosecution," Mr. McConnell said. "I said I wanted to investigate the many complaints I have received about the course." He called the judge's ruling "bad law."

The controversial course began Sunday Feb. 12 with 12 eighth-grade students. The Rev. Robert C. A. Moore, pastor of the church, said parents of 40 other children were desirous of having them attend—but there was no room for



them. Mr. Moore hopes to have three such courses for children, as well as an adult class.

The 40-week course, designed for children of church members, has been described by some as one of the frankest and most explicit sex-education programs ever developed.

District Attorney McConnell said he is concerned that material in the course might violate state obscenity laws. Church leaders have maintained that the course is in good taste. They refused to submit course materials to Mr. McConnell for his review, and asked the federal court in Milwaukee to block prosecution.

## RHODESIA

### Churchmen Organize for "Reconciliation"

A priest in the town of Rusape, about 80 miles south of the capital city of Salisbury, Rhodesia, has formed a new group of churchmen "to counter attempts to use the churches and church organizations in Rhodesia as instruments of revolutionary policy."

Radio Rhodesia said that the Rev. Arthur Lewis founded "The Rhodesian Christian Group" as an instrument of "reconciliation, not revolution." It said the group "repudiates the condoning of terrorism by the World Council of Churches (WCC) as morally outrageous and practically disastrous." The reference was to controversial WCC grants to organizations in southern Africa in the council's Program to Combat Racism. Some critics charge that these groups advocate violent revolution.

Last September, the Anglican Church in Rhodesia officially disassociated itself from the 1971 grants. The church also opposed the 1970 allocations.

According to the Salisbury broadcast, Mr. Lewis's group started with a nucleus of six Anglican priests, and is receiving growing support from "all the main Christian churches" in the country. The group intends to meet "from time to time," it said, "and alert church people to any attempt to deflect the church from its primary religious role to subversive political activism."

### Christian Leader Pleads for "Sanctions"

A plea for stepped-up church opposition to the U.S. purchase of chrome from Rhodesia was made in New York by Bishop Abel Muzorewa, leader of the Zimbabwe (Rhodesia) African National Council. The United Methodist bishop, who was in New York to appear before the United Nations Security Council and Congressional caucuses, met with churchmen at the invitation of the National Council of Churches' Division of Overseas Ministries.

The U.S. has broken a U.N. sanction against the purchase of chrome from Rhodesia. Bp. Muzorewa supports a general sanction against white Rhodesian business as a non-violent method of opposition to the Ian Smith regime. "While our people also suffer from this method, we see that as our contribution toward freedom," he said.

The African National Council that he heads is a coalition of African forces which oppose British proposals for a settlement in white-ruled Rhodesia, and has unified support for its goals from "99 percent of the Africans of Zimbabwe," the bishop reported. As leader of the opposition to the Smith regime, Bp. Muzorewa is forbidden in his own country to enter the National Trust Lands (African territories).

He reported that the African National Council is hoping for a constitutional conference which would include a majority of Africans in its makeup, as a next step toward settling the Rhodesian problem. He told the American churchmen that the African National Council was "inspired by your government and country," and said: "It is because we admire your form of government that we were very hurt and disappointed that the U.S. has dealt with Rhodesia on chrome, because the weapon of sanctions to us is crucial."

## CHURCH OF ENGLAND

### Synod Passes

### "Open Communion" Canon

Years of controversy came to an end when the General Synod of the Church of England approved, at its spring session, a new canon providing for the admission to Holy Communion of baptized members of other churches. The canon, known as B.15A, is the result of long discussion, in both the convocations and in the Church Assembly, which preceded the synod as the church's parliament.

Even so, voting was not unanimous, a fact which one member was heard to describe as "tragic," and there was a far-from-full attendance of the 550 bishops, other clergy, and laity who constitute the synod. Altogether, 24 bishops, 111 priests, and 136 laity voted approval of the new canon, while no bishops, 31 priests, and 15 laity voted against, making the overall ballot 271 to 46.

The canon has now only to be given the Royal Assent—a certainty—to become ecclesiastical law. Its exact words are that there shall be admitted to the Holy Communion in the Church of England "baptized persons who are communicant members of other churches which subscribe to the doctrine of the Holy Trinity, and who are in good standing in their own church; any other baptized persons authorized to be admitted under regulations of the General Synod; and

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any baptized persons in immediate danger of death."

It adds that if any person of another church "regularly receives the Holy Communion over a long period which appears likely to continue indefinitely, the minister shall set before him the normal requirements of the Church of England for communicant status in that church."

The canon is being sent for the royal assent in the form of a petition to the Crown. Commenting on this, the Rt. Rev. Gerald Ellison, Bishop of Chester, told the synod: "We are making history. This is the first time the General Synod has exercised its rights to present a canon to the Queen."

Opposition to the canon came from a few Anglo-Catholic members. One, the Rev. Ronald E. Head, of Oxford, objected that there are no requirements that members of other churches be confirmed. In reply, Prof. G. W. H. Lampe, of Cambridge University, said he recognized that the opposition of some members was sincerely made. It was inevitable that some were bound to be hurt, he said, but he hoped the new canon would not be a cause of strife or controversy.

## EVANGELISM

### "It Must Be Eyeball-to-Eyeball"

A Salvation Army officer said in Miami that the "person-to-person, eyeball-to-eyeball" manner of presenting Jesus Christ is the most effective form of evangelism. "The only thing men are asking for is living proof that Jesus Christ is real in their lives," said Brig. James P. Henry, who for 11 years has been the Salvation Army's evangelist for the southern U.S.

"There is a hunger for truth today as never before in history," he declared, and added that the role of the layman as evangelist is more important than ever in the past. "Mass evangelism" he called the least effective of all kinds of evangelism today, and said that if it is to be effective at all it must be "closely knit to a prolonged program of personal follow-up."

Brig. Henry said, "We in the army and lots of other religious workers all over the world now realize that the person-to-person, eyeball-to-eyeball confrontation to present Jesus Christ and his plan of salvation is the most effective evangelism." He said he believes the Salvation Army idea of feeding, clothing, and caring for the needy is the best demonstration that Christ is real in a Christian's life. "If you've given a man a bath, clean clothes, a good hot meal, and some sleep, then you can talk religion to him, and he'll believe you mean it."

Social action and the use of modern music to tell spiritual truths may represent new methods of reaching people, the evangelist said, but they do not indicate

a change in the Christian message. He said the world is on the verge of a religious awakening, and "I believe the young people are going to lead it. I believe they'll put the established church back where it belongs in true perspective."

## ROMAN CATHOLICS

### Former Bishop Replies to Stendahl

Dr. James P. Shannon, a former Roman Catholic bishop, has criticized Dr. Krister Stendahl, dean of the Harvard Divinity School, for a lecture he gave recently on immortality at the Nobel Conference at Gustavus Adolphus College. In his address, Dr. Stendahl said he believes that "the whole long and glorious Christian tradition of speaking about the immortality of the soul is coming to an end. The fighting arrogance of man, even heightened into projecting his importance into immortality, should perhaps be checked," he said.

Writing in his weekly column in *The Minneapolis Tribune*, Dr. Shannon, former auxiliary bishop of the Archdiocese of St. Paul-Minneapolis, said he is "in substantial agreement with most of what I take to be Dr. Stendahl's position—a position, incidentally, which his paper does not make entirely clear."

Dr. Shannon said his central criticism of the Stendahl paper "is not with what he says, but with how he says it. Lots of people," he observed, "have been saying substantially the same thing for a long time. We simply do not know what form or mode of existence awaits mortal man beyond the grave. But a deep and central conviction of the human family over many centuries, reinforced by the life, death, and teachings of Jesus Christ, is that there is more to human existence than even the best and longest of lives on this planet.

"I take it that Dr. Stendahl in no way rejects this general view of man's future, even though he claims not to understand what the Gospel means when it speaks of a 'risen' Christ. On this precise point, Dr. Stendahl would do us all a service if he would be more specific. How does he interpret the post-crucifixion narratives of all four gospels?

"If he construes these words of sacred scripture to be only metaphors of Christ's triumph over death, he opens a deep fissure between himself and many of his fellow believers (including the present writer). This is such a serious matter that Dr. Stendahl's rhetorical vagueness in treating it makes his address vulnerable to some hard-hitting criticism. A scholar of his stature . . . owes it to his audience and to his Christian conferees to be exact, in saying precisely where he stands on the issue of Christ's resurrection."

Dr. Shannon, now married, is a law student at the University of New Mexico.



# NEWS in BRIEF

■ An agreement to publish a quarterly journal for church educators for at least two years has been reached by three of the six churches which form Joint Educational Development (JED). The Presbyterian Church, U.S. (Southern), the Episcopal Church, and the United Church of Christ will sponsor *Share: A Paper for Teachers and Leaders*. It will be published in Philadelphia. Some issues will have denominational supplements. *Share*, which is described as "a quarterly exchange of Christian-education ideas, programs, resources, and concerns," is designed primarily for non-professional Christian educators in the local church, and secondarily for professional educators. The subscription rate for Episcopalians is \$2 per year for four issues.

■ The hearing on the appeal of the Very Rev. Gonville A. French-Beytagh, Dean of Johannesburg, against his conviction and sentencing under the Terrorism Act, opened in Bloemfontein, South Africa. The appeal is expected to involve some 3,000 pages of testimony and judgment from the trial held last year. Dean French-

Beytagh was convicted of inciting members of Black Sash, a liberal anti-apartheid women's organization, to break laws and prepare for violent revolution in South Africa. He was also convicted of receiving \$65,000 from the London-based Defense Aid Fund (for families of political prisoners), which is banned in South Africa under the Suppression of Communism Act, and of distributing the money to members of banned organizations. The 60-year-old churchman, sentenced to a five-year term, has been free on \$13,000 bail.

■ The U.S. Navy has barred its officers from taking government-financed graduate courses at 13 colleges and universities which are eliminating Naval Reserve Officer Training Corps programs. Among these schools is Hobart and William Smith College, an Episcopal Church-affiliate. The action was confirmed by John C. Chafee, Secretary of the Navy, in a letter to Rep. Robert F. Drinan (D.-Mass.). Other institutions affected by the ban are Harvard, Boston College (Roman Catholic), Boston University (Methodist),

Brown, Colgate, Columbia, Dartmouth, Pratt Institute, New York State University at Buffalo, Tufts, and Yale. Officers now studying at these schools will be permitted to finish their programs, and the order forbids enrollment at these schools of any other officers—except at their own expense.

■ A special Eucharist was held at the Cathedral Church of Christ the King in Kalamazoo, Mich., on behalf of those missing in action and prisoners of war, and for their families. In advance publicity about the service it was stressed that it was in no sense a "protest" or an "anti-war demonstration," but an offering of intercession for the victims of the cruelty of the war.

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## LENT CHURCH SERVICES

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.

### LA JOLLA, CALIF.

**ST. JAMES-BY-THE-SEA** 743 Prospect St.  
The Rev. Robert M. Wolterstorff, D.D., r  
The Rev. Thomas Yerxa, the Rev. Fred Bartlett  
Sun 7:30, 9, 11; Daily HC Tues thru Fri

### LOS ANGELES, CALIF. (Hollywood)

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

### SAN DIEGO, CALIF.

**ST. LUKE'S** 3725 - 30th St.  
The Rev. Jack C. Graves, r  
Sun HC 8; Service & Ser 10; Wed HC 11:30

### SAN FRANCISCO, CALIF.

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

### 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

### DENVER, COLO.

**ST. RICHARD'S** 733-2387  
Evans Chapel, Denver University  
Sun 10 MP, Lit, HC; daily MP, HC, EP

### 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

### MIAMI, FLA.

**ST. BERNARD DE CLAIRVAUX**  
16711 W. Dixie Highway, N. Miami Beach  
The Rev. F. G. AtLee, r 945-1461  
Sun 8 & 10. Spanish Monastery, Gardens, Gift and  
Book Store

### 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

### WINTER PARK, FLA.

**ALL SAINTS'** Interlachen & Lyman Aves.  
Sun 7:30, 9, 11; Wed 12; Thurs 6:30 & 9:15; C Fri 5

### ATLANTA, GA.

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

### CHICAGO, ILL.

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

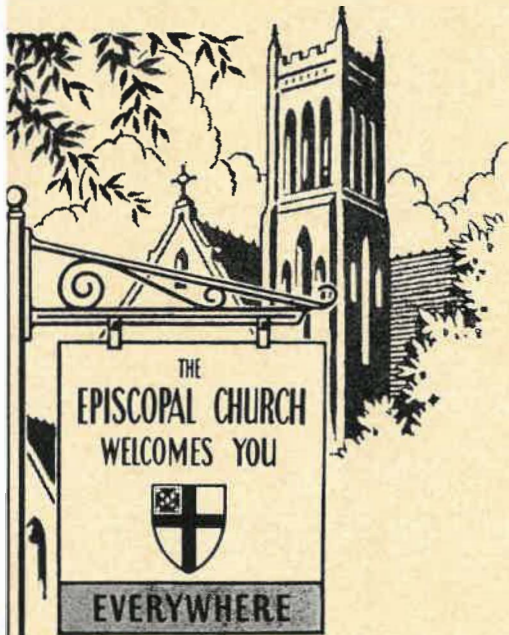
### EVANSTON, ILL.

**SEABURY-WESTERN THEOLOGICAL SEMINARY  
CHAPEL OF ST. JOHN THE DIVINE**  
Sun HC 7:30; Mon thru Fri MP 7:15, HC 7:35, EP  
5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

### FLOSSMOOR, ILL.

**ST. JOHN THE EVANGELIST** Park & Leavitt  
The Rev. Howard William Barks, r; the Rev. Robert  
A. L'Homme, c  
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9, ex Tues 6  
& Thurs 7; C Sat 5-6

(Continued on next page)



**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d.r.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.



# LENT CHURCH SERVICES

(Continued from previous page)

## SPRINGFIELD, ILL.

**CATHEDRAL CHURCH OF ST. PAUL**  
Second and Lawrence (Near the Capitol)  
The Very Rev. Eckford J. de Kay, Dean  
Sun Masses 8 & 10; Daily as announced

## BALTIMORE, MD.

**ST. GEORGE'S**, 2900 Dundalk Ave., Baltimore Co.  
Dr. Nelson Rightmyer, r  
Sun 7:30, 9:30, 11; HD 10

## ROCKVILLE, MD.

**CHRIST CHURCH PRINCE GEORGES PARISH**  
The Rev. Elwyn D. Brown, r  
Sun 8, 9:15, 11, Ch S 9:15, 11

## 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

**CHRIST CHURCH** 193 Salem St.  
The Old North Church of Paul Revere fame  
The Rev. Robert W. Gollidge, v  
Sun HC or MP 11; noonday intercessions weekdays  
12:10; Visitors welcome daily 10 to 4

**EMMANUEL**—Lindsay Chapel  
15 Newbury St.  
Sun HC 11; Thurs 12 noon, 5:30

## SPRINGFIELD, MASS.

**ST. PETER'S** 45 Buckingham St.  
Sun 7:30, 9:30 (Sung); Mon, Tues, Thurs 6:15;  
Wed & Fri 12 noon; Sat 9; C Sat 4:30

## STURGIS, MICH.

**ST. JOHN'S** Williams & S. Clay Sts.  
The Rev. Dennis R. Odekir, r  
Sun HC 8, 9, 11; Lenten Devotions Wed 7:30

## KANSAS CITY, MO.

**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

## 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

## BRADLEY BEACH, N.J.

**ST. JAMES'** 4th & Hammond  
The Rev. D. Stewart Alexy, r  
Sun 8, 10 Eu & Ser; Wed 6 Eu & Family Program;  
Fri 10 Eu and Healing; HD 6

## NEWARK, N.J.

**GRACE** 950 Broad at Walnut  
The Rev. G. Butler-Nixon, r  
The Rev. Alan B. Crawford, ass't  
Sun Masses 7:30, 10; Daily ex Sat 12:10; Sat 9,  
C 4:30; Tues in Lent Sta & B 7:30

## BROOKLYN, N.Y.

**ST. PAUL'S (Flatbush)**  
Church Ave. Sta. Brighton Beach Subway  
The Rev. Frank M. S. Smith, DD., 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

## LAKE PLEASANT, N.Y.

**ST. HUBERT'S OF THE LAKES**  
The Rev. Gary W. Howard, r  
Sun 10 Mass; Sat 7:30 Mass; Thurs & HD 7:30 Mass

## LEVITTOWN, N.Y.

**ST. FRANCIS OF ASSISI** Swan & Water Lanes  
The Rev. Robert H. Walters, v  
Sun Eu 8, 10, 12; Wed 6:15; Thurs 9:30; Sat EP 5:30

The Living Church

## 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. IGNATIUS'** The Rev. Charles A. Weatherby, r  
87th Street, one block west of Broadway  
Sun Mass 8:30, 11 Sol Mass; C Sat 4

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

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

**THE PROTESTANT CHAPEL** Kennedy Airport  
The Rev. Marlin L. Bowman, chaplain  
Serving Protestant, Anglican, and Orthodox  
Sun 12:15 noon, H Eu

**RESURRECTION** 115 East 74th St.  
The Rev. James H. Cupit, Jr., r; the Rev. H. Gay-  
lord 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

**TRANSFIGURATION** 1 East 29th St.  
"Little Church Around the Corner"  
The Rev. Norman J. Catir, Jr., r  
Sun MP 7:40, HC 8, 9, 11; Wkdys MP 7:40, HC 8,  
12:10, EP 5:20

## NIAGARA FALLS, N.Y.

**ST. PETER'S** Jefferson & Second St.  
The Rev. W. Michael Cassell, r  
Sun HC 8, 10 (3S), 11 (1S), MP 11; Wed & HD  
HC 10

## PHILADELPHIA, PA.

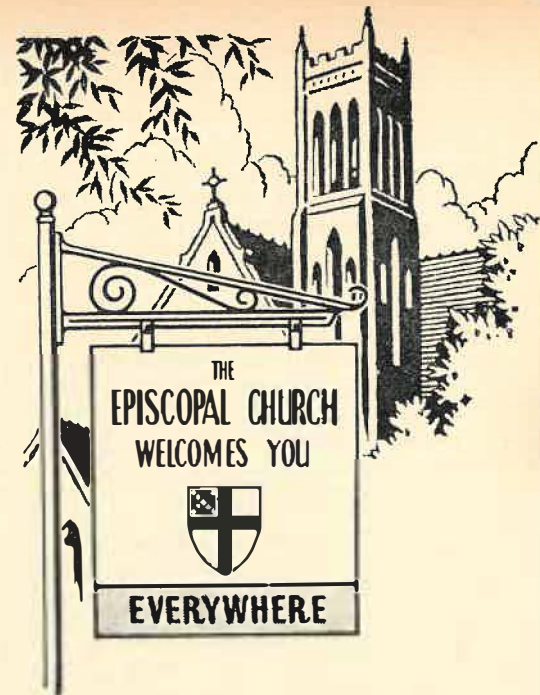
**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## 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

## ARLINGTON, TEX.

**ST. MARK'S** 2024 S. Collins  
The Very Rev. Bill Kennedy, r  
Sun 8 HC, 10 HC (1S & 3S), MP (2S & 4S)



## FORT WORTH, TEX.

**ST. LUKE'S-IN-THE-MEADOW** 4308 Lambeth Lane  
The Rev. Raymond E. Abbott, S.T.D., r; the Rev.  
John Buchanan, ass't  
Sun 7:30, 9:30, 5; Mon 7; Tues & Fri 6:30; Wed  
9:30; Thurs 6; C Sat 5-6

## ODESSA, TEX.

**ST. JOHN'S** 4th & W. County  
The Rev. D. N. Hungerford, the Rev. J. P. Haney,  
the Rev. C. E. McIntyre  
Sun 7:30, 9:15 & 11, Ev 7

## 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

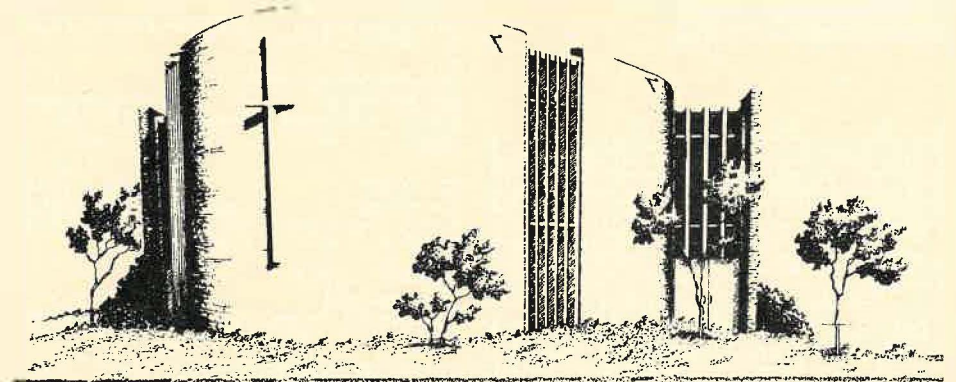
## STAUNTON, VA.

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

## MILWAUKEE, WIS.

**ST. LUKE'S** 3200 S. Herman St.  
Karl G. Loyer, interim r; John L. Goeb, assoc  
Sun 7:30, 9, 10:45; Wed 9:30; Thurs 7

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.



ST. MARK'S CHURCH  
ARLINGTON, TEXAS