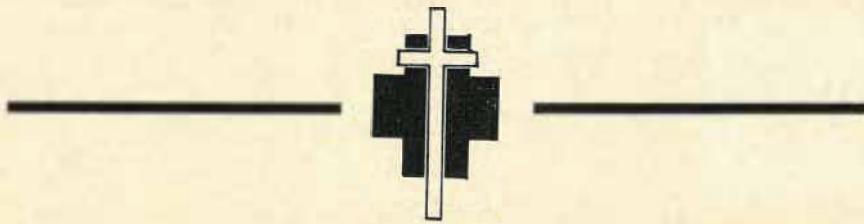


# The Living Church



## RESURRECTION

Dear Lord, many people accept you as a great teacher or a noble master —

But not their Saviour.

What is their hope if nothing transcends this life and time itself?

Things sometimes get so bad that only eternity can heal them —

Only you, Lord, can deal with things “too broken to mend.”

Is not your resurrection a passport to a world beyond, but also a quality of life for this one too?

Amen.

— *Helen Redett Harrison* —

## THE GUILD OF ALL SOULS

Annual Mass and Meeting  
Saturday, April 15, 1972

St. Paul's Cathedral  
51 West Division Street  
Fond du Lac, Wisconsin 54935

Solemn High Mass at 11 A.M.

Luncheon at \$2.00 in the Parish Hall

Reservations for the luncheon are necessary and should be sent to the Dean, the Very Rev. John E. Gulick, D.D., P.O. Box 347, Fond du Lac, Wisconsin 54935 not later than April 5th.

*The meeting will follow the luncheon*

**EVERYONE WELCOME**

*around-the-world artistry!*  
Gold • Silver • Brass • Bronze

### ALTARWARE

Finest domestic and hand wrought metalware. Chalice, crosses, vases and many accessories in traditional and contemporary designs from world's most distinguished craft centers. Ideal gift selections.



36 PAGE CATALOG MAILED UPON REQUEST



**J. Theodore Cuthbertson, Inc.**

2013 Sansom St. • Phila., Pa. 19103

### EPISCOPAL JET FLIGHTS

From \$169 round trip

N.Y., TORONTO, CHICAGO TO: LONDON,  
AMSTERDAM, FRANKFURT, COPENHAGEN

Departures: May thru October;  
some winter and spring flights.

**AIRLINE TRANSPORTATION CHAIRMAN**

150 Greeves St.

Kane, Pa. 16735

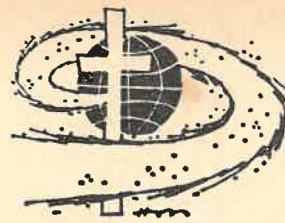
## GIFTS

Gifts (deductible as charitable contributions for income tax purposes) and bequests are urgently sought to help build a larger, more effective **LIVING CHURCH**. A suitable form of bequest is: "I give, devise, and bequeath to **THE LIVING CHURCH FOUNDATION**, a non-profit religious corporation organized under the laws of the State of Wisconsin."

**THE LIVING CHURCH FOUNDATION**

407 E. Michigan Street  
Milwaukee, Wis. 53202

# Around



# & About

— With the Editor —

A NEWS report in *The Wall Street Journal* of Mar. 9 bears incidentally upon what New Testament students know as the problem of oral tradition, and therefore upon the credibility of the resurrection of Christ as an event in history.

For about 25 years the knowledge of this event, which is the linch-pin of the Christian faith, was preserved and transmitted solely by word of mouth rather than by word of men. (This is figuring from the date of the event ca. 29 A.D. to the writing of our earliest extant account of it, in I Corinthians 15, ca. 55.)

The *Journal* story is about the growing enterprise of black genealogy. A black American named Alex Haley, who actually wrote *The Autobiography of Malcolm X*, has traced his ancestry from a town in Tennessee to a village in African Gambia from which a 16-year-old lad, his seventh-generation ancestor, was abducted and sold into slavery in 1767. The story will soon be told in book form, under the title of *Roots*, and Columbia Pictures is making it into a four-hour film.

The ingenious way in which Mr. Haley reconstructed his lineage back to the African village of Juffure, in Gambia, is fascinating in itself but not to my present purpose. It's what happened once he got to that village that illuminates our New Testament problem of oral tradition by reinforcing our grounds for trusting such tradition. Mr. Haley was referred to the "griot" of Juffure, an elderly man who spends his life committing to a memory that spans centuries everything that has happened in this ancient village of about 70 souls. The griot was able to tell him some things about his ancestor, whose native name was Kunte Kinte, including the fact that Kinte had been taken to a ship leaving the Gambia River some time in the late 1760s. This clue sent Haley to London, to the office of Lloyd's Register of Shipping and the British Naval Museum. After poring over thousands of documents he was able to pinpoint the vessel that brought his ancestor to this continent: the Lord Legionier, which docked in Annapolis on Sept. 29, 1767.

The old griot cannot read or write, but he can tell you—with remarkable accuracy—about somebody who lived in Juffure 200 years ago. The oral tradition about Kunte Kinte, after 200 years, meshes in with the documentary data of Lloyd's Register.

During the period of oral tradition in the New Testament era the resurrection-

event was preserved by a community, the Christian sect among the Jews, rather than in the African manner of individual transmission from griot to griot. (It is noteworthy also that the time span in this case was 25 years, nothing like 200 years.) I should expect such a communal recollection (anamnesis) to be more meticulous than one transmitted by individuals in the African manner, but this could be argued either way. What people of our culture need to grasp about this is that historians can sometimes accomplish astounding feats of verifying events of the past by working with the data of oral tradition. Some of the most sure and certain and greatest of truths have been preserved from oblivion by oral tradition alone. It may not be entirely beside the point to add that some thundering lies have been preserved in writing with loving care and exactitude. It's the biggest liar who gets himself well documented.

I am not leading up to saying that you can be sure Christ rose from the dead because an oral tradition says so and it cannot err. Nothing like that. My modest proposal is simply that an alleged event can be true, can have actually happened, even if there were no reporters or photographers present and we get it from oral tradition. In our present-day culture everything is zealously documented, beginning with the foot-printing of the newborn baby. Our reliance upon such paper documentation can undermine our trust in the reliability of any other way of transmitting the knowledge of past events. For this reason I set before you this recent experience of Mr. Haley in learning about his seventh-generation ancestor from the illiterate griot of Juffure in Gambia. Memories were made before typewriters just as fingers were made before forks, and sometimes, like fingers, they work at least as well. The memory of people who rely solely upon memory, such as the earliest Christians and the African griots, is such as to make our poor atrophied recollective faculties seem imbecilic by comparison. Literacy makes us mnemonic illiterates.

This week's editorial page contains contributions from two guests:

Mrs. Cynthia C. Wedel, Ph.D., serves the church as president of the National Council of Churches.

Mr. Thomas N. Peters is a communicant of the church, who makes his home in Morristown, N.J.



# Letters to the Editor

## "Man" in the OT

Tut! Tut! Come better than that! You can't really be serious in your footnote remark to my letter [TLC, Feb. 27] on the ordination of women: "It's hard to understand how 'Man' got capitalized in Genesis since in biblical Hebrew all letters are capitals." On reading that remark some words of Leslie Stephens, read years ago, came trooping into my mind and would not be denied admittance: "It shames me to think of the lack of intellect of some of our people at some times." Clearly, my meaning is that the Hebrew word in context (for your information it is *ADAM* and not *ISH*—the former being generic and the latter particular) is generic "Man" (and we indicate this by using the capital letter in "Man").

Re the second part of your footnote: The writer of Gen. 2:21-23 is reinforcing the male-female complementarity to which I made reference in my quotation in that letter. Since biblical Hebrew consists of some 800 words, each expressing a concrete thing, then in order to express substantivity or the abstract the writer must use the "quaint" story type to which you refer to express the abstract. To say that it is a fact of life that a man and a woman are each a half nature, he conjures up an imagery of the human as being at first male-female joined physically at the side but coming apart when, during sleep, the woman awoke (perhaps through being startled in some way) and tearing herself off and gaining independent existence. "Rib" is no doubt a scribal *interpretation*; the word is found once elsewhere in the OT, in reference to Solomon's temple, and there the translation is "flank" or "side."

This is, of course, no more than the attempt to give formal expression to what we all know: that the man and the woman are complementary to each other in nature, and that together they comprise "Man," in the generic sense. Our Lord founded marriage, the full nature being necessary for the proper nurturing of the child, on that fact.

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

## Language in Liturgy

In Dr. Porter's letter [TLC, Feb. 20], he defends himself against those who have held him responsible "for the current process of Prayer Book revision." My criticism was not for that; it was a criticism of the letter he wrote in TLC of Nov. 7, presuming that he was responsible for that.

He attempts to justify the Green Book by pointing out the long-standing ill-use of the Prayer Book. The issue on which he was joined was about language, not use; but since he has raised this other one, let it be said that if the BCP can be misused, and its intention thwarted, the Green Book with its manifold alternatives, and its suggestions in place of directive rubrics, leads us towards chaos. Once we have no other liturgy than one resembling that one, the word "misuse" can never be pronounced again,

for there will be no standard by which to define a corruption. That is to correct the situation by surrendering to it.

Dr. Porter seems to be indifferent about what kind of English comes into use in the liturgy, though he continues his pejoratives about the present Prayer Book ("pompous terms," "ponderous phrases"), and to imply that "small congregations in less affluent areas" will welcome a liturgy without the high language of the BCP. No doubt there are people who do not care; the Philistine we have always with us. I can assure him, however, that there are people in precisely the circumstances he describes, people who would claim for themselves no educational advantages, who are furious at the proposal to deprive them of the one access they have to that higher world from which they are otherwise shut out. Since they are inarticulate, they are not likely to be heard. Their artless negatives will be no "specific suggestions for improving phraseology"; they want what they have; they mean, "let it alone."

To read the Bible in simplified language is one thing, but ritual language is quite another. The sooner our liturgical scholars understand the distinction the sooner we shall have peace in the church.

(The Rev.) B. FRANKLIN WILLIAMS  
Vicar of St. John's Church  
Durant, Okla.

## Liturgy of the Intellectual?

I read with interest and dismay the letter from Dr. Richard Preston [TLC, Feb. 27], commenting upon the editorial, "The Bishops on Confirmation" [TLC, Jan. 2].

Here again, someone is willing to substitute the Liturgy of the Intellectual for the Liturgy of the Faithful! Is it not time to admit, as St. Paul determined, that "our knowledge is imperfect" and, therefore, admission to communion can not be based upon our understanding of it?

We can never fully understand God's sacramental action, but we can say, especially of the Holy Eucharist, that it *is* holy, that it *is* communion with the living Christ, and that it *is* the special channel of God's grace appointed by him for mankind. Because this is God's gracious action toward us, it can never be "spiritual magic." What child of God, regardless of age, does not need this heavenly food for spiritual nourishment? What child of God, regardless of age, can begin to understand this action on the part of his Father? Do not children, who are growing in the faith need it as much as adults who are continuing to grow in the faith? Deprive the growing individual of food—physical or spiritual—and he will starve.

Whenever we begin to depend upon our own "intelligent cooperation," to validate the action of God toward us, whenever we say that the Creator depends upon his creatures for permission to act, then we will have revived semi-Pelagianism once again. What would a "non-churchman" say about that . . . since Dr. Preston insists we worry about him? If he says, "Excellent!" do we abandon our orthodoxy in favor of that fourth-cen-

New books by  
two of today's  
best-known  
writers on  
Christian belief

## John A.T. Robinson



**THE DIFFERENCE  
IN BEING A  
CHRISTIAN  
TODAY**

The author of *Honest to God* makes clear the difference between Christianity and other beliefs, and between today's Christianity and yesterday's—sketching out roles for tomorrow's layman and tomorrow's priest.  
Paper \$1.50

## Robert McAfee Brown



**THE  
PSEUDONYMS  
OF GOD**

A famous theologian traces his own developing faith and the working of God in many of today's "secular" events, to show the unreality of any final distinction between the sacred and the secular.  
Cloth \$6.50; paper \$3.25

Now at your bookstore



**THE WESTMINSTER PRESS**  
Witherspoon Bldg., Phila., Pa. 19107



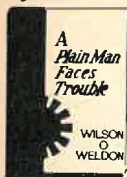


compiled by  
**WILSON O. WELDON**

Breakthru is an honest and frank compilation that reveals the thoughts and longings of young people, not hiding behind old customs and pretenses. Included are prayers, both traditional and contemporary; scripture in several translations and versions; poetry, meditations, pictures, cartoons and sketches.  
\$1.50 per copy, 10 or more, \$1.30 each.

#### 4 OTHER NEW BOOKS

**A Plain Man Faces Trouble**  
by **Wilson O. Weldon**



From a faith strengthened by years as a father, pastor and counselor comes help to meet life's problems.

**His Finest Week**  
by **James Roy Smith**



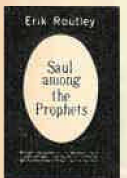
Through this day-by-day look at Jesus' last week on earth, one realizes that nothing can separate us from God.

**Quest for Meaning**  
by **Thomas F. Chilcote**



Brings new awareness and meaning to The Apostles' Creed and heightened joy in reliance on the goodness of God.

**Saul among the Prophets**  
by **Eric Routley**



The Old Testament speaks to modern man through the lives of Abraham, Jacob, Joseph and Saul.

Above four books \$1.25 per copy, ten or more, \$1.00 each. Order from

**The Upper Room**  
1908 Grand Avenue, Nashville, Tenn. 37203

tury heresy and allow the blind to lead us, who claim to have seen the Light? Or do we try to educate the non-churchman to the truth of the effectiveness of God's grace so that he will become a churchman?

Thus far, I have personally been hesitant to act upon the authorization to admit non-confirmed persons to Holy Communion. Even though I believe we should communicate them, I will remain reluctant until confirmation is brought out of the "twilight zone" officially. When we can agree that confirmation *really* is not an admission ticket to Holy Communion, but that it is a profession of one's individual faith in Jesus Christ, that it is the time when the individual accepts for himself the responsibilities of baptism and of churchmanship, that it is a Christianized bar mitzvah and invocation of the Holy Spirit for continuing grace in adulthood, that it is, in short, what that non-churchman we must consider would call a puberty rite—then I shall have no hesitancy to admit these persons into what I suspect is a most necessary meal for them.

(The Rev.) **STEPHEN R. CALDWELL**  
Headmaster of St. Paul's School  
Winter Haven, Fla.

#### The Lord's Prayer

I couldn't agree more with the general observation of Ulrich Simon of Kings College London regarding the infelicity and essential meaninglessness of the expression, "do not bring us to the test," in the ICET version of the Lord's Prayer. The original translators did better but, I submit, not good enough, as the sentence, "Lead us not into temptation," creates all kinds of personal spiritual problems.

May I suggest that the real meaning goes something like this: "Let us not be tempted into thinking that your love will set aside your law," or, "Let us not be tempted into thinking that you will make an exception in our case," or even, "Let us not put You to the test!"

(The Rev.) **JOHN BAIZ**  
Rector of Calvary Church  
Pittsburgh

#### Rite II

The Rev. Harold Brumbaum rejects Rite II of "trial use" [TLC, Feb. 27]. Since liturgical tastes vary, I can respect this opinion. However, I think it would be helpful to recognize that others may like and prefer Rite II over the Prayer Book service. Therefore, it would be realistic for General Convention to provide a variety of liturgical options as Prayer Book revision proceeds to meet the tastes of as many as possible. The Liturgical Commission seems to be following this course.

I hope that liturgical renewal will be a continuing task of the church, and that we will always be open to new ways of worship.

(The Rev.) **HARRY LEE HOFFMAN**  
Rector of St. Peter's Church  
Purcellville, Va.

#### Christian Education

Thank you for Sue Clark's excellent article on the Ronald Goldman church-school materials [TLC, Feb. 13]. Our Christian-education department (at Calvary Church, Pittsburgh) sent a copy to all parents of

church-school children in the parish, by way of partial explanation of what our parish is attempting to do.

We were also appreciative of Mrs. Clark's earlier article, *Go Forth, Christian Ed.* [TLC, May 16, 1971], and look forward to seeing more of her writing.

**ELIZABETH F. HOWARD**  
Pittsburgh

#### Our Error

Re "Around and About" [TLC, Mar. 5], the quote, "hallowed by thy name," must be a typographical error. This is not a "big" item; however, let's not compound a grammatical controversy!

**KERMIT E. OPPERMAN**  
Greenbelt, Md.

It is. We won't. And thank you. **Ed.**

#### Peccavimus. Vae nobis!

Tut, tut! Unless your Latin was different from mine, or unless (and this is not impossible to envisage) like everything else in this world even Latin has updated itself, the verb *miserere* takes the dative and *not* the accusative [TLC, Feb. 27]. Should not your headline read "*Miserere nobis, Domine!*"?

And please pardon my nit-picking. After all, who these days ever even *studied* any Latin, anytime, anywhere?

(The Rev.) **WILLIAM X SMITH**  
Vicar of St. Luke's Church  
Eddystone, Pa.

#### CPF and SS

I would like to reply to the letter of the Rev. Frank J. Landolt concerning the Church Pension Fund and Social Security [TLC, Feb. 20].

Fr. Landolt maintains that the Church Pension Fund has no relationship to Social Security benefits, and he is absolutely correct. The fund has never intended to suggest otherwise, and I think that the element that gave rise to Fr. Landolt's contention stems from a technicality: In the original version of the booklet, "The Church Pension Fund . . . The Way It Works For You," the material on Social Security benefits was confined to a single page, and the benefit amounts shown were those of Social Security only. In the recent version of the booklet, it was necessary, due to typography and spacing limitations, to begin the Social Security section at the bottom of the preceding page which dealt with benefits supplied by the fund. In both versions of the booklet, the broad heading "BENEFITS" appeared at the top of each page in the first half of the booklet, including the page on Social Security. The heading was solely for purposes of design, since the second and last section of the booklet was comprised of pages headed "ASSESSMENTS."

I do want to point out the fund's reasons for including Social Security information in the booklet. First of all, since numerous clergymen have asked if we could supply such information, we felt that to show *approximate* Social Security figures would be helpful. In the recent version of the booklet we gave an example of what a "typical" clergyman might receive when adding his CPF pension to his Social Security pension, and the booklet showed both figures. This was done not only to provide an approximate total pension figure but also to stress



that CPF and Social Security benefits are, indeed, *totally separate figures*—each one in addition to the other. Many pension plans do not make this distinction, but include Social Security benefits when projecting pension figures.

I hope that this explains the fund's intentions regarding the Social Security section of the booklet. We in no way meant to suggest that the two plans have any bearing upon each other.

ROBERT A. ROBINSON  
President of the Church Pension Fund  
New York City

## The Necessity of Priesthood

TLC is one of the two most important Anglican publications in this country, and I am a devoted reader. The front cover is the place I begin and stop only when the last page is reached. Quite frankly, I admire TLC and have a profound respect and appreciation for the editorials.

There is a small "but." It seems to me that the editorial entitled "Anglicanism's Pet Sweats" [TLC, Feb. 6] concerns itself with a question that I have never known to be misunderstood in the way you indicate. Yes, many people question who has the power to confect the body and blood of our Lord Jesus Christ. I cannot believe that any serious and informed person has ever supposed any man possesses that power. Obviously, God has the power and exercises it. Insofar as I know, informed persons have always understood this. The question actually being posed is "who has the *authority* to confect the body and blood of Christ?" I have always believed that the question being asked is whether or not, in order to confect the body and blood of Christ, one must be ordained to the sacred order of priests, in the unbroken line of succession from the apostles.

I believe ordination to the sacred priesthood is essential. That is the clear and official position of the Anglican Communion. Further, I believe God made it so when he visited this planet just short of 2,000 years ago. The question does not arise from those who remain in unbroken succession to the apostles but has been raised by those who do not stand in that succession and deny the need for it.

(The Rev.) FERDINAND D. SAUNDERS  
Rector of All Saints' Church  
San Leandro, Calif.

## "Hallowed"

What lucid, helpful reasoning there is in your explanation of "hallowed" [TLC, Mar. 5].

One further thought on it: Isn't it presumptuous to imply that God's name could be *made* holy? It is, and always has been!

ELIZABETH WILLIAMSON  
Owego, N.Y.

## Keeping God Posted

The real question about a trial liturgy is not, "Do I like this?" but, "Is this a good vehicle for the corporate worship of God?" While the "Green Book" has some excellent things in it, the canon in the Second Service symbolizes my general objection to the spirit of the book.

There is a very subtle absurdity in all cor-

porate praying. When we put prayer into words, we are using tools of our own creation and are saying things to God which we couldn't say at all without the Holy Spirit. Thus, public prayer can and, alas, often does degenerate into nothing more than an extra homily addressed to the congregation. Public invocations at inaugurations, etc., often are shocking examples of this. In one of these some years ago a clergyman told the Lord the day of the month no less than three times! We can laugh at the story of the Scottish minister who opened his prayer with the following words: "O dearr Lorrd, as thou mayest have seen in last Saturday's *Glasgow Herald*. . . ." But when it really happens it is not so funny. Such "prayer" is a *reductio ad absurdum* which gives ammunition to the enemies of the church and approaches unwitting blasphemy.

When worship was in an unknown tongue this problem did not arise, but when it is in the vernacular we are in trouble. The Quakers avoid the dilemma by having no spoken prayer at all in their meetings, while the Orthodox and others do it by having elaborate liturgy and repetitive ritual.

The canon of Rite II, in my view, is bad "prayer." It is clearly directed to the people while it is addressed to God. Literally, it presumes to remind God of the mighty acts of redemption! The first time I assisted at this service I was shocked to find myself picturing God, in his senility, scratching his head and saying: "My Word, I had almost forgotten about all that, it happened so long ago. Thank you, My Dears, for reminding me of it."

Of course the Prayer Book canon has the problem as well, but since the language is, to us, liturgical, beautiful, and somewhat archaic, and because God is not, as it were, accused of his acts in it, the dilemma is more neatly avoided. If we are to have liturgy at all this problem will be with us; but liturgical development ought to be in the direction of solving the problem, not making it worse.

(The Rev.) R. S. S. WHITMAN  
Rector of Trinity Parish  
Lenox, Mass.

## Clarification

In two recent issues of TLC a classified ad has appeared for St. Francis Church, Spartanburg, S.C., expressing an interest in used church furnishings. For the record, this church is not a part of the Diocese of Upper South Carolina, nor of the Roman Catholic Diocese of Charleston, which diocese covers the entire state. This church is an offshoot of the American Episcopal Church and is completely an independent group. I would not want readers of TLC to get the wrong impression about the Diocese of Upper South Carolina not looking after its own congregations.

(The Rt. Rev.) JOHN A. PINCKNEY, D.D.  
Bishop of Upper South Carolina  
Columbia, S.C.

**The Living Church is not responsible for any of the views expressed in "Letters to the Editor," and in fact disagrees with many. This is a free open forum, dedicated to the proposition that people have a right to be heard.**

# The Living Church

Volume 164

Established 1878

Number 14

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

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

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

\*Director

†Member

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

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

## DEPARTMENTS

Around and About	2	Editorials	11
Church Directory	15	Letters	3
Conventions	13	News of the Church	6
Deaths	15	Things to Come	6

## FEATURES

Two Rites: Two Churches?	8
Easter Day (verse)	10
Hills of Hope (verse)	11

## THE KALENDAR

April

- Easter Day
- Monday in Easter Week
- Tuesday in Easter Week
- Wednesday in Easter Week
- Thursday in Easter Week
- Friday in Easter Week
- Saturday in Easter Week
- Easter II

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.

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

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$10.95 for one year; \$19.90 for two years; \$26.85 for three years. Foreign postage \$2.00 a year additional.



# The Living Church

April 2, 1972  
Easter Day

For 93 Years,  
Its Worship, Witness, and Welfare

## SOUTHEAST FLORIDA

### Busing is "God's Will"

Busing school children to achieve integration may be a means of fulfilling God's will, so wrote the Bishop of South-east Florida.

In a pastoral letter read to all congregations in his diocese, the Rt. Rev. James L. Duncan asserted that "until we have fully integrated housing patterns, perhaps there will have to be busing to assure the fulfillment of God's will for all men."

He declared that busing is a theological issue, and urged Christians to witness to Christ's sacrifice for all mankind where it counts, "in terms of your own life and attitudes."

He charged that the matter "is being exploited by those who would foster racism and bigotry, and condemn our children and their children to a continuation of the racial tension which marked the 50s and 60s."

Bp. Duncan observed that there is no easy solution to the problem and said he does not like to see the burden of overcoming segregation carried by children. He quoted Exodus 20:5—"The sins of the fathers are visited on their children."

"We must not go back," Bp. Duncan stated. "God will not let us go back because there are consequences and judgments which will destroy us."

## PHILIPPINES

### Bp. Loñgid Elected to N. Philippines

[The following account was in the mails for seven weeks before reaching TLC.]

By ox cart over the old Spanish Trail, by horseback, or on foot, missionaries of the Episcopal Church reached remote villages in the Mountain Province of the Philippines shortly after the turn of the century. Prayers and gifts of the home church, and the worship and toil of bishops, priests, deacons, deaconesses, religious, doctors, nurses, and teachers all gradually called the Igorots from anim-

### Correction

In the Executive Council Report [TLC, Mar. 19], the last line under "General Convention Funds" should read *repayment*, not, *payment*.

ism. The church took root amid the rice terraces of Luzon.

Late on the night of Jan. 20, 1972, on the 10th ballot, a man born in a pagan home, who had become an energetic innovative bishop, the Rt. Rev. Edward G. Loñgid, was elected Bishop of the new division, the Missionary Diocese of Northern Philippines. He had been named Suffragan Bishop of the Philippines in 1963.

Other candidates for the office were the Rev. Robert B. Hibbs, professor at St. Andrew's Seminary, Manila; the Ven. Alejandro R. Tauli, archdeacon of Abra-Kalinga-Apayao; and the Rev. Richard A. Abellon, rector of St. Mary the Virgin, Sagada.

The delegates, 36 clerical and 55 lay, were no shy, retiring tribespeople. They voiced their concern, prejudice, ignorance, faith, misgiving, and aspiration. Through all the vociferousness, the Rt. Rev. Benito C. Cabanban, Bishop of the Philippines, presided with serenity, knowledge, and skill. With the characteristic politeness of the Filipino, he prefaced an unwelcome request as though it were merely a usual procedure: "At this point, all visitors and observers will withdraw." At one stage of the procedures, the Hon. Jaime Gómez, governor of the Mountain Province, remarked, "It is easier to elect a governor than a bishop."

Notwithstanding the informality of the meeting, the vote was carefully scrutinized. The assembly recited the *Veni, Creator Spiritus* before the balloting, and sang the Doxology at its conclusion.

There are those, Filipinos among them, who say that even to have its own Igorot diocesan, the Diocese of Northern Philippines is "not ready." If they mean not fully mature, they speak truly. There are petty dissensions, family and village jealousies. The Diocese of Northern Philippines is ready, if one recognizes enthusiasm, desire of the church to work with the government in community development, a strong feeling that now is the time to thrust forward in evangelistic, educational, and medical work. This takes extraordinary courage on the side of a few professional people and many subsistence farmers, all struggling

against inflation. Gen. MacArthur praised the courageous Igorots who fought on Bataan. Present day Igorot Christians need courage in full measure as they combat old pagan superstitions and materialism, plus modern secularization.

May I be allowed to express my thankfulness? For a retired missionary, still canonically attached to the Philippines, back for a limited period, it was a high honor and joy to take part in the election of Bp. Loñgid as diocesan of Northern Philippines. I had had the privilege of working under him before his election to the episcopate. His pastoral care, his unfailing patience with my clumsy attempts to understand Igorot ways, his unfaltering support of all creative effort, his undaunted faith and joy, his never flagging zeal to build up the church, inestimably strengthened a lone foreign missionary in the Tadian area.

May our prayers help Bp. Loñgid to draw people from many villages to follow our Saviour, Jesus Christ.

(Dss.) EVELYN MAY ASHCROFT

## SOUTH AFRICA

### Sanctions Urged

Judge William H. Booth, who serves on the New York City Criminal Court, has asked the Presiding Bishop to consider a campaign for "U.S. government and U.N. sanctions against the government of South Africa." He has also asked the Presiding Bishop to consider finding a position for the Rt. Rev. Colin Winter, Bishop of Damaraland, South West Africa, and two members of his staff, who have been expelled by the government of South Africa [TLC, Mar. 26].

Further, Judge Booth called for the coordination of "efforts of all our churches to assure proper defense and a fair trial" for the tribesmen on trial in Windhoek, the capital of South West Africa.

The text of a letter containing the requests was released at a press conference in New York City and Mr. Booth also released the text of a letter he had sent to U.N. Secretary General Kurt Waldheim on the eve of the U.N. official's visit to South Africa, to discuss the issue of South West Africa.

The judge asked Mr. Waldheim to grant an audience to Bp. Winter; to make efforts to assure protection for Bp. Winter and the other two men expelled with him—the Rev. Stephen Hayes and Mr. David de Beer; to arrange for a full-time observer at the Windhoek trial; and to

## THINGS TO COME

April

23-25: Conference of the Anglican Fellowship of Prayer, at All Saints Cathedral, Albany, N.Y. Conductor, the Rt. Rev. Cuthbert Bardsley, Bishop of Coventry, England.



grant an audience to white, black, and coloured leaders of South West Africa.

The 12 men on trial in Windhoek are accused of inciting the strike of Ovambo workers against the contract labor system. Judge Booth, who was in South Africa in February, said the trial was being conducted in an "English proper manner." The American jurist, who is black, said he was treated as an "honorary" white and so was not subjected to *apartheid* restrictions.

The judge was shadowed by police while he was in South West Africa, he said, and was told that known black informers were present at church gatherings he addressed. He also charged that a political officer at the American Embassy in South Africa, Herbert Kaiser, had attempted to intimidate him by telling him "you had better watch yourself" because South African officials were allegedly complaining about his activities.

The blacks of South West Africa, the judge said, hold what he considers unrealistic expectations about what the U.N. will do for them. "I thought it was necessary to let them know they cannot have such blind faith in the U.N.," he added.

He feels the government of South Africa played a "cruel hoax" to get some of the strikers back to work, in promising them 30¢ an hour but later reducing it to 15¢ an hour. The strike is continuing despite announcements to the contrary, the judge reported.

While there, the judge received what he considers reliable reports that indicate torture and killing taking place by South Africa police in the Ovambo tribal area. The reports were brought by people who had been in there.

Judge Booth commended the work of the defense attorneys in the Windhoek trial though they did not push some points as strongly as they might have. Some observers suggested that was because the attorneys expected a verdict of guilty and wanted to avoid antagonizing the magistrate for fear of receiving more severe sentences.

#### STATISTICS

### Little Gain in Church Membership

Some gains and some losses in various church memberships continue the level-off reflected in church statistics.

The 1972 *Yearbook of American Churches* shows a total figure of 1.97% gain (2,540,869) in the number of people belonging to U.S. churches (131,045,953 to 128,505,084). This can be attributed to the addition of several churches to the book's statistics and a change in method of reporting by one church.

The Episcopal Church showed a decline in membership from 3,330,272 to 3,285,826; the Christian Church from 1,444,465 to 1,424,479; and the Luther-

an Church in America from 3,135,684 to 3,106,844.

Mr. Constant H. Jacquet, Jr., editor, warned against drawing hasty conclusions from statistics in the book because in many cases the 1972 *Yearbook* has compared 1969 and 1970 figures, as those were the figures available at the time the volume was edited. "Only on an individual church-by-church basis can losses or gains be accurately reported," he said.

The Roman Catholic Church, which includes baptized infants as members, is placed at 48,214,729 membership. Jewish congregations have 5,870,000 members, while the total number of Protestants, including Mormons and Jehovah's Witnesses, is 71,712,896. There are approximately 25 other membership breakdowns.

The *Yearbook* also reports an increase of 6,184 in the number of ordained clergy—393,826. Of the total, 235,189 are parochial.

In the list of largest churches, the Episcopal Church is fifth. Topping it are the Roman Catholic Church (first) followed by the Southern Baptist Convention, United Methodist Church, and the National Baptist Convention, USA.

Membership of the three largest bodies in Canada is as follows: Roman Catholic Church, 8,759,625; Anglican Church, 1,126,570; and UCC, 1,033,533.

#### CHURCH OF ENGLAND

### Two More for Union

The Dioceses of Canterbury and York have voted in favor of the proposed union with the Methodist Church.

At the Canterbury meeting, 53 clergymen, including the archbishop, Dr. Michael Ramsey, voted for union, and 16 against. Lay votes were 51-10, giving an overall vote of 104-26, or 80% favorable.

At York, 76 clergymen, including the archbishop, Dr. Donald Coggan, voted for the plan and 16 against it. The lay votes were also affirmative—78-22, giving a total of 154-53, or a bit more than 72% favorable.

The final Anglican decision will need a 75% affirmation from those voting at the May meeting of the General Synod.

Dr. Ramsey said that the chance for the Anglican-Methodist union is a "great event which would have been incredible 40 or 50 years ago."

#### BANGLADESH

### Wood Crosses a Symbol

St. Paul's Cathedral in Calcutta is presenting crosses made of charred wood from Bangladesh to churches and agencies that have helped the Bengali refugees.

The cathedral, part of the Church of  
*Continued on page 12*



#### COCU CONCELEBRATION IN DALLAS

Dallas-area leaders of the nine churches comprising the Consultation on Church Union (COCU) participated in a joint worship service and concelebration of the Holy Eucharist in the Perkins Chapel of Southern Methodist University. The event concluded a four-week study of the COCU plan of union, by 400 church people from the Dallas area, including Roman Catholic observers. Participants included representatives of the American Methodist Episcopal Church, the Episcopal Church, the American Methodist Episcopal Zion Church, the Presbyterian Church, U.S., the United Church of Christ, the United Methodist Church, the Christian Methodist Episcopal Church, the United Presbyterian Church, and the Christian Church (Disciples of Christ). The Rt. Rev. A. Donald Davies, Bishop of Dallas (third from left at the altar), was one of the concelebrants. (Photo from RNS.)



# TWO RITES: TWO CHURCHES?

By SHELDON M. SMITH

THE Rev. Leo Malania carries the rather awesome title of Coordinator of Prayer Book Revision for the Standing Liturgical Commission. As a job, it must be something like selling Israeli war bonds in Cairo.

He has, I am sure, the good wishes of us all. He must be the daily recipient of letters which begin "Dear Sir: By what right do you change the Lord's Prayer? And furthermore. . . ." To which he can only reply in polite and general terms, concluding that any permanent changes must be handled by future General Conventions, etc., etc.

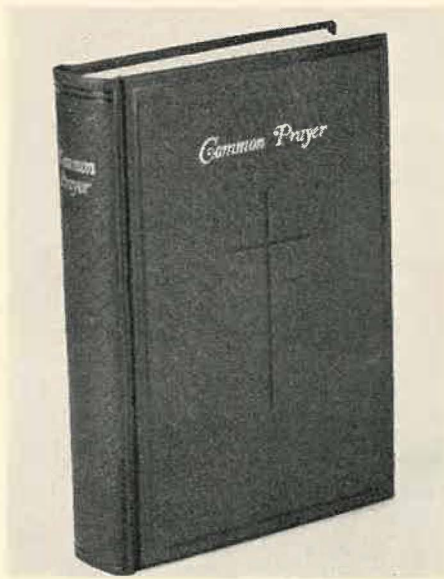
Nonetheless, he must like the job. As indeed he should: we have not yet come to the point where it is necessary to draft clergy to work for our national commissions. One would even hope that he is enthusiastic about the changes over which he presides. And, finally, his letters to the clergy have been marked by a good humor that has caused much relaxation. Still and all, his article *One Eucharist: Different Forms* [TLC, Feb. 6] leaves some very big questions unanswered, inviting what one might call the "retort courteous," which I now attempt.

Fr. Malania states explicitly what we have all suspected: "(The Green Book) is the first draft of a future Prayer Book." It is undoubtedly that, but did the Houston General Convention realize this? From my precarious perch on the press bench in the House of Bishops, it was pretty safe to say they did not. With the exception of the eucharistic rites, few of the bishops had even seen most of the proposed services. The general argument was: "Let people try them if they want. Who's hurt?" Nothing was said about a "first draft of a future Prayer Book." (Indeed, one recalls that amazing last day of convention, on which the bishops, having previously rejected the proposed ordinal, approved it without debate in the last five minutes of convention. Did they know they were setting up a new Prayer Book? Odds against.)

Well, we are all prepared for a revised Book of Common Prayer, and some of us think it is years overdue. But some of us will also find an extremely unsettling trend in Fr. Malania's comments:

*... the Green Book embodies one*

*The Rev. Sheldon M. Smith is rector of Washington Memorial Chapel in Valley Forge, Pa.*



**The Prayer Book: Anglicanism's saviour?**

*fundamental principle of our future Prayer Book: It includes not one, but several, forms of worshiping and celebrating. It offers them not as focal points for divisiveness and partisanship, but as equally valid and mutually complementary ways of doing the same thing. It offers them in the hope of uniting the church, not of deepening divisions that already exist."*

This is a truly magnificent dream, but one must ask, is it anything more than that? Those of us who are familiar with different parts of the Episcopal Church know what weird things have gone on in the past. One of my first encounters after being confirmed was on a weekday when I attended an early Mass in an unknown parish, to discover the priest saying the canon in Latin. (The fact that his dog, a German shepherd, was tethered to the altar rail didn't help much.) Subsequent adventures have led me to parishes where the Gettysburg Address was used for the first lesson on the Sunday closest to Lincoln's birthday, places where the Solemn High made the Pope look like a Baptist, and to one delightful spot where, during the summer, Morning Prayer was reduced to one lesson and the rector invited the flock to his garden for gin-and-tonics after the service. Yet in all of these permutations there was a common core: each of the aforementioned clergy, and thousands more like them, would have affirmed (and meant) that there was

a common faith, that it was contained in the Book of Common Prayer, that this is what the church believed and what he taught. Even in the exceptional instances where it was not believed and not taught, there was still the Book of Common Prayer to haul the faithful back on the tracks.

There was a principle involved in this. We were known as one of the freest communions in Christendom in terms of doctrine. We could afford to be, because we knew that doctrine, no matter how important, is still the work of mortal men, we knew that our true freedom lay in our gathering together as Christ's people, in our common worship of our Father through the Son. We might squabble and bicker, but on our knees we were united. And the thought that the "one fundamental principle" of a future Prayer Book lies not in unity, but in diversity, quite frankly scares the socks off some of us.

Reinhold Niebuhr, after a discussion with Archbishop William Temple, reported: "I told him that I thought the Prayer Book had saved the Anglican Communion from rationalism and Pelagianism more than the episcopacy had done." In recent years, rationalism has been winning all sets, and the Pelagians are ripe for the harvest (Pelagians are *always* ripe for the harvest), and the only true defense the parish priest can make is to say: "I don't care what Bishop/Doctor/Father so-and-so says. He must answer for his conscience. I am bound by my ordination vows, therefore what I am teaching you is what is in the Book of Common Prayer." Can we really teach *anything* if we have "not one, but several forms of worshiping and celebrating"? THE LIVING CHURCH has already reviewed one book which maintains that Service II propounds a new eucharistic theology. Service I certainly propounds the old theology. Exactly where will we be as a church if we, in this manner, set up altar against altar?

For that is certainly what we shall do. When Fr. Malania writes that "Service I and Service II are not to be judged as rivals, competing one against the other for the affections and loyalties of Christian worshippers," I find his words less reassuring than touchingly hopeful. You are simply going to have a replay, in new clothes, of the old "Swing High-Swing Low" game that we have almost gotten over: in which the rectors call the shots,



The thought that the one  
 “fundamental principle”  
 of a future Prayer Book  
 lies not in unity but di-  
 versity scares some of us.

and the faithful scurry from parish to parish, looking for what they are used to. And I think the well of anger may go deeper than the Standing Liturgical Commission realizes.

Fr. Malania says that there is “much less anger and emotionalism” over the Green Book than over the 1967 *Liturgy of the Lord’s Supper*. He is in a better position to judge, overall, than I am. But I have checked with those of my neighboring clergy who have been using Service II and find a lot of anger and emotionalism. My congregation is in its fourth month of Service II, and I have taken a preliminary survey of reactions: 10 to 1 against, and brethren, we move to Service I next month. Anger isn’t the word. Boredom is. After three months of usage, they do not find “simplicity and intimacy.” They find monotony and tedium. And our “trial period” was not suddenly sprung upon them: we had four straight Sundays of instruction, prayer, fasting, and heartburn. They keep coming, out of loyalty. That is a good motive, but there can be other motives as well. In many cases, you suspect that their basic loyalty is to common prayer, and that they hope it will remain just that.

Because, of course, there is a case to be made for common prayer. Fr. Malania quotes the 1789 preface to the BCP, still (and rightly so) reprinted in the 1928 Prayer Book. But that magnificent statement is designed to show the propriety of different *national* churches having different usages (specifically why the American church could have a form of communion service different from that of the Church of England). Indeed, one is justified in asking if the preface of 1789 should not be read against the background of the preface of the original Prayer Book of 1549: “And where heretofore, there hath been great diversitie in saying and singing in churches within this realm . . . now from henceforth, all the whole realm shall have but one use.” That is what the whole Laudian controversy of the 17th century was about, was it not? That much maligned archbishop (who one is pleased to note is in the new calendar) was quite willing to tolerate a wide diversity of theological opinion, as long as public and corporate worship was in conformity to the Prayer Book, and things were done “decently and in order,” to coin a phrase.

Granted, it is not possible to howl too

loudly about uniformity in a period of “trial usage.” But it is possible to keep the notion of uniformity (*not* monotony, nor carbon-copy conformity, but *uniformity*) as the goal toward which we are working after “trial usage” is behind us. The way things are heading (“It is the first draft of a future Prayer Book”), we will wind up with two forms of the Eucharist. But if we do that, the question must be asked: will we, in anything but name, still have *one church*?

FR. MALANIA goes on to quote from the Eucharistic Prayer of Service II, pointing out that it contains only seven adjectives. He concludes: “This passage, like the rest of Service II, is not to be compared with the familiar words of the First Service. It is not fair to do so.” And here, as bluntly as possible, one must ask, “why not?”

We are not, after all, starting from scratch. We are starting with a Prayer Book that has been part of our heritage for over 400 years. If parts of it are unduly obscure, let us clarify them. If parts of it are theologically unsound, let us change them. If the Book of Common Prayer has become simply a habit, rather than a vehicle God-ward, to some, well that is tragic. But Service II can in its own time become a habit, and

the slothful will answer to a much more ultimate Authority than the Standing Liturgical Commission for their sloth.

But in the meantime we must consider our heritage. The columnist James Jackson Kilpatrick had a recent essay on this, the gist of which is that the Episcopal Church is the custodian of a priceless heritage of the English language, and should not tinker with it needlessly. (I am sure people have sent copies to Fr. Malania: at least 10 of my parishioners have made sure that I saw it.)

Now I recognize that scorn can be spread like soft butter on those who speak of “heritage” these days. But it is a factor, and we should consider it. The “heritage” is not simply ours: the communion services of most English-speaking churches are based on the Prayer Book. We have a responsibility to our brother Christians. We have a responsibility to that “democracy of the dead” of which Chesterton spoke. To them, in reality, we are most truly linked by the Spirit of the Risen Christ. But, in thought, we are also linked by the common words of our common worship; for we are not pure spirits, but weak men, and we need those bonds of community, which the common and remembered words speak for our dead with whom we shared them.

I repeat, we are not starting from



*“I am not challenging your liturgical scholarship. I only said that, as a response, ‘Here’s mud in your eye,’ is not contemporary English.”*



Let us come out with  
one rite. Let us not  
divide ourselves. Let  
us remain, in prayer  
and name, one church.

scratch. Fr. Malania reminds us that, "The essence of any trial is justice and fairness." I am glad that he put it just that way. Because, when you are seeking to supplant something venerable with something new, the essence of justice and fairness would seem to demand that you ask if the contender is superior to the incumbent.

The incumbent (with certain minor surgery) has been around for four-and-one-quarter centuries. It is going to be awfully hard to judge the contender if we start by saying that we cannot compare Service II with Service I (the incumbent's slightly streamlined *Doppelgänger*). Fr. Malania says, "You do not judge T. S. Eliot by seeing whether he does precisely what Shakespeare does, or Thomas Hardy by comparing his every phrase with a phrase of John Donne." And of course you do not. But those who write in this manner (for it is not only Fr. Malania who says things of this sort) seem to ignore the obvious. If I am presented with one of those "modern translations" of *Hamlet*, may I not inquire if it is superior or inferior to the original? May I not compare the prose of Harold Robbins

to that of John Cheever and say that, while the former is indubitably more popular and profitable, the latter is simply a better writer of American English? In trying to be just and fair, are we to say that there are no standards in style, in rhythm, in grammar ("Almighty and Everlasting God, who hate nothing that you have made," begins the new Ash Wednesday collect)?

Perhaps there are no such standards. Perhaps we have produced a nation of functional illiterates who do not understand good English when they hear it. If the Standing Liturgical Commission is trying to say, in a genteel manner, "This is a generation of prosodical slobs," then they would have my sympathy and I would suffer, if not gladly, at least silently. But I have the nasty hunch that I am being told that the guy who used to write the lower-back-pain ads is the poetical peer of Eliot, Pound, and Auden. Indeed, I have the even nastier hunch that I know what the guy who used to write the lower-back-pain ads is doing these days.

One of my parishioners had written on her questionnaire, under "comments": "William Buckley said it all." When I

inquired as to which of Mr. Buckley's aphorisms she had in mind, she quoted verbatim: "To think that the architects of this profanation claim to have done it for us!" He was writing, of course, of the Roman Catholic Church, and the judgment might be harsh, but it is the judgment of many. They don't like Service II. And do we know, or have any way of knowing, what the reaction to Service II is? The Green Book is selling well. But how many parishes with the Green Book are using Service II? How often are they using it? How is their attendance holding up if they have been using it for some time? How will we find out just what the reaction is?

ALONG with John Betjeman, "I have a vision of the future, chum." It is of some General Convention, and not a distant one at that. The deputies will arrive, their briefcases filled with 1,000 pages of material, about half of which they will have read. The Green Book (with the complete Psalter, and a sort of catechism) by now running to some 800 pages, will be trotted out for final approval. Objections will be raised. The eternal cry will go up: "But think of all the time and money which has gone into preparing this" (although, come to think of it, I suspect the German General Staff said the same thing in July 1939). And it will pass: overwhelmingly in the clergy order, narrowly in the lay. And we will have a new Prayer Book. And we will have lost our unity.

All right, let us try a positive approach. Let us finish our trial period, and let the essence of that trial be "justice and fairness." Let us see on what things there is general agreement. With this commonality, let the Standing Liturgical Commission invite a committee of distinguished writers to help them "English" it. We do still have some good, even excellent, writers of both poetry and prose left in our midst: Cheever, Auden, and Chad Walsh come to mind for starters. In short, let us turn the actual language over to men and women who are masters of contemporary English, and are so precisely because they appreciate the heritage that is theirs.

But let us come out with one rite. Let us not, amoeba-like, divide ourselves at our most common level. Let us remain, in prayer, as well as in name, one church.

### Easter Day

It is a privilege to kneel and pray  
Before this altar, Lord, on Easter Day.  
It is a joyous act to give to thee  
Ourselves, and humbly beg to be  
Made worthy of the giving. Thou must see  
Our own necessities, our doubts, our yearnings,  
And the sting of wounded pride,  
The fancied wrong, the duty unfulfilled.  
Thou, Lord, accept them all  
And in thine understanding  
Find the will, that trying,  
Never reached the goal.  
Father and Lord, within our hearts you see  
More than our trials  
More than our love for thee.  
We are your children. . . .  
Make us whole and free, truly thine, eternally!

Alice Rouleau



# EDITORIALS

## The Two Resurrections

ON that dreadful Thursday night Peter sat outside of the palace of the chief priest warming himself by the fire, and for the third time said, "I know not the man."

And Peter was right: he did not know the man. Not long before he had said, "Thou art the Christ, the son of the living God." But Peter was something of an activist and it must have been impossible for him to believe that God would allow men to abuse his Son. He was in abject despair. For three years he had lived with the most wonderful of men. He had seen his ministry of healing and preaching, had seen him confound the cleverest questioners the Pharisees could muster against him. He had been fully convinced that this man was truly the Messiah, the Son of God come to deliver his people. Only a few days previously the people of Jerusalem had welcomed him as Saviour and King.

Now it was all over. This could not have been the man he thought he was. He said he did not know him and then for the great love he bore him he wept bitterly. This utter dejection was not limited to Peter. The other disciples locked themselves in a house, "for fear of the Jews."

Think what a contrast this was to their dreams! James and John had even asked to sit one at the right hand, the other on the left hand of Christ at his coming again. The great days of glory and hope were over. Their leader was gone. I wonder if any group ever went from such high promise to such depths of despair.

And then something incredible happened to change these totally dejected people, living in fear, into the boldest men and women who feared neither death nor torture. The Gospels and the Acts leave no doubt as to what it was: Christ appeared to them as he had always been during the years they had lived with him. The doubters should be grateful to Thomas the sceptic who did not accept the unusual easily. He said he could not believe this unless he felt the print of the nails and thrust his hand in the wound in Christ's side. When Christ appeared and told him to feel his hands and his side Thomas said simply, "My Lord and my God." Did ever any man say more in so few words?

After the disciples became convinced that Christ lived, the Holy Spirit descended upon them and filled them with the desire to tell everyone the great truths of life, the love of God for man and man's immortality, and they preached boldly in the streets of Jerusalem. Stephen became the first martyr, and in spite of the danger Christianity took hold of the people. Even a man named Saul, who had declared himself the bitterest enemy of the new faith, was converted and became the great apostle to the Gentiles. What an incredible, magnificent change from despair to triumph!

So at Easter we celebrate two resurrections; the physical resurrection of Christ which assures his disciples that because he lives they shall live also; and the spiritual resurrection of his disciples.

Because we know from Christ's resurrection that we are to go on living, we know that we are capable of far

greater good than we have shown thus far here on earth. And we remember the great promise of St. John, "To as many as believe in him to them gave he power to become the sons of God." In our own spiritual resurrection we must strive to fulfill that promise and to come nearer to God by developing in ourselves the great attributes of God: justice, mercy, forgiveness and, above all, love. That is what life is all about. That is why we are here.

*Thomas M. Peters*

## Easter 1972

EASTER — the celebration of the resurrection of Christ — marks the greatest turning point in history. Mankind from the dawn of time has been aware of a power outside our human universe—God or the gods. But for millennia this was felt to be a remote and sometimes malevolent power to be appeased by sacrifice or moral heroism.

Jesus, in his earthly life, spoke of a God whom he called Father—a God of mercy, love, and compassion. But the crucifixion seemed to prove that here, again, was a good and helpful person whose work came to a cruel and abrupt end.

Then came the crashing event of the resurrection from the dead! The incognito of the gentle teacher from Nazareth was discarded. Jesus was revealed as the Christ—as God in human form—ruler over life and death. And the world has never been the same since that day. His frightened, scattered disciples went out across the world shouting the good news, "Jesus is Lord." And every human being is cousin to the King of Kings!

The church, his body on earth, has often failed to live up to its high calling. But every Easter reminds Christians once again of this basic fact of our faith. May we all, on this Easter in the year of our Lord 1972, in the midst of the strife and tension of our time, remember with joy that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus." *Cynthia C. Wedel*

## Hills of Hope

Thundering majesty flashes from Sinai.  
God, Omnipotent, Creator, Judge,  
Pounds upon the awareness of primitive man,  
"Tremble, turn from gods, and worship Yahweh."

Muffled tremors darken Calvary.  
God, Incarnate, Lover, and Saviour,  
Calls the conscience of homeless man,  
"Die with me and rise to life renewed."

Quiet joy glows from Olivet.  
God, Victorious, Source of Hope,  
Strengthens the heart of believing man,  
"Peace, my brothers, I am with you always."

*D. Delos Wampler*



THE BISHOP WHITE  
PRAYER BOOK SOCIETY  
affiliated with

THE FEMALE PROTESTANT  
EPISCOPAL PRAYER BOOK  
SOCIETY OF PENNSYLVANIA

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

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

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

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

Plan your next meeting, conference  
or retreat at

## SEABURY HOUSE

Groups of various sizes can be accommo-  
dated. Information and details may be  
obtained from

Director, Seabury House, Box 372,  
Round Hill, Greenwich, Conn. 06830

## VESPERS OF THE DEAD

For Public or Private Devotions  
5¢ each — \$4.00 per 100

For further information, address

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

GIFTS • PARISH SUPPLIES • BOOKS  
CURRICULUM • CHURCH APPOINTMENTS

## MOREHOUSE-BARLOW CO.

14 E. 41st Street, New York, N.Y. 10017

Telephone: (212) 532-4350

415 Huron Road, Cleveland, Ohio 44115

Telephone: (216) 241-0848

## Coming—April 16th

Semi-Annual School Number  
devoted to the many schools  
and colleges, camps and con-  
ferences, and other training in-  
stitutions.

The issue will contain the  
winning essays in our annual  
Church School Contest as well  
as other feature articles, news  
items and pictures of school  
activities—an important issue  
that will be a continuing re-  
minder of the importance of  
the schools in the life of the  
Church.

Order extra copies early!

Single copies, 25¢

## THE LIVING CHURCH

407 E. Michigan St.  
Milwaukee, Wis. 53202

## News of the Church

Continued from page 7



CANON BISWAS AND A BANGLADESH CROSS

North India (CNI), was drawn deeply  
into refugee work in 1971, when millions  
of Bengalis flooded the Calcutta area to  
escape the West Pakistani army.

The Rev. Subir Biswas of the cathed-  
ral said 300 crosses have been made  
from the burned beams, by a Calcutta  
artist. The crosses, mounted on red vel-  
vet, carry an appropriate legend.

### WCC Plans \$13 Million Aid

A Bangladesh ecumenical relief and  
rehabilitation program has been endorsed  
by the international executive committee  
of a World Council of Churches agency.  
The program, to cover food, medical  
care, housing, water supply, industrial de-  
velopment, and other necessities, will op-  
erate through June, 1973. Industrial de-  
velopment will include fishing and agri-  
culture.

### ECUMENISM

## “Strong Cordiality” Seen Between COCU and RCs

Dr. Paul A. Crow, general secretary  
of the Consultation on Church Union,  
said in Houston that there is now a  
“strong cordiality” between the Roman  
Catholic Church and the Consultation on  
Church Union (COCU), and that he sees  
the possibility of “a relationship” devel-  
oping between them in the future.

Speaking at a press conference held in  
connection with the annual meeting of  
the ecumenical Texas Conference of  
Churches, Dr. Crow said, “The American  
ecumenical movement is no longer Prot-  
estants talking to Protestants.” There is  
currently, “a great deal of common con-  
versation” between Roman Catholics and  
COCU officials, he said, adding that  
leading Roman Catholics have expressed

“great interest” in what COCU is doing.

In his address to the conference, Dr.  
Crow said that “pessimism and paralysis”  
block the way to reconciliation in the ec-  
umenical movement. He told the repre-  
sentatives of 15 churches that “American  
Christians are on the verge of ghoulis-  
ness, a neurotic delight in finding no hope  
for any ideas, proposals, institutions, or  
persons.”

## Australian Defends Russian’s Visit

The head of the Australian Council of  
Churches has accused some Australians  
of indulging in a witch hunt when a high  
ranking Russian Orthodox leader visited  
Brisbane recently.

The Rev. F. G. Engel defended the  
visit of Metropolitan Nikodim of Lenin-  
grad and Novgorod, who attended the  
25th general meeting of the Australian  
council. When the prelate arrived at the  
Brisbane airport, he was met by 50 dem-  
onstrators waving placards and posters  
accusing the Metropolitan of being a  
member of the KGB, the Soviet secret  
police. Police were required to escort the  
visitor through the crowd. The demon-  
strators were largely members of the  
Ukrainian Association.

Another demonstration took place in  
Sydney where pickets stood outside a  
Greek Orthodox church while the Rus-  
sian officiated at a service. Russian emi-  
grants to Australia had asked the govern-  
ment to ban Metropolitan Nikodim on  
the claim that he is a KGB agent. Mr.  
Engel said there was no foundation for  
such charges.

### COURTS

## Youth Sentenced Despite Pleas

Despite pleas for leniency from the  
Rev. Charles E. Boren, of Warsaw, Ind.,  
Rick Rapsavage, 18, was ordered to serve  
a 1-10 year prison sentence on a drug  
charge, by Judge Allan A. Razor of Kos-  
ciusko County Superior Court.

The pastor said that Rick, who was  
arrested in connection with the sale of  
marijuana following a school game, and  
had pleaded guilty when arraigned, had  
made a public confession before the con-  
gregation of the Fellowship Baptist  
Church in Warsaw, while out on bail,  
and had accepted Jesus Christ as his  
Saviour. The young man “has shown a  
change of heart and life,” Pastor Boren  
said.

Deputy prosecuting attorney Bruce  
M. Frey argued that no matter whether  
the defendant had embraced religion or  
not, he still had a debt to pay to society.  
“I am alarmed by the trend in Kosciusko  
County whereby persons convicted of  
drug offenses impose on church leaders  
to rally to their support when the time  
for sentencing comes up,” Mr. Frey said.



"The seriousness of this offense requires confinement in prison and that is exactly what the state is asking for."

The prosecutor referred to recent cases in which two young men, 20 and 18 years old, both of Warsaw, were arrested on charges of possession and sale of dangerous drugs. Both became Christians after pleading guilty to the charges. Their cases were transferred to Elkhart County on a change of venue, and when the two appeared for sentencing, a number of character witnesses told the court of their religious activities. It was the first offense for each and each received a suspended sentence.

Mr. Frey noted that ministers in Kosciusko County have urged from their pulpits that "something be done" about the drug traffic in the county and that they should realize that the traffic cannot be controlled if every offender is let off because he suddenly "gets religion." He said, "They must realize that the only thing we can do is sentence these offenders who are found guilty, no matter whether they have a change of heart or not."

## ROMAN CATHOLICS

### Ex-Priest Says He's a Homosexual

William H. DuBay, who, as a former Roman Catholic priest in Los Angeles once asked Pope Paul VI to remove James Francis Cardinal McIntyre because of a lack of moral leadership, has confirmed that he is a homosexual.

Separated from his wife, Mr. DuBay is working as a community-relations director for Stonewall, a Seattle residential-treatment center for homosexuals who are parolees, probationers, alcoholics, or have other problems.

"It took me a long time to acknowledge my homosexuality," he said. "The surprising thing is that I was able to accept it at all." He then lauded the Gay Liberation Front as a "truly revolutionary" organization.

Mr. DuBay was suspended by Cardinal McIntyre in 1966, after the priest persisted in his opposition to the prelate and tried to organize a priests' union. The suspension was upheld by a Vatican tri-

# CONVENTIONS

## Ohio

At the 155th annual convention of the Diocese of Ohio, held in Cleveland, delegates voted to lower the canonical voting age to 16 and make it possible for young people to serve on vestries and stand for election to future diocesan conventions. Delegates also approved, by a vote of 220-81, the ordination of women to the priesthood. A resolution on amnesty for draft registers was defeated by a vote by orders.

The proposed combined budget of \$1,157,440 was subjected to considerable discussion but was adopted with no amendments. Of the sum, \$390,000 is marked for spending by the national church and elsewhere outside the diocese.

Among decisions affecting local congregations was a resolution instructing each parish and mission to conduct, through its personnel committee, an annual evaluation and review of its clergyman and to draft, with him, an appropriate job description.

In his address to convention, the Rt. Rev. John Burt, diocesan, noted that the meeting marked the fifth anniversary of his consecration, and invited the diocese through the standing committee to do an evaluation and review of the office of the Bishop of Ohio and of "the particular bishop who occupies it now (since) this five-year milestone is a good and natural time to take stock of whether my particular style of episcopal leadership should be modified or even replaced for the road ahead."

Guest speaker was Mr. James McCracken, executive director of Church World Service, who showed recent films from Bangladesh, and then talked of the work CWS has carried on in the aftermath of the Peruvian earthquakes.

The convention, which met over a weekend (Saturday and Sunday), defeated a motion to change the time of meeting because of the hardship on congregations with only one priest. Guest preacher at the Sunday morning Eucharist held in Trinity Cathedral was Mr. Chave McCracken, standing committee chairman. It was observed by many that his sermon was a high point of the meeting.

Convention brought disappointments to some of the defeated candidates who were up for diocesan elections and who felt the nominating committee had not properly described their qualifications. They felt that "convention timing" did not permit "candidate exposure."

Unhappiness with the fact that only one black person was elected to a major office was voiced in the closing moments of the convention by the Rev. Dalton D. Downs, president of the Union of Black Episcopalians. In contrast to the opening of the convention, when union spokesman, Reginald Dockens, had praised Bp. Burt for his leadership in areas of racial justice, Mr. Downs denounced the racism, conscious and unconscious, which he felt had led to the rejection of most black nominees. He indicated that a number of black clergy and laity felt compelled to walk out of the convention.

# SCHOOLS

## FOR BOYS

### THE CHURCH FARM SCHOOL

A college preparatory, boarding school for boys with one parent. Sons of active military personnel and clergy excepted from this requirement.

Grades 7 through 12

Tuition, room and board \$600.00 per year. Learn to study, work and play on a 1700 acre campus. 25 miles west of Philadelphia.

Write:

Headmaster, Box 5,  
Paoli, Pennsylvania 19301

### The SEWANEE ACADEMY

An Episcopal College Preparatory School of the University of the South . . . Est. 1868

Boys boarding, Coed day, in Grades 9-12. Fully accredited. Independent study program. 10 to 1 student/teacher ratio. Academy and University students share 10,000 acre mtn. campus and 200,000 volume library. Full sports program. Write to: Director of Admissions, Sewanee Academy, Box C, Sewanee, Tenn. 37375.

## FOR GIRLS

### Hannah More ACADEMY

Established 1832

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

Write:

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

### ST. MARY'S SCHOOL

Established 1868—Episcopal

Grades 9-12. Fully Accredited. Small Classes.

Music, Art, Dramatics, Sports, Pool.

Sister Superior, C.S.M., St. Mary's School  
Peekskill, N. Y. 10566

## Clergy: Making Your Vacation Plans?

Why not arrange an exchange of work during the summer with another clergyman through a classified ad in *The Living Church*? Provides an inexpensive way for you and your family to see another part of the country.

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 14.



bunal to which he had appealed, and a book he had written, *The Human Church*, was ordered suppressed.

"The temporary difficulty of 'coming out' as a homosexual is nothing in comparison with the years of trying to be someone I wasn't," he said recently.

## NORTH DAKOTA

### Parish Revives 1782 Rite for Anniversary

Recently All Saints' Church, in Valley City, N.D., celebrated its 90th anniversary, which does not make it an old church as historic American churches go but makes it a very old church indeed for its region.

The parish's present building is a stone structure, the only one in the church's history, and it was begun in 1881. It is the oldest Episcopal church building in North Dakota and also the oldest stone church anywhere in the state. It is the only Epis-

copal church built in what is now North Dakota (originally the northern part of Dakota Territory) that was built by the local congregation without outside assistance.

When the parish observed its 90th birthday it did so with a celebration of the Eucharist exactly duplicating the first service in its history—held on Christmas Eve in 1881. (The anniversary service was not held at Christmas but on the second Sunday in Lent.) Since the 1789 American Prayer Book was not revised until 1892, the 1789 rite was used at the anniversary because it was the one in use in 1881.

The hymns used in the anniversary service were hymns that had been in the 1892 hymnal. There had been no complete church hymnal before that, so it was assumed that the hymns used at the anniversary would have been familiar to worshipers in 1881.

Because it was not known whether the 1881 celebrant, the Rev. E. S. Peake, had

celebrated from the north end of the altar (as the rubrics at that time directed) or facing east, the 1972 celebrant, the Rev. Perry A. Kingman, rector, did both—starting at the north end and facing eastward at the consecration prayer.

In his "program notes" for the service Mr. Kingman said: "We do not know whether any candles were on the altar in 1881—since worship was simple at that time, very likely there were none. Nor do we know if there were any flowers, but as we doubt there was a florist here in 1881, and it was winter, very likely there were none. But since the first service was at Christmas, there may well have been candles in honor of the feast. We will use candles to help compensate for the flowerless lenten altar, and also to remind us that the first service was at Christmas, and at night, before the days of electricity. We suppose that the church was poorly heated as well, but we don't propose to re-create the rigors of worship on the frontier!"

# CLASSIFIED

advertising in *The Living Church* gets results.

## CONTINUING EDUCATION

**SCHOOL OF PASTORAL CARE** promoting the church's healing ministry. Write Box 65, Northboro, Mass. 01532.

## FOR SALE

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

## LETTERHEADS

**LETTERHEADS** Liturgical, dignified, impressive. Raised printing that looks like engraving. Write for kit with full particulars. Peak Publications, Box 1210LC, Colo. Springs, Colo. 80901.

## LINENS AND VESTMENTS

**CREATED OUT** of a Love for Excellence. Beautiful Hand Embroidered Altar Linens, Vestments, Funeral Palls, Needlepoint. Linens by the yard. Write Mary Moore, Box 3394-L, Davenport, Iowa 52808.

## OFFERING ENVELOPES

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

## POSITIONS OFFERED

**ADMINISTRATOR.** Alcoholism rehabilitation facility. A chance to build your own unlimited future if you can do a successful PR job. Box 154, Savona, N.Y. 14879.

**CHALLENGE** offered young man not afraid to take a chance on idea. Community house for high school students needs live-in leader. Low pay, many chances to give of yourself. Alternative service for C.O. or chance to try your ideals. Write to Community House, 819 Edgewood Drive, Charleston, W.Va. 25302.

**COUNSELLORS** wanted: Two women and two men, college students, convinced Christians, for Eau Claire's five weekly summer conferences at Menomonie, Wis. No camping. Children grades 4 to 12. Fifty dollars a week and all else provided. Twenty-four hours off each week. Bishop Atkins, 510 S. Farwell, Eau Claire, Wis. 54701.

**PRIEST** assistant wanted. Send resumé to Fr. Paul Z. Hoorstra, Rector, Grace Church, 116 West Washington Ave., Madison, Wis. 53703.

**WANTED:** Experienced woman teacher for position of principal in girls' boarding school. Reply Box M-881.\*

**WANTED:** Women teachers for small Episcopal girls' boarding school in midwest. High school English, French, Spanish, maths, science, commercial, and P.E. Grades 7 and 8. Reply Box M-882.\*

## POSITIONS WANTED

**CONSERVATIVE-minded** rector, married, two children, with successful parish ministry, seeks change, preferably to the New York, Philadelphia, or Boston suburban area. Pastorally oriented, late thirties, fine educational background. Reply Box W-875.\*

**DESIRE** a worship and people-centered ministry and parish. Love pastoral ministry and calling. Age 40, happily married, two children. Reply Box K-878.\*

**ORGANIST-CHOIRMASTER,** Churchman, thirty years experience, desires to relocate in Miami area of Florida. Reply Box S-874.\*

**ORGANIST-CHOIRMASTER, M. Mus.,** presently at northern cathedral, desires relocation. Recitalist, boy choir specialist. Also consider teaching position in Church-related prep, parochial school, or college. Reply Box C-877.\*

## RELIGIOUS COMMUNITIES

**THE CONGREGATION OF SAINT AUGUSTINE.** A teaching community for men, operating Saint Michael's Farm for Boys. For information, write to the Very Rev'd William K. Hart, C.S.A., Ph.D., Prior, P.O. Drawer 640, Picayune, Miss. 39466.

**THE CONGREGATION OF ST. THOMAS BECKET,** a community for men and women, married and single. For information write to: Brother Superior, C.S.T.B., 954 Delmar Drive, Mobile, Ala. 36606.

## SUMMER EXCHANGE

**TEXARKANA** parish will provide rectory arrangements for supply priest in exchange for Sunday duties, June or July. Reply Box M-880.\*

**TEXAS** priest, 42, wants New England accommodations in exchange for Sunday duties, June or July. Reply Box M-879.\*

## SUMMER SUPPLY

**AUGUST SUPPLY:** North of Lake Superior mining community. Rectory in exchange for Sunday duty—gas mileage. Write P.O. Box 87, Manitowadge, Ontario.

**DIOCESE OF OREGON** supply wanted: Four Sundays July, August; use of rectory, family of five. The Rev. James R. Peters, P.O. Box 135, Chanute, Kan. 66720.

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

## TRAVEL

**EUROPEAN ODYSSEY—Swissair,** 22 days, 7 countries, Chicago return, inclusive meals, air and land travel, leaves June 28th. Co-hosts: Fr. J. C. Mainer and Margaret Saunders. Cost \$988. Limit of 40 persons. Brochure: 2207 Linden Dr., Valparaiso, Ind. 46383.

## CLASSIFIED ADVERTISING RATES

(payment with order)

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

## THE LIVING CHURCH

407 E. Michigan Street Milwaukee, Wis. 53202

Use the classified columns of

*The Living Church*

to **BUY** or **SELL**

## NOTICE TO SUBSCRIBERS

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

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

THE LIVING CHURCH

The Living Church



# PEOPLE and places

## Deaths

The Rev. Robert Chester Kilbourn, 59, rector of Church of the Nativity, Maysville, Ky., since 1965, died suddenly Jan. 3. He is survived by his widow, Mary Elizabeth, and four children. Services were held in the parish church.

The Rev. George Thomas Ward, 42, curate of Calvary Church, Ashland, Ky., and in charge of Christ Church, Ironton, Ohio, died Feb. 12, after being struck by a car. Since 1963, he had been a chaplain (Lt.) USNR. Survivors include his mother, Alice Ina McCall Ward, and one brother. Services were held in Calvary Church.

The Rev. Gerald Gratton Moore, 84, retired priest of the Diocese of Oklahoma, and director of Racine

Summer Conferences for many years, died Mar. 5. A Requiem was held in the sisters' chapel, DeKoven Foundation, Racine, and the Burial Office was read in St. Luke's, Evanston, Ill. Burial was in a Chicago cemetery. A memorial has been established at DeKoven.

Laura Lee Kritser Bird, 90, widow of the Rev. Stephen Moylan Bird, and communicant of St. Peter's Church, Brenham, Texas, has died. She is survived by two daughters, Mrs. C. F. Falley and Mrs. Frederick Hammergren. Fr. Bird died in 1963.

Mary Goldsborough Laird Tucker, 81, wife of the Rev. F. Bland Tucker, died in late February, in Savannah, their home for many years. Mr. Tucker was rector of Christ Church, 1945-67. In addition to her husband, Mrs. Tucker is survived by nieces and nephews.

The Rev. John Robert Bill III, 61, rector of St. John's Church, Fallbrook, Calif., since 1961, died Dec. 14. He is survived by his widow, Sarah Louise, and four children. A Requiem was held in the parish church.

Hortense Pilcher Quin, widow of the Rt. Rev. Clinton S. Quin, died Jan. 21, in St. Luke's Hospital, Houston. Services were held in Christ Church Cathedral, Houston, and burial was in Forest Park Lawndale Cemetery, Bp. Quin died in 1956.

The Rev. Bernis DeFrees Brien, 61, retired priest of the Diocese of Easton, died Jan. 15, in Greencastle, Pa., following a heart attack. He is survived by his widow, Lillian, two daughters, two grandchildren, and his mother. Services were held in St. Mary's, Waynesboro, Pa., where he had been rector, 1964-67. The body was cremated.

## 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.

### 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

### MIAMI, FLA.

**ST. BERNARDE 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

### 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)

### 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

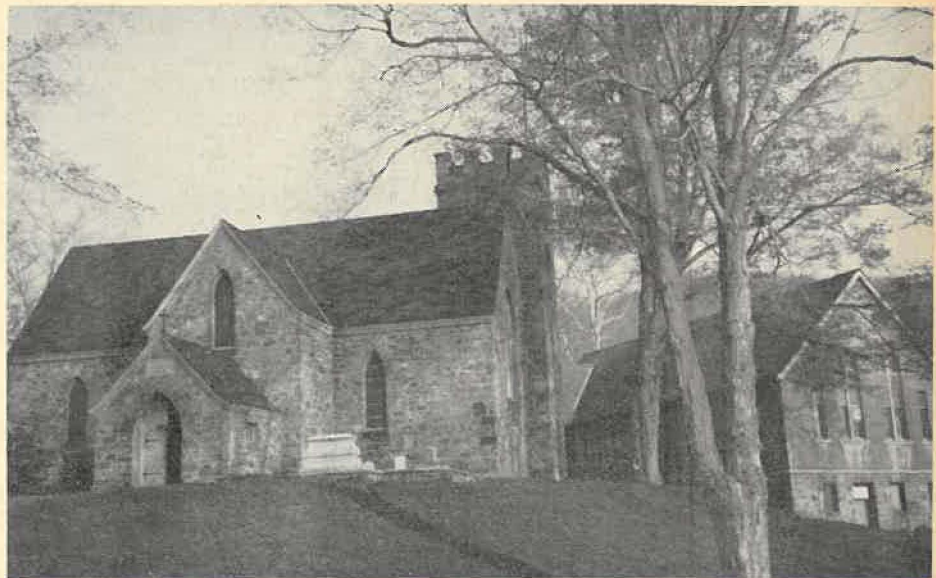
### SAN DIEGO, CALIF.

**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

**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.



CHURCH OF THE HOLY INNOCENTS  
HIGHLAND FALLS, N.Y.



# 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

**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 Braad 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, D.D., r  
The Rev. John M. Crothers, c  
Sun HC 8, 9 & 11; Thurs 10

## HIGHLAND FALLS, N.Y.

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

## 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)

**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; Wkdays 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.

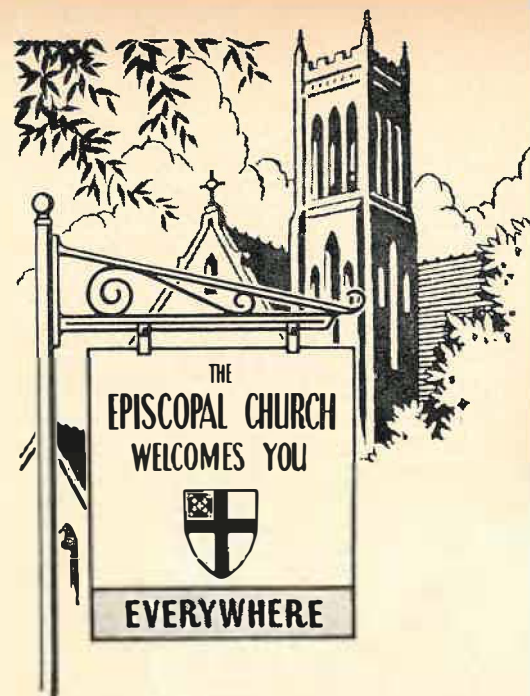
**ST. LUKE AND THE EPIPHANY** 330 S. 13th St.  
The Rev. Frederick R. Isacksen, D.D.  
Sun HC 9; 11 (1S & 3S); MP other Sundays

## 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



CHURCH OF ST. BERNARD DE CLAIRVAUX  
NORTH MIAMI BEACH, FLA.



## 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); Wkdays HC anno

## MILWAUKEE, WIS.

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

## PARIS, FRANCE

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

## GENEVA, SWITZERLAND

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

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.