

The Living Church



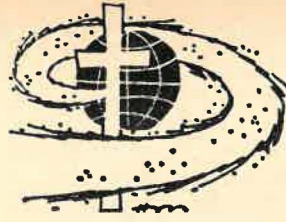
CONTINUING CALVARY

The time has come
To burn the prophet
Who did not
Make the truth more digestible
For us who have been
Feeding on lies.

Intelligence nourishes a half-light
That provides darkness enough
For rationalized existence;
It excuses us from
 Not knowing,
 Or doing,
 Or being,
What the whole truth requires.

We stumble back
From the revelation
That God fired with
Kindling from the Sanhedrin,
And with a match from Rome.

— Bernard S. Via, Jr. —



With the Editor

READER C. H. W. wants me to try to say something helpful about several difficulties he has with Christ's two-fold commandment of love. In what follows his comments are numbered.

1. "The first and great commandment is to love God with all our heart, soul, and mind. This is clear. The word 'love' means total and unqualified love. But the second commandment, 'to love thy neighbor as thyself,' I find very difficult to read correctly. I would guess that most people read this as commanding the same total and unqualified love as the first does. But this makes the church extremely vulnerable to the charge of hypocrisy—a charge that we hear every day from every side. Everyone who knows me knows that I do not have total and unqualified love for all my actual neighbors—let alone every person in the world. Therefore, as a professing Christian, I am a hypocrite."

Friend, it may be even worse than you make out!—at any rate if I am at all typical. Not only do I fail to love my neighbor with a total and unqualified love, I fail so to love God. This confession of mine will not ease your problem; but as long as we know and confess that we are failing in our love for both God and neighbor we are not hypocrites. Only the Christian who deceives himself and tries to deceive others about the quality of his love is the hypocrite. The rest of us are just miserable offenders with no health in us; failers; underachievers; and I have always understood that the Christian religion is specially designed for such as we.

The divine command is indeed to love both God and neighbor with total and unqualified love. Nothing less than this will satisfy God. None of us comes close to accomplishing it. *Kyrie eleison.*

2. "The first trouble is that the word 'love' has deteriorated so badly in the generally magnificent English language. Today, except when you are talking about God and Christ, you simply cannot rid the word of a sexual (whether active or passive) content. When I sign a letter to a husband and wife, both of whom I love, I find myself ending up 'My love to you [wife] and my warm regards to John [husband].' If I say I love John, then I am opening the door to apparent homosexuality. I do love, in what I think is the true meaning of the word, quite a number of men. But, today, do I dare to say so? An example: many intelligent friends of mine are convinced that Shakespeare was a homosexual, because

he told the Fair Youth of the first 17 Sonnets that he loved him. What nonsense!"

You're right about the nonsense, and also about the awkwardness of the problem. Who, writing letters and trying to express honest affection for friends, has not felt this difficulty? Homer's ferocious old boys could call one another "Dear Heart!" and an auditor would have called them effeminate only if he was tired of living. But that was another language and another world. Our problem is now.

I think that this familiar complaint about our language, that it lacks a sufficient vocabulary of love, is wrong. The trouble here lies not in the language, or in the word "love," but in our own timid, squeamish selves. To be so afraid of being called "queer" by parlor psychiatrists that we avoid verbally expressing our love for our friends is not a failure of language but a failure in Christian being, in what Tillich called "the courage to be."

If we could find or coin another usable English word which would mean "love with no sexual undertones" it would have been done long ago, for the difficulty has been felt for a long time. I submit that the right course for English-speaking Christians is boldly to say love when they mean love—and to hell with what the prurient might make of it.

3. "The second trouble is that the last two words of the commandment to 'love thy neighbor as thyself' are overlooked. It is as though they were not there. If I am to love my neighbor unqualifiedly, as I am to love God—then I must love myself unqualifiedly. What kind of commandment is that? I am to be totally satisfied with myself; I must have no misgivings about my own right to be totally loved."

Just maybe a proper understanding of "as thyself" can clear up some confusion. You are quite wrong, I am sure, to equate "I must love myself unqualifiedly" with "I am to be totally satisfied with myself"; the former does not imply the latter at all. The exact contrary is true. If a man loves himself unqualifiedly, as he ought, and catches himself in the act of being an unspeakable slob, he will long for the physical ability to kick himself around the block. If I love myself unqualifiedly (and I'm afraid I don't manage even this) I am perpetually and insatiably dissatisfied with myself.

The reason for this is implicit in love as properly defined. I know no better definition than that of Fr. D'Arcy, S.J.:

"Love between persons means that each wants the other to be more himself." We can apply this definition even to our love for God if we make the obvious amendment to read: "Love for God means wanting God to be himself as he perfectly is." If I want God to change in order to accommodate my tastes or desires I am loving myself ahead of God and thus loving neither him nor me as I ought. To want God to be God, at whatever cost or frustration or disappointment to ourselves, is to love him unqualifiedly. If we can absolutely pray, and absolutely mean, *Thy will be done*, we love him both rightly and perfectly.

If I love myself as I ought I want me to be more my true self, the man after God's own heart, and if I love my neighbor as myself—same there.

As I see it this is the end of the matter: To love God is to want him to be himself; to love our neighbor is to want him to be more himself. And why shouldn't it all begin with loving our own selves? If we don't love ourselves most tenderly we can hardly do better by our neighbor—or by God. The old adage "Charity begins at home" may well be the truest of all truisms, if taken seriously.

To Jesus ben Sirach:

I marvel at how seldom *Ecclesiasticus* is quoted by people who relish a happy union of style with substance. It must be that too few read it. If I were a professor of political science I would have my students memorize this golden text: "As is the lust of an eunuch to deflower a virgin, so he is that executeth judgment with violence" (*Ecclus. 20:4*). Something along this line that Talleyrand said to Napoleon is often quoted: "You can do everything with bayonets, Sire, except sit on them!" He put it well; you put it better, because more subtly. Commonly it is true that the unjust man can be restrained only by force; but the restraint of injustice is one thing, the establishment of justice quite another. The man afire with zeal for justice who tries to execute it by violence is as pitifully frustate as the lustful eunuch. Justice is established only when all parties eagerly embrace it with free wills and resolutely purpose to fulfill it. The righteous hothead with an itch for justice in his head and a club in his hand is wont to bellow, "By God, if they don't want justice I'll pound it into them!" The job of the wise is to make this fool realize his tactical impotence. Yes, I would have my students read you and Machiavelli. Note the order.

Our guest editorialist this week, Dr. Clifford P. Morehouse, was for many years resident editorialist of this magazine, being its editor and publisher from 1932 to 1952. He has served the Episcopal Church in many eminent ways, including two terms as president of the House of Deputies and several terms as a member of the Executive Council.

Letters to the Editor

Church Money & War Industries

The editorial, "Church Money and War Industries" [TLC, Feb. 20], was well worth the noting.

For some time now, those of us who possess calloused consciences have received, but perhaps not truly heard, pronouncements from various levels about the immorality connected with the reception of dividends from companies engaged in war industries.

Through all this, there has been, as far as I recall, little or no mention of those managing or employed in these industries. Christianity, many of us suppose, deals with people. If indeed participation in industries related to war production is so very sinful, a remedy aimed at the correction of the sin in people involved (who derive not a mere portion of their investment income, but their total livelihood thence) is readily at hand.

As long as Christian consensus permits members of the church to accept employment in businesses related to war production, philosophical pronouncements about the morality of investment therein refer to the same reality as Euclid's triangles. When Christianity does not apply the *argumentum ad hominem*, "non licet esse Christianos."

(The Rev.) ROBERT B. MACDONALD
Rector of the Church of St. Simeon
Philadelphia

In the editorial, "Church Money and War Industries," you explain that to make church investments "which are not the safest and most productive available," is a disservice to God. How is God possibly served by identifying him through our investments with My Lai and with the murders committed daily in Southeast Asia? It seems ridiculous to pray for "peace in all the world" while at the same time we financially assure the perpetuation of war. Do we not remember that Christ tells us to give up our possessions and follow him? It seems clear that God's way is not the most lucrative way.

We might better serve God by using our energy in translating our prayers into action, rather than in contemplating the virtues of traditional and contemporary wording of a liturgy that we ourselves drain of meaning.

STEVEN R. FORD

Geneva, N.Y.

Deacons and Deaconesses

The current argument over the designation of ladies in the diaconate seems to reflect more heat than light. Looking back in past centuries, in ecclesiastical Latin we find both the term *diaconissa* (deacon with feminine suffix) and also the term *diacona* (deacon with feminine gender). Both terms are used to designate ladies ordained (in a manner similar to male deacons) to the diaconate. Both terms are also used to designate the wives of deacons—just as we find *presbyterissa* and *presbytera* for priests' wives. The difference between the two should not be exaggerated. Older and more mature cultures have generally assumed that wives would be closely associated with their husband's vocations. In the early middle ages,

when a married man was ordained, his wife received a blessing during the ordination and, in some localities, subsequently wore distinctive clothing.

In some instances, the wife of a clergyman was evidently ordained a deaconess in her own right. Thus Sergius, an 11th-century Archbishop of Ravenna, Italy, had been a married layman. The usages of that era required conjugal separation after consecration to the episcopate. He accordingly ordained his wife, Eufimia, as a deaconess. Byzantine canon law also provided this possibility for wives of bishops.

It is difficult to see why *deaconess* is today regarded as a derogatory title. The old deaconesses who were such valiant missionaries and evangelists in past decades surely rank higher in the Kingdom of Heaven than most young deacons (male or female) who graduate from our seminaries today.

(The Rev.) H. BOONE PORTER, JR., D.Phil.
Director of Roanridge

Kansas City, Mo.

Answers, Anybody?

At GTS in my moderately AC days (I strictly delimited myself to three *Aves* to the BVM per day and one trip to the 46th St. liturgical theater per week), little did I dream of the dilemmas into which PECUSA would plunge its priests in the 70s. For six years I deftly, but firmly, sidetracked the requests of girls to be acolytes, arguing that, in spite of the dresses, by tradition the sanctuary was masculine and, anyway, disciplined liturgical pyromania was the one ecclesiastical activity which seemed to hold the interest of young boys who tend to be distracted by most anything, but especially by young girls.

Now in the winter of my seventh year in holy orders, having surrendered to the feminist movement, I have permitted a woman layreader. But in what is she to be vested? Those who hold to the school of plainness in such matters will no doubt protest that street clothes are perfectly adequate to the layreading function, a position with which I would agree if our layreaders only read. However, as layreaders now also function liturgically in a number of other ways—administer the chalice, occupy seats of honor in the sanctuary, and assist at the altar—this strikes me as lacking in traditional Anglican decency and order. Having arbitrarily decided in favor of vestments for the women, I find Fortesque, Lamburn, and Dearmer appallingly silent on the subject.

At a recent liturgical conference my male chauvinist suggestion that, as the present vestments were designed for men, special vestments ought to be designed for women, was hooted down by the women present. Vestments designate office, not sex, they replied. But what about appropriate tailoring? I defensively countered, only to have a priestly paunch of considerable dimension pointed to with the unspoken suggestion that vestments capable of draping that will have no problem draping the feminine form.

On further consideration their point, ill taken at the time, has merit. In the light

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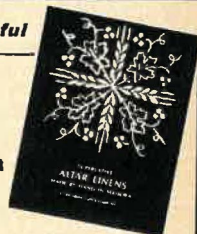
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of St. Paul's admonitions, however, I remain uneasy about any unisex solution to this and related novel and sensitive questions. (If a woman licensed to preach wears a tippet, is she permitted to ornament it with a women's lib patch in lieu of a seminary or diocesan coat of arms? Will we permit Canterbury cap, biretta, zucchetto, or mortar board to be selected according to hair style rather than churchmanship?)

On this problem which they have created, I pray the Standing Liturgical Commission and the General Convention will provide some guidelines for us puzzled priests and for the Vestment Boutiques of Messrs. Almy, Cuthbertson, Wippell, etc.

(The Rev.) L. PAUL WOODRUM
Vicar of St. Gabriel's Church

Milton, N.J.

General Confession

Thanks for the wonderful article by the Rev. Kenneth J. Sharp on General Confession [TLC, Feb. 20].

PATRICIA HAGEY

Seattle

Thank you for the article by Canon Sharp. The General Confession in the Services for Trial Use is totally inadequate in just the ways, and for just the reasons, he names. And his further implication that there is too much incarnationalism, too much celebration, too much trumped-up joy, is also true and wise.

I hope you will continue to print such thoughtful pieces, and that good men will continue to write them.

(The Rev.) TIMOTHY PICKERING

Rector of the Church of the Redeemer
Bryn Mawr, Pa.

Canon Sharp's article, *Some Thoughts on General Confession*, has crystallized some of my thoughts on trial use. It is quite possible that *Services for Trial Use* is no literary masterpiece. Its author was not Thomas Cranmer and this is not the 16th century. Whether or not it is a literary masterpiece is not of primary interest to me; whether it helps me worship Almighty God is. Whether its theology is the epitome of classical thinking (heresy?), I must confess, is not of primary interest either; whether what it says seems to make sense to my experience of Christ in my life is.

For a period of over a year now I have used the proposed confession which Canon Sharp finds so mediocre, twice a day, as I have read the daily office. It has helped me worship God and it has reflected my personal journey in the faith. Its order and phraseology is a great aid to me in my daily examination of conscience, sort of an outline for me to follow.

If my limited observations of lay people are correct, most of them are in church primarily for things other than the reading of great literature. While the beauty of the prose may be appreciated, I dare say for many the meaning of those same ancient and beautiful words is lost in their ability to lull into stained-glass slumber. If that is true, why this overweening concern for the preservation of the literature of the 16th century? The church has far more important things to do than spend the limited opportunities it has to teach the Way and inspire the faithful to action in putting them to sleep.

Most people, but for their prejudices against change, would be able to worship God effectively, whether under 1928, 1967, 1970, or 1549, for that matter. What is heartbreaking is the amount of valuable time and energy taken away from the building of the Kingdom by this endless wrangling over small points simply because, if we'd face it, we don't like its newness.

(The Rev.) STANLEY C. KEMMERER
Vicar of St. Paul's Church

Durant, Ia.

Trial Use

Most of TLC's readers are acquainted with the Anglican Society whose object is, "to promote and maintain catholic faith and practice in accordance with the principles of the Book of Common Prayer." In the current issue of the society's quarterly, *The Anglican*, the American editor, the Rev. A. Pierce Middleton, has something to say respecting the current debate on suitable language of worship, that in my judgment is worthy of wider circulation. Fr. Middleton says:

"Rite II is a bold, all-out attempt to recast the phrasing of the age-old eucharistic action in simple, dignified, modern English. Above all it is crystal clear. No one who speaks English can miss its meaning. Moreover, it does not draw attention to itself, as Tudor English is bound to do. Hence the meaning of the words comes through unimpeded. That to my mind is the primary function of liturgical language. The action, rather than words, is the most important thing. The function of the words is to express clearly the significance of the action and to enable the worshippers to participate in the action intelligently."

Our times are one of cultural diversity when plurality of rites is both necessary and inevitable. It behooves everyone who calls for obedience to the church's authority and to Anglican principles to obey General Convention's mandate, and give extended, honest, and enthusiastic trial to the various revisions so far made and to be made, as a positive and obedient contribution to the total ongoing work of revision of the total Book of Common Prayer. And this goes for our bishops primarily, for they are the chief liturgical officers.

(The Rev.) DON H. COPELAND
World Center for Liturgical Studies
Boynton Beach, Fla.

Ordination of Women

It has been most interesting these past couple of months reading the response in your columns to Bp. Myers's unequivocal statement on the ordination of women [TLC, Nov. 28]. When he declared this a theological question "pertaining to the Christian doctrine of God" he cut away the sentimental and emotion-packed ground upon which proponents of "rewarding" women by giving them the vocation of men seek to build their case. The good bishop lays it on the line in no uncertain terms, leaving no middle position, no fence to straddle. You must believe him—or leave him. I believe him whole-heartedly.

Why don't we hear similar pronouncements from many other bishops and priests? That segment of the laity (made up I'm quite sure of a majority of both our men and our women) to whom the very thought of a cult of priestesses is abhorrent await

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THE KALENDAR

March

26. Lent VI—Palm Sunday
27. Monday in Holy Week
28. Tuesday in Holy Week
29. Wednesday in Holy Week
30. Maundy Thursday
31. Good Friday

April

1. Holy Saturday
2. Easter Day

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 words of their spiritual leaders with mounting concern and wonder at the silence. Are the silent ones really unaware of what's happening or are they simply unimpressed with the relevance of the issue? What are the causes that seem to them more relevant than this duty to fulfill their ordination vow to banish and drive away all erroneous and strange doctrines? Or, as I suspect is the case with many of them, are they too unsure of their own theological ground to venture into such an emotional storm? Perhaps they hope that, if they keep real quiet, the whole thing will sort of vanish; at least the silence gives them time to see how the wind blows before they are forced to take a position pro or con. And how expedient it is to turn aside a probe on the question from some anxious parishioner and prevent the people from polarizing by some clever quip designed to give everyone a chuckle and clear the air! Finally, everyone knows that it just isn't "with it" or "where it is" to oppose the strident voice of women's lib these days. Who wants the male chauvinist pig label even if they hang it on you with a fetching smile and a kiss?

These days we are told that Change is the watchword—we must be relevant, be open, be flexible—and that if we cannot conform to this (constant) Change we are (like God some few years ago, I guess) dead. Well, I am not dead. I may be getting mighty sick and tired of it all but, by God, I am *not* dead!

RICHARD S. HART, JR.
Riverside, Conn.

But of course there's also the possibility that some bishops disagree with Bp. Myers — and so do not express agreement. Ed.

The Real Desecration?

If the Rev. Joseph P. Matthews, of Grace Church, Middletown, N.Y., [TLC, Feb. 13] believes there is penitence neither inside nor outside the church, then he is wasting everyone's time, including his own, in attempting to be a priest. But if he believes that all people are capable of penitence, at least the people responsible for the misuse of the cathedral have reason to make use of it.

I hear the constant excuse that attendance is off in all churches, but not that all are afflicted with "liberal," social-action advocates who are possible contributors to bad attendance.

God deliver us from the innovators and do-gooders who set no standard of performance or good taste but do it in the name of Christ. Deliver us from those who use Vietnam as a battle cry which is supposed to excuse anything. And lead us from the path of crudity for its own sake.

LEONARD O. HARTMANN
Evanston, Ill.

Fr. Matthews had written, apropos the "peace rally" at the New York Cathedral, that "the real desecration is Vietnam" and that "our true religion" is "our 100% self-righteous Americanism . . . the real heresy and affront." Ed.

South Africa

Bp. Moore's letter [TLC, Feb. 6] exactly describes what Anglican churchmen throughout the world must have thought, if they

know anything about the devilish devices imposed upon blacks and whites in South Africa.

I write this not from hearsay, but from a background of having served as a priest in South Africa for 25 years, and as a friend of the Rt. Rev. C. Edward Crowther and of all the priests named in Bp. Moore's letter. He has, however, not mentioned the Rev. Michael Scott and the Rev. H. Satchell, both of whom served terms of imprisonment in South Africa, for Christian race relations issues.

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

Death and Resurrection

Let us—nation-wide—each one mail the "Green Book" back to "815"! By Good Friday! May the Book of Common Prayer rise again—in all its glory and majesty—on Easter Day!

MAURINE P. WATERMAN
Manhattan, Kan.

TLC, Feb. 20

TLC for Feb. 20 has two most important items:

In "Around and About," the note to "a friend" reveals both conviction and courage. May I say, simply, and most sincerely, Amen, and Thank You?

The other item which filled me with humble gratitude was *Some Thoughts on General Confession*, by Canon Sharp. Jesus Christ declared: "You cannot get grapes from thorns, or figs from thistles. St. Paul put it a bit more bluntly: "What you sow, that shall you reap." Some of our intellectuals and liturgy modernizers are sowing some rather trashy substitutes, I fear.

Please keep TLC true to the Faith of our Fathers. Or, as St. Jude has it, the faith once delivered to the saints.

HENRY MAPLE
Louisville, Ky.

Preferences for Priesthood

Personally, for my priest and counselor, I would choose a woman with a history of emotional health, dedication to justice, and self-control, rather than a male homosexual, racist, or convicted murderer, all of whom the church has ordained or is considering for ordination.

GABRIELL CHASE
New York City

Romantic Revival?

Has the avant become the passé? Are we seeing the beginning of a romantic revival? First it was *The Forsyte Saga*, then *Civilization*, followed by *The Wives of Henry VIII*; now it is *Elizabeth I*. In all these popular shows no effort was made to update and modernize the English language.

It is no secret that the catholic movement in the Church of England was greatly helped by the romantic movement of the 19th century. The possibilities of our church in a new romantic revival are interesting to contemplate.

(The Rev.) JAMES BRICE CLARK
*Rector of St. Barnabas Church
Omaha, Neb.*

The Living Church

March 26, 1972
Lent VI — Palm Sunday

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SPRINGFIELD

Coadjutor Consecrated

In a service held in the First Christian Church of Springfield, Ill., the Rev. Albert W. Hillestad, 47, was consecrated to the episcopate. He will serve as Coadjutor of Springfield until the Rt. Rev. Albert A. Chambers retires later this year.

Bp. Hillestad was rector of St. Andrew's Church, Carbondale, at the time of his election last October.

Chief consecrator was the Presiding Bishop and co-consecrators were Bp. Chambers and the Rt. Rev. Frederick B. Wolf of Maine. The preacher was the Rt. Rev. James W. Montgomery of Chicago. The Rt. Rev. Drs. William Horstick, William Lickfield, and William Brady also took part in the service.

Music for the service was provided by Prof. F. M. Siebert, organist at St. Paul's Cathedral, Springfield; Prof. Jerald Hamilton, organist at the Chapel of St. John the Divine, Champaign; and the chapel choir. Following the service, a reception and luncheon were attended by some 300 people.

Bp. Hillestad and his wife, Carol, are the parents of six children.

ATLANTA

New Diocesan Consecrated

In a noontime service, the Rev. Bennett J. Sims was consecrated Bishop of Atlanta by the Presiding Bishop. Co-consecrators were the retiring Bishop of Atlanta, the Rt. Rev. Randolph R. Claiborne, Jr.; the Rt. Rev. Milton Wood, Suffragan of Atlanta; and the Rt. Rev. William Davidson, Bishop of Western Kansas.

In his sermon, the Rt. Rev. Ned Cole, Bishop of Central New York, spoke of a bishop's responsibility for proclamation, priestly functions, and pastoral care, and touched on liturgical renewal in the church. He said that bishops are not now limited to confirmation lessons. "We can preach the totality of the Gospel and the new translations are exciting and challenging and may return great preaching, great proclamation to the Episcopal Church."

At the same time, with the new liturgical forms for worship, Bp. Cole said, "We are finding anew our priestly functions" and "these are also raising new pastoral problems." But the great thing about all this, he added, is the bringing together

of the functions of proclamation, priesthood, and pastoral care in a new unity.

Following the consecration Eucharist, a hymn, written by Bp. Sims, was played as participants in the ceremony left the cathedral: "Revive thy church to claim anew the power that gave us birth; O kindle hope and send us forth, to love and cheer the earth."

Bp. Sims, 51, had been director of the continuing education program at Virginia Theological Seminary since 1966.

NORTH CAROLINA

Dispute Over Programs Leads to Rector's Ouster

The rector of the largest Episcopal parish in North Carolina has been dismissed by action of his bishop, and said that he was "surprised and deeply hurt" by the action. He is the Rev. Harcourt Waller, Jr., rector of Christ Church, Charlotte, N.C., which lists 1,800 communicants.

The Bishop of North Carolina, the Rt. Rev. Thomas A. Fraser, Jr., is now out of the country, but said at the time of the action that it was taken because of "irreconcilable differences" between the rector and the vestry. Mr. Waller had been rector of Christ Church for about two and a half years.

In his statement the bishop said that "the difficulty at Christ Church stems from deep misunderstandings between the rector and the vestry regarding leadership and the initiation and administration of programs." Ten of the parish's 12 vestrymen had asked the bishop for the removal.

The ousted rector's comment was: "This decision speaks loudly to any innovative rector of any Episcopal church. An inflexible majority of vestrymen can decide his fate."

ORTHODOX

Prelate Shifts Allegiance

The 82-year-old Archbishop of the Orthodox Church in America, whose see was Pittsburgh and West Virginia, has left that church (OCA) and joined the Russian Orthodox Church Outside of Russia. Abp. Amvrossy said he took the step because he disagrees with OCA policies and because he does not like OCA associations with the Patriarchate of Moscow.

The OCA is the former Russian Ortho-

dox Greek Catholic Church of America, which was called the Metropolia. Founded under Russian auspices many years ago, it exercised *de facto* independence from the time of the communist takeover in Russia until 1970 when *de jure* independence was recognized by the Moscow Patriarchate.

Much smaller than the one-million member OCA, the Russian Orthodox Church Outside of Russia was formed in 1920 and asserts itself as the true continuation of Russian Orthodoxy. It does not recognize the independent OCA since it claims that the Russian Church which granted that independence is a tool of the Soviet government.

Abp. Amvrossy was head of the Metropolia of Alaska for 15 years before being transferred to Pittsburgh in 1960. He left Russia in 1920, is a naturalized U.S. citizen, was consecrated to the episcopate in 1955, and named archbishop two years ago.

SOUTH WEST AFRICA

Bishop "Undesirable"

The Bishop of Damaraland in South-West Africa (Namibia) has been declared an "undesirable person" [TLC, Mar. 19], and was ordered to leave Namibia by March 4. The Rt. Rev. Colin Winter is an outspoken foe of *apartheid*. There was speculation that he may be deported from South Africa. His predecessor, the Rt. Rev. Robert Mize, a U.S. citizen, was deported in 1967.

Bp. Winter told newsmen in Windhoek that he was being expelled from Namibia because of his criticism of *apartheid* and because of the stand he has taken on the strike by Ovambo tribesmen against a white-dominated contract-labor system. He also said the South African government has not lodged "a single charge against us that any court of this land or in any country of the world could or would uphold," and added that the government "has not been able to silence me and I will not remain silent as long as there is injustice in this country."

ENGLAND

Canterbury Guidelines on Violence

Guidelines covering the Christian attitude on violence were spelled out during a lecture at Cambridge, on "problems raised by the use of force and violence

in the modern world." The lecture, by the Archbishop of Canterbury, was the last in a series on what he called "the agonizing problems of violence in the contemporary world."

Declaring that his guidelines "can steer us away from those ethical absurdities which make a right judgment impossible," Dr. Ramsey listed his guidelines:

"I suggest, first, that we must avoid positions which are inconsistent as to involve a kind of Pharisaism. We cannot applaud Europeans who resisted the tyranny of a Hitler and then be shocked when Africans want to resist a tyrannical regime today: we can discuss the wisdom or the expediency, but we cannot indulge in facile moral censures. We too easily form a habit of exculpating the violence in our own sphere of history and censuring the violence of other races.

"Then we need to avoid a selective mentality in our moral judgments generally. There are reasons for our concern about white racism through our own involvement in it. But we need to remember that there are African countries where tribal majorities are unjust to tribal minorities, and where killing and suffering have had appalling dimensions. We need to remember the sufferings, which still continue, of Christians and Jews and others under communist regimes in eastern Europe. . . .

"Then," Dr. Ramsey continued, "we need to watch the ways in which we can be involved in ethical situations not only by our actions but also by our inactions. . . ." He cited the matter of the World Council of Churches grants to combat racism, saying, "I approved generally the act of identifying with oppressed populations, but I did criticize the grants in two or three instances where the organization assisted was one with a violent purpose. But if I or anyone shrinks from that, one must not be tacitly helping to uphold a regime which is using violence towards its population. This compels us to ask ourselves questions about our practical relations with such regimes.

"Then, we cannot honorably commend to other people idealistic Christian actions which we ourselves are unwilling to practice or share. This error can take two forms. We can encourage people to beligerence while ourselves keeping out of the conflict, or we can say to other people that of course their Christian calling is to suffer patiently in the spirit of the Cross of Christ. In either case, we can safely say anything at all only if we are ready to be one with those who are suffering. It is this that is imperative; it is also this that is sometimes so hard as to be near impossible. That is our tragic situation."

Dr. Ramsey referred to the situation in southern Africa and in South Africa particularly describing it as "the most tragic outcrop of a phenomenon in which

NEWS in BRIEF

■ An 87-year-old congregation is fighting for its life in Detroit. The Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, has expressed a desire to close St. Andrew's Church on the grounds that it is in financial straits and its assets could be put to better use. At a meeting of the congregation, 50 members from the 56 families on the parish rolls voted to struggle for continued existence. There is a projected \$22,000 deficit this year, but the parish has an endowment of \$40,000 in reserves which has not been touched. The church, located on the Wayne State University campus, has announced plans to open a coffee house for evening students.

■ During the octave of Prayer for Christian Unity, the Rt. Rev. Ramón Taibo, Bishop of the Spanish Episcopal Church, officiated at an ecumenical service in the Spanish Episcopal Cathedral of the Redeemer in Madrid, and, later addressed an ecumenical conference and preached at an ecumenical service in the Roman Catholic Church of the Saviour, in Seville. Episcopalians, Roman Catholics, and Protestants took part in all these gatherings.

■ At its last quarterly meeting, the Executive Council directed itself "to invest out of available Executive Council funds the sum of up to \$20,000 in FDIC or FSLIC insured interest-bearing or dividend-bearing accounts in each minority-owned bank and savings institution in the USA." [The Federal Government insures all such accounts.]

■ In Pampa, Texas, 65 members of the First Christian Church are throwing their weight away for God, by taking part in the Eat and Trim Club, slimming their waists, and giving the church \$1 for every pound lost. At the last tallying point, 1,619 pounds had been lost so \$1,619 was then given to the church to use for both its local and various overseas ministries.

■ The James A. Boyer family, of Raleigh, N.C., has been named the Christian Family of 1971 by *The Carolinian*, one of the city's newspapers. Dr. Boyer, 62, was named dean of St. Augustine's College in 1949; acting president in 1955; and president in 1956, a post he held for ten years. The Boyers attend the college chapel and St. Ambrose's Church in Raleigh.

we all share, the phenomenon of white supremacy in history. If we say to Africans, 'Do not act rashly, a violent revolution is likely only to bring to yourselves terrible suffering,' we are saying in effect, 'Go on accepting your present suffering,' and we can say that to any people only if we somehow are ready to suffer with them. If we say, 'Why don't you fight?' then we may be advocating something we may not ourselves be aloof from, something which could be a widespread war. . . . In either case, our opinions will be Christian and ethical only if we are ready to identify ourselves, and somehow to share in the pains of it all."

The archbishop also said it may be urged that the best chance for social change in southern Africa lies not through war or the ostracism of any regimes, but through contact with all the influences that may come through social and trade relationships. The contact, he said, "needs to be contact in the right way and with the right care. Otherwise, contact may only serve the bolstering up of injustice."

Earlier, he had reviewed the traditional Christian concepts of violence, the "just war," the "just rebellion," and so on. "The older doctrine of the just war," he said, "has become difficult to uphold with conviction, not impossible in any context perhaps, but difficult. . . ." Dr. Ramsey said that more Christians are "convinced pacifists than used to be the case. And the increase of what may be called 'near pacifism' is greater still."

He also spoke of the rise of the ideology of non-violence as exemplified by Mahatma Gandhi in India, Chief Luthuli in South Africa, and Dr. Martin Luther King in the United States.

"I think that a range of different ideas has been at work amongst these movements and their leaders, with at one end the religious idea that to witness and to suffer patiently is itself a spiritual power by which evil is overcome, and at the other end ideas more akin to a general strike or a mass protest. The idea that the right course is to upset the community by weight of numbers while avoiding any killing or causing pain.

"In neither case have we seen the end of these ideas or their application, whether martyrdom is the spirit of the Cross of Christ or protest in the spirit of a general strike."

SOUTH AFRICA

Church Group Accuses Firms of Discrimination

Most U.S. corporations doing business in South Africa do not give non-whites "equal pay for equal work," and many do not pay a "living wage," according to 16 church representatives who visited South Africa last November to study U.S. business policy there. Their report, which was delayed, has just been released.

According to the group, all 10 U.S.-owned companies they visited stated they

are "good" and "progressive" employers. The group doubts such assertions. The report states that U.S. firms in South Africa reflect the "customs and practices" of the *apartheid* policies of the government.

The delegation was interracial and represented six churches: Episcopal, American Baptist, United Church of Christ, Disciples of Christ, United Presbyterian, and United Methodist. It visited the South African establishments of General Motors, Chrysler, Ford, Goodyear, Mobil, First National City Bank, Chase Manhattan Bank, Polaroid, IBM, and Caltex (representing Texaco and Standard Oil of California).

While saying they pay equal wages for equal work, some firms break down a job done by one white man and give it to two or three non-whites so that the equal pay principle does not apply, the report said. The document also expresses doubt that U.S. firms pay "living wages" to non-white workers.

The report contains a charge that at least 10 U.S. firms have contributed to the South African Foundation "whose primary function is to lobby internationally for support of South Africa." These 10 were listed as John Deere, Caterpillar, Mobil, Caltex, International Harvester, Union Carbide, Chrysler, General Motors, and Barlow-Weyerhaeuser.

A list of suggestions to U.S. corporations doing business in South Africa included recognition of bargaining representatives for non-whites, minimum wages taking the "minimum effective living" level of \$140 per month per family into account, comparable pay for comparable work, equal benefits and medical services for non-whites, strides to improve education and housing of non-whites, profit-sharing plans, free legal assistance to non-whites "harassed" by police, challenge of restrictive laws in courts, no donations to white supremacist organizations, and better reporting on policies.

Representing the Episcopal Church in the delegation were the Rt. Rev. Archie Crowley, Suffragan Bishop of Michigan, Robert Potter, Mrs. J. W. Wilson, and Dr. Karl D. Gregory.

ABORTION

N.Y. Abortion Law "Constitutional"

The New York State Appellate Division affirmed the constitutionality of the state's abortion law and reversed a state supreme court ruling that could have halted abortions in city municipal hospitals.

In its 4-1 decision, the court said it did not dispute contemporary medical views that "the child begins a separate life from the moment of conception." But on legal grounds the court ruled that the unborn child is not a "legal person."

A challenge to the N.Y. abortion law

was filed earlier in a suit by Robert M. Bryn, 40, a Roman Catholic bachelor who is a specialist in criminal law and a law professor at Fordham University. He had charged that the state law violates the 14th Amendment to the Constitution, which holds in part, that no state shall "deprive any person of life, liberty, or property without due process of law."

In January, a temporary injunction to prevent abortions was issued by Justice F. X. Smith in Queens, who said a fetus is "a living human being." But the ban was stayed by an appeal filed by the city and Atty. Gen. L. J. Lefkowitz. There has been no disruption of abortion services.

Mr. Bryn, who had been appointed special guardian of all unborn fetuses whose mothers were awaiting abortions in city municipal hospitals, plans an appeal.

CHURCH OF ENGLAND

Vicar Rejects Bishop's Advice

The Rev. Philip English, 31, vicar of Dorridge, who divorced his wife in February and plans to marry a parishioner, a widow, has rejected the advice of his diocesan, the Rt. Rev. Laurence Brown, Bishop of Birmingham.

When the news of the pending divorce broke [TLC, Jan. 30], Bp. Brown expressed his "distress." Later the Church Information Office in London issued a formal statement which quoted Bp. Brown as stating that the Divorce Reform Act of 1969 had nullified provisions in church law whereby clergymen involved in divorce proceedings could be disqualified in certain circumstances. There was, therefore, no means at present under which Mr. English could be compelled to resign his post if he remarried after divorce.

The statement also said although the bishop admired the work Mr. English had done, he believed that the vicar should recognize "that he was choosing to act in a way plainly contrary to the view of marriage and of the condition required in clergymen held by the great majority of Christian people, and that he must therefore advise him to resign his living."

A week after the divorce, Bp. Brown disclosed that he had received a letter from Mr. English saying he had no intention of resigning, and that he and Mrs. Jill Jennings hope to marry early in the summer.

The vicar's wife left the parish a year ago and is teaching elsewhere in England. In the divorce action she was given custody of the two children.

London Votes Against Merger

A vote of 173-130 by the Diocese of London against the proposed Anglican-

Methodist union marks the third such body to voice its disapproval. To date, 23 of the 43 dioceses in the Church of England have voted. Twenty have favored the union.

After the diocesan voting has been completed, the full Synod of the Church of England—43 diocesan bishops and some 500 other clergy and laity—will meet in London, May 3, to cast ballots on the matter. An overall majority of 75% is still required for the merger. And this provides a bit of excitement for voters and watchers alike.

While the diocesan tally so far shows enthusiastic approval for the union, the votes within the dioceses are not reaching the 75% figure. The average of the "pro" vote is 67%.

Voting in the Synod and in the dioceses is the same—by houses. In the case of London, the bishops voted for the union; the other clergy, 91-62 against it; the laity 82-67 against it; and there were five abstentions. Among the latter was the Rt. Rev. Trevor Huddleston, Suffragan Bishop of Stepney, East London. Some 150 members of the diocese did not attend the meeting.

Speaking against the plan of union were the Rev. John Stott, a leading evangelical, and the Rt. Rev. Graham Leonard, Suffragan Bishop of Willesdon, Northwest London. The bishop said the present plan would break the unity of the Church of England that has been preserved since the Reformation.

STATISTICS

U.S. Has Highest Divorce Rate

The United States continues to have the world's highest divorce rate—in 1970, there were 2.9 divorces per 1,000 population. The Soviet Union is second with 2.6 divorces per 1,000 population, followed by Hungary, Czechoslovakia, East Germany, West Germany, Sweden, Bulgaria, Poland, Switzerland. France and Britain tied with 0.6, and Rumania with a low of 0.39.

In terms of divorce totals, the Soviet rate has almost doubled in the last decade, with 636,000 registered divorces in 1970, in a country reckoned to have between 60 to 70 million families. One Soviet journal states that the figure is low since not all divorces are registered, and quoted a Moscow survey which showed that one-third of the couples who obtained divorces in the courts did not bother to register them at ZAGS, the registry office.

The journal also expressed concern over the declining birth rate in the Soviet Union and the high divorce rate as interrelating social phenomena causing authorities concern. "The family is the demographic basis of society," it warned.

Soviet citizens are permitted a maxi-

num of three divorces. The lowest divorce rate is in Transcaucasia and Central Asia where the traditions of stable marriage and male dominance prevail.

None of this would be cause for concern to the Kremlin were it not for the declining birth rate. The concept of over population in relation to natural resources, a prime consideration reflecting the quality of life by western standards, is foreign to the Soviet Union. It has vast spaces of land and a labor shortage. The proximity of China and its immense population gives pause to the demographic planners.

The 1970 census showed that the gradual decline in the Russian ethnic population will soon place the non-Russian population in the majority.

CHINA

Some Comments

In the immediate afterglow of President Nixon's visit to China, many U.S. Christians are wondering and are hoping that the way now may be opened again for a return of Christian missionaries to that country. Is this hope realistic?

Not at all, according to the Rev. John Loftus, a former missionary to China now stationed at St. Columban Missionary Society headquarters in Bellevue, Neb. He said in an interview that it is "highly unrealistic" to expect the communist authorities to change their attitude toward foreign missionaries, at least at this time.

"No one can foresee the future except God," he said. "However, so far as the missionaries are concerned, there is no use drawing up plans for something that could only happen with a communist overthrow—an event that might not happen for a hundred years. After all, the Russian Revolution took place in 1917, and there is no sign of anybody overthrowing it either in Russia or outside Russia. It will probably be the same with the Chinese.

"The Lord alone knows how long the Communists are going to be in power in China. An internal revolt or a war with an outside power like Russia might overthrow the present Peking regime, but even then communism would still be in power. So why should we plan for something that is so intangible?"

"Listening" a Big Factor

The reopening of China to U.S. contact is important to the churches so they can "listen" and not so they can re-establish mission programs there, Dr. Edwin O. Fisher, Jr., said. The United Methodist executive said that listening is not an invitation to become "Marxist-Leninist-Maoist" but to suggest that the Gospel is not "made in the U.S."

Dr. Fisher said in a talk at Wesley Seminary in Washington, D.C., that for

Continued on page 14

CONVENTIONS

Georgia

The annual convention of the Diocese of Georgia was combined with the retirement of one bishop, the ascension of his successor, and the beginning of the sesquicentennial year of the diocese. The Sixth Bishop of Georgia, the Rt. Rev. Albert R. Stuart, celebrated the Holy Eucharist at the evening service which opened the convention, and the following morning, the coadjutor, the Rt. Rev. George Paul Reeves was seated as the Seventh Bishop of Georgia. Many bishops were present for the ceremonies, held in St. Paul's, Augusta, where Bp. Stuart had been consecrated 17 years earlier.

Preaching at the second service was the Rt. Rev. John Vander Horst, Bishop of Tennessee, who said that the bishop's role "is not an easy assignment, but the God who called you to this office also gave you his grace." At the Last Judgment, Bp. Vander Horst said, one question will be asked of the new diocesan. "One question, and one only," he repeated. "George Paul, did you feed my sheep?"

The observance of the 150th year of the diocese is scheduled to close with a festival service to be held in Christ Church, Savannah, where Bp. Reeves was consecrated in 1969. Christ Church is also one of the three parishes which formed the original Diocese of Georgia.

The business sessions which followed Bp. Reeves's enthronement adopted the largest budget in the history of the diocese, with projected expenditure for fixed expenses of \$83,360 and for program, \$182,374. Income for the amount is anticipated.

The budget for last year of approximately \$261,800 included a built-in deficit of about \$18,500. In spite of this, the treasurer's report showed that 1971 was ended with a small surplus instead of the anticipated deficit.

Upper South Carolina

The 50th annual convention of the Diocese of Upper South Carolina was held in Trinity Church, Columbia, scene of the primary convention in 1922. During his annual address the Rt. Rev. John A. Pinckney announced his intention to retire, Dec. 31, 1972. The bishop is calling a special convention in July to elect his successor.

A budget totalling \$521,258 was adopted. This budget includes acceptance of the entire \$87,492 requested for the general-church program. In addition, \$20,000 is

pledged toward the faith sector of the General Convention's Overseas Mission budget. This is the second year for a pledge to the faith budget—\$20,000 having been paid to Ecuador in 1971.

In significant action, convention adopted resolutions calling for a change in South Carolina's liquor laws and for a committee to make a study and present a suitable memorial to the 51st annual diocesan convention, regarding the marriage canon of the general church.

Atlanta

The 65th annual council of the Diocese of Atlanta called for Episcopalians to work for open housing in their own communities, adopted a moderate increase in the budget for 1972, and voiced esteem and affection for their retiring bishop, the Rt. Rev. Randolph R. Claiborne, Jr.

The meeting was held in St. Philip's Cathedral, Atlanta. Among the 500 people who attended the convention dinner which honored Bp. Claiborne and his wife, Clara, were 14 fellow bishops from nine states. Principal dinner speaker was the Bishop of Georgia, the Rt. Rev. Albert R. Stuart, who has since retired. He reminded the people that Bp. Claiborne, as the Fifth Bishop of Atlanta, is the last of the Atlanta bishops to have known personally all of his predecessors. (Bp. Stuart and the Claibornes are now on a long voyage.)

The council approved the 1972 budget of \$123,763 as proposed. This is an increase of \$9,297 over the previous year's figure. The largest single disbursement for 1972 will be for salaries of the diocesan headquarters staff.

The 1972 diocesan program budget as approved is \$556,912, an increase of \$15,161. Top disbursement here will be \$165,036 to the general church—national and world-wide. Next highest allotment will be \$54,908 for mission clergy salaries, though this sum is \$5,792 less than last year's disbursement for the same purpose.

Areas of development as recommended by a delegation of young people and endorsed by council delegates included two items concerning conventions. The young people asked that a delegation of their peers in the diocese be sent to the next General Convention to observe the church at work, and that each diocesan congregation send one youth representative to have seat and voice at each annual diocesan council.

St. Paul's Church, Newman, and St. Christopher's at the Crossroads, Perry, were accepted by council as aided parishes; and St. Gregory's Church, Athens, was accepted as an organized mission.





Something for Nothing

ONCE UPON A TIME I MET A NOTHING;
Oh, he breathed, wore clothes, and itched.
He had skin, lily-white and bathed in splendor;
And hair with tonsorial perfection arranged
On a skull which was protecting educated meninges,
Groomed with incessant application of facts and figures.
Hands calloused by lawnmower and golf-club thrust
Enthusiastically in worsted pockets, fingering the symbols
Of success in copper and silver.
In manner, cultivated and smooth as the finish of the finest Chippendale.
But, he was a nothing.
He neither cried with the suffering nor felt the hate that burns
Toward the man of something.
His neighbor, a soulless face moving in and out among
The other soulless, nameless products of a fallen world.
Neither worthy of his acceptance nor above his displeasure,
But void of feelings and needs.
Only a subject for occasional malignant conversation.

ONCE UPON A TIME I MET A NOTHING.
A stagnant mind dedicated to the Gospel of status quo,
Reading innumerable words on the tabloids, on which not so holy
Men record their dejections and successes.
Yet never turning to heart that this is his world.
The soldiers bleed and die and the parasites gobble
The entrails of the destitute who in their pitiful state
Reflect the soul of the man of nothing.
Great buildings burn and younglife is poured out
On incoherent concrete walks,
And all the while a stale yellow haze lurks over the scene
Pouring its noxious poison into all who dare to breathe.
The fish cringe and the water reeks with the stench of death
While the nothing sits and waits.
Waits for the hungry to eat and the air to clear;
For the commercial to end and the tube to entertain;
For the war to end and the revolution to fade into
The silent halls of history.

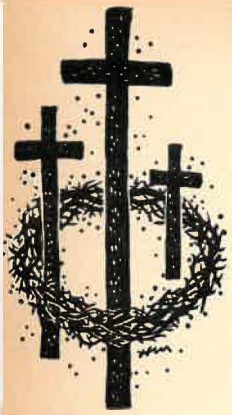
And as he waits he maintains himself with complaints of things
Of exigent value.
Treasuring his complaints and imagining himself among the suffering.
His soul is stale.
God have mercy on the nothings of this world.

ONCE UPON A TIME I MET A SOMETHING.
Fresh air among the stale; indeed a perfume of grace and truth.
A soul; Of divine origin, vested in the flesh and blood of
Mortal man who denies all that claims his faith and worship.
A mind; Keen, alert, sensitive, and blessed with humor without
Which all men would fall into the awful pit of austerity.
Strong hands calloused by daily labor, and a crushed thumb
Crumbled under the blow of a hammer astray from its mark.
A rebel passing through a world in which conformity
Commands the allegiance even of kings and princes.
A rebel who dares to confront age old tradition which drives
Men to the dust of a premature grave under
The protective veil of divine justice.
A man of compassion, recognizing the misfits and derelicts
In the light of their true nature.
Not a nature assigned by man but by the Most High,
Who gives inestimable value to all he possesses.
A man of something; To whom the sick and hungry present
The opportunity for holy mercy to reign supreme.
In whom the misfits find recognition and
The castoffs from decency find meaning and the courage to be.

YET, IN THE SHADOWS, EVER WATCHING,
Waiting, tempting, taunting
Is the establishment; not to be denied its place of power and prestige
Not to be denied its prejudice, its petty values,
Its tiny triumphs.
Controlling men's destiny in rash and unjust ways;
Sacrificing all who inhibit its vengeful march
To meaningless victory.
Suddenly opposed. Confronted from above yet in flesh and blood
By mercy vast as the timeless miles of outer space.
A man of something, bearing a load under which any would crumble
Both in body and spirit. With face firmly fixed
And direction set; His purpose is unyielding.
Forward marching, fatigued, frustrated, broken but never turning
From his appointed date with destiny.
Manifest in wood and iron. Culminating in rock and earth
Overwhelming in victory.

THE *nothing* lived to die at ninety-one,
The *something* at thirty-three.
But the *nothing* never lived,
And the *something* never died.

James R. Borom



Pilate

Almost added to his titles:
Saviour of the Saviour of the World;
But he washed his hands.

The judge being judged
Found no fault;
But they led Him away to be crucified.

Who could know?
Replies were in other mouths,
Truth remained mute in noisy assembly.

At last, truth could not be worded,
It bore an act.
History was impregnated.

Pilate asked about truth.
Then pronounced sentence,
And waited
And waited
To see what happened.

Bernard S. Via, Jr.

Dark Garden

These men, who dreamless sleep
(Beneath the dark, dark olive trees
Ignore their Lord — petitioning
upon his knees)
Will soon awake — ashamed
Yet understanding not at all
The road ahead,
The lottery and the gall.

Are we not kindred to these three
Turning away from Calvary's brutal tree?

Frances Smith

The Cross Is Icy Cold

Could you not be with me?
It haunts me.
The night is so still.
The stars release blood-drops;
my lids press closed.
The moon hangs over my head . . .
. . . be with me?
I'm so weary.
My very being weeps out . . .
My thoughts are delusive.
Could you not . . .?

Judy Sternbergs

Holy Saturday, 1972

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And so my love bleeds a little
from his wounds.
No scars form, nor may any healing salve the spot
where heart once reached for what in other times
men will call joy.
Delight was, but movement re-hears songs sung in other rooms,
and when it dies, singing denies any source but lips that
hunger no more for silence, and he is mute.
Rise up, the death of other days lingers upon your head;
your hair gleams with the oil of mourning.
The Sun breaks rocks to announce a soul set free from night
and majesty resurrects itself anew in hollowed holy houses
where swans sing and birds re-echo for ever the beauty
of his face,
that like the Sun bears now no sign of darkness, nor any sense
of yearly yearning for a witness to the rapt relaxations of
ritual.
He brings no sign but songs upturned and seed planted
where fields burst glorious and lives mean more than
harvests of hope.
Rise up my love.
Begin again.

Laurence J. James

EDITORIALS

Our Chinese Christian Brethren

WHILE the Executive Council was meeting in Greenwich, Conn., the President of the United States was engaged in his historic and well-publicized visit to Communist China. At every possible moment between council sessions, members gathered about the television set at Seabury House to watch the colorful public events—toasts, banquets, ballets, gymnastic events, and the innumerable shots of the Great Wall of China. But no mention of these things, or of the consultations between President Nixon and the Chinese leaders, was made in council sessions, nor was any concern expressed for the situation of our fellow Christians behind the Bamboo Curtain.

That is not to say, however, that no council members felt concern for the Chinese Christians. One committee wrestled with a proposed resolution which would ask the Presiding Bishop to request, through governmental channels, credentials to visit the People's Republic of China, or to send a representative to do so. His purpose would be to attempt to establish contact with bishops of the Holy Catholic Church in China, or other Christian leaders, to assure them of our continuing love and prayer for them, and possibly to invite one or more of them to visit the 1973 General Convention as honored guests of this church.

The proposal seemed an innocuous one, designed only to establish communication with our Christian brethren in mainland China. It was "shot down," however, by some of the staff members and others who feared that it might endanger the welfare and even the lives of those who might be reached by such a mission. Consequently, the proposed resolution never reached the floor of the council sessions.

Certainly no one would want to cause further suffering to the Christians in mainland China, but it is difficult to see why an open attempt to establish communication with them would be fraught with such danger. If the government of the People's Republic wants to oppose such a visit, they have only to refuse a visa to the Presiding Bishop or his representative. On the other hand, they might just be willing to say yes to the proposal, and permit some measure of communication to be restored. At any rate, it would seem incumbent upon American Christians to make an effort to establish some such approach, even at the risk of refusal. After all, who would have thought a year ago that the President himself would be received by the leaders of Communist China?

But are there any Christians in mainland China? When the foreign missionaries were expelled 20 years ago, there were said to be more than three million Roman Catholics and perhaps three-quarters of a million non-Romans in China, plus some indigenous Christian sects without foreign connections. The Chinese branch of the Anglican Communion, known as the Holy Catholic Church in China, had an indigenous episcopate with about 15 dioceses and some 40,000 members. Surely there are some remnants of these Christians, just

as there were in the centuries following Francis Xavier's mission to China. The least we can do for them is to take the first possible opportunity to assure them of our love and our continuing prayers for them—if indeed we *do* love them, and *are* praying for them.

Clifford P. Morehouse

Arrogant Atheists Too?

ALL who profess and call themselves Christians have been long accustomed, and wearily resigned, to listening to the taunt that people who believe in God, and all that, are arrogant in their claim of possessing such transcendent knowledge.

Now comes novelist Irving Wallace, whose novel, *The Word*, is scheduled for publication in late March. It is an historical romance about Jesus. Regarding his own faith, the 55-year-old novelist comments: "I always characterized myself as an atheist. Then I saw there was a kind of arrogance to atheism. Atheism means you know it all—there are no mysteries. I began 10 years ago to question that."

Wow! We aren't the only ones, then. For this relief much thanks.

Priests, Deacons — Two Orders

IN a resolution expressing approval of the ordination of women to the priesthood, the convention of the Diocese of Texas has said: "Having admitted women to the ordained ministry of the church as deacons, the Episcopal Church in the U.S. has in effect surrendered any viable theological reason for refusing to ordain them to the priesthood."

This would be true, too obviously true to need mention, if a deacon and a priest were of the same order of ministers, with the priest being "only a bit more so." But such a concept of the two orders—and two they are, not one—is hardly compatible with Holy Scripture, catholic tradition, or Anglican teaching and practice.

Female deacons—deaconesses—there have been in the church from the beginning. All that needed to be clarified and settled at the 1970 General Convention, for Episcopalians, is that deaconesses are indeed deacons.

The Texas resolution suggests that once one has admitted this he has no remaining leg to stand on if he would resist the ordination of women to priesthood. We would refer our Texas brethren to page 294 of the Book of Common Prayer, in which the offices of bishops, priests, and deacons are sufficiently delineated to show that a deacon is not simply a pre-priest, a priest is not simply a post-deacon. The orders are different in such a way and degree that conceivably a person might qualify for diaconate without qualifying for priesthood.

Our only present concern is to point out that priests and deacons are in different orders of the sacred ministry. The Texas resolution proceeds by a *non sequitur* from a faulty premise to an inevitably false conclusion.

News of the Church

Continued from page 9

about a century before the communist take-over of China in the late 40s, more American missionaries and money went to China than to any other land. But, he added, "Never before or since have the people in one land (the U.S.) become so enamored of a people in another land (China) with less understanding of reality."

He also said that while some American historians see the period of great mission effort in China as "the great century," the real story is that millions of Chinese say it is a "century of humiliation" in which missionaries extended western imperialism and capitalism.

The regime of Mao Tse-tung and Chou En-lai, which ousted Chiang Kai-shek in the late 40s, began a systematic expulsion of missionaries and the closing or take-over of mission institutions. It is commonly believed that what public vestiges of organized Christianity remained were virtually wiped out in the 1966 Cultural Revolution. Some Christian activity has been reported in the months since Washington-Peking relations began to thaw.

ORTHODOX

Synod Drops Charges Against Queen

The Holy Synod of the Orthodox Church of Greece has dropped charges alleging that Queen Mother Frederika included "anti-Christian" doctrines in an autobiography.

The allegations against the queen, who lives in Rome, in exile, were made by Metropolitan Augustinos of Florina. He had demanded the excommunication of the queen mother last year because, he said, she insulted the Greek clergy and expressed herself disrespectfully toward the church in an interview with a U.S. reporter. The earlier charges were dropped when Queen Frederika informed the Holy Synod that she had no intention of insulting the clergy.

In the recent action, the synod ruled that there were no grounds to justify the charges made by the Metropolitan of Florina.

In the autobiography, *Measure of Understanding*, Queen Frederika discusses her thoughts on the Greek monarchy; her love for her late husband, King Paul; the Greek people; and her religious philosophy. The book has not been circulated in a Greek translation.

PERSONALITIES

Dr. Toynbee Says . . .

Dr. Arnold Toynbee holds that splintering of the Indian subcontinent into "mutually hostile nation-states," organized around linguistic differences, has ominous implications for the future of humanity.

The noted British historian deplors the severing of West and East (now Bangladesh) Pakistan, in an article published recently. He writes that the splitting of Pakistan is an example of "linguistic nationalism carried to an extreme. . . . Bangladesh has been liberated, but this necessary act of justice and mercy has

been achieved only at the cost of further destruction, suffering, and reprisals."

According to Dr. Toynbee, language was a major factor in alienating the Bengali-speaking people of East Pakistan from West Pakistan. He uses the Indian subcontinent to illustrate his contention that people have made very little progress toward political unity. He fears that unless such unity emerges, all the technological unity achieved cannot have the species.

The historian claims that the Third World has inherited the notion of linguistic nation-states from Europe, particularly from 19th-century Germany and Italy, and he fears political havoc unless persons of differing languages, as well as different cultures and religions learn to live in the same nation and the same world.

Reports of a new threat to West Pakistan unity gave substance to the historian's claim. The report said that, spurred on by the example of Bengali nationalists in Bangladesh, Pakistan's Pathars are weighing autonomy. A breakoff of the Pathars would cut the present country of Pakistan into two parts.

Dr. Toynbee believes that the idea of nationhood corresponding to linguistic groupings is folly. According to his view, national self-determination along language lines arose in 19th-century Italy and Germany, the last two modern European nations to emerge. Before the latter years of the past century, both Italy and Germany were areas of many small states.

In Germany and Italy, Dr. Toynbee states, the unification was not disruptive because it was not taken to an extreme.

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Deaths

For example, Italy had no plans to incorporate Italian-speaking Switzerland, he said. But in eastern Europe, such as Yugoslavia, and in the Indian subcontinent, the model was taken to extreme, he contends.

Dr. Toynbee believes that the British and French concept of nation-state—encompassing several ethnic and linguistic groups—is vastly superior to the model provided, however, inadvertently, by Germany and Italy.

The historian fears that while former colonial areas, such as Africa, Latin America, and parts of Asia, have gained independence, they have set out to imitate the national divisiveness of their former overlords. He rejects any appeal to political unification by violence yet he is convinced that without less stress on nationalism that the peoples of the world cannot cope with the challenges of nuclear weapons, overpopulation, etc.

He concludes that today humanity's future is "in doubt," perhaps for the first time in 30,000 years.

RELIGIOUS ORDERS

OAR Launched

Twelve persons, married and single, male and female, clerical and lay, gave

their temporary vows and were received as associate companions of the Order of Agape and Reconciliation, during a service held in Christ Church, Ontario, Calif. The Rev. Enrico S. Molnar, the Companion Director of the Order, received the associates.

A tentative rule for trial use has been accepted by the group. The Rev. Charles T. Rines, rector of Christ Church, Ontario, is the order's regional director for the Diocese of Los Angeles, and the Rev. W. James Marner, vicar of Trinity Church, Lone Pine, is the regional director for the Diocese of San Joaquin. Novice master is the Rev. Joseph P. Miller of San Bernardino.

In addition to the new associates, there are eight aspirants and twelve inquirers.

Membership in the community is ecumenical, though sponsorship is Episcopal. The vows are temporary, for one year only, with the possibility of renewal.

Members (companions) are required to dedicate themselves to special fields of study or to choose a particular skill in the creative arts—music, painting, etc. They are also urged to make at least one pilgrimage to one of the great spiritual centers of the world.

Moral support of the OAR has come from four bishops of the church.

The Rev. Bernard George Buley, 63, rector of St. John Chrysostom, and chaplain of St. John's Academy, both in Delafield, Wis., died suddenly, in the chapel Feb. 16. He is survived by his widow, Clara, and four children. A Requiem was held in the parish church, then the clergy and congregation processed between lines of cadets to the academy chapel, where the Burial Office was read. Cremation followed.

Dr. Marguerite Minor Adams, communicant and former vestry member of St. Ambrose's, Raleigh, N.C., and retired professor of St. Augustine's College, was buried Nov. 27. She is survived by one brother, William Minor, one sister, and several nieces and nephews.

Mabel Anne Clevenger West, widow of the Rev. Samuel E. West, Sr., and mother of the Rev. Samuel E. West, died Jan. 23. Her home was in Marshall, Mich. Fr. West, Sr., was rector of St. James', Wichita, Kan., from 1930 until his death in 1952.

The Rev. Charles Leon Parker, 69, retired priest of the Diocese of Connecticut, died Jan. 8, in Newington. He was a chaplain (Cmdr.) USN, 1941-47.

The Rev. Paolo Vasquez, 90, rector-emeritus of St. Paul's, Hartford, and retired priest of the Diocese of Connecticut, died Feb. 25, in Rocky Hill, Conn. He was in charge of St. Paul's, 1914-52, when he retired.

Coming April 16th
Semi-Annual School Number

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.

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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 Evans Chapel, Denver University 733-2387
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

FORT MYERS, FLA.

ST. LUKE'S 2635 Cleveland Ave. — U.S. 41
The Rev. E. Paul Haynes, r
Sun 8, 9, 11, Daily 7, ex Wed 10; Fri 5:30; HD as
anno; 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
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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.

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Mass 7:30; Fri 7:30 & 10:30; C Sat 5

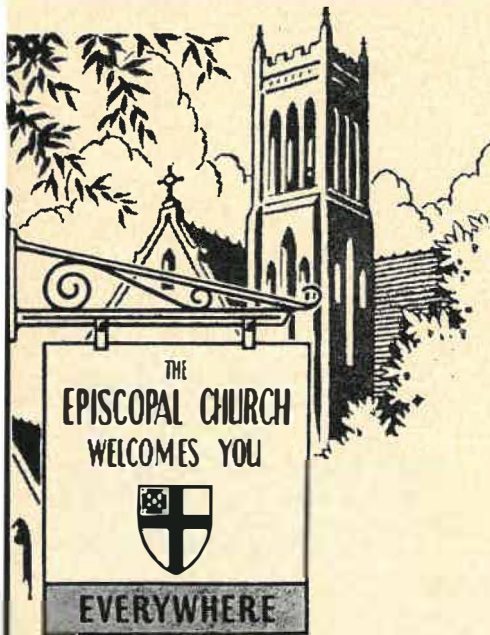
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5:30 ex Thurs HC 5:30; Wed HC noon; Sat HC 9

(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)

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

SPRINGFIELD, ILL.

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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

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. Odekirk, 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

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

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; Wkdays MP & HC 7:15 (HC 10 Wed); EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

The Living Church

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

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SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
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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

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The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun H Eu 8, 9:15 Sung Eu & Ch S, 11 Sol Eu; 7:30 Daily ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
The Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Mon thru Fri HC 8:15; Wed HC 5:30; Tues HC & HS 12:10, EP 5:30. Church open daily to 11:30

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; Wkdays MP 7:40, HC 8, 12:10, EP 5:20

PHILADELPHIA, PA.

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

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.

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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); Wkdays 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

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