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A pen and ink drawing of the flight of the Holy Family into Egypt.

RNS

AROUND & ABOUT

With the Editor

The Living Church

Volume 173 Established 1878 Number 26

An independent weekly record of the news of the Church and the views of Episcopalians.

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CALENDAR

December

- 26. Christmas 1
- 27. St. Stephen (transferred)
- 28. St. John the Apostle (transferred)
- 29. Holy Innocents (transferred)

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.

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It's hard to say what I'm about to say without getting myself accused of being anti-compassion; and I've got troubles enough these days, thank you, without wanting to take on any more. I like my troubles no more than ten or twelve at a time. But if I don't speak what's on my mind about this the very stones may cry out, and that would be another cheap sensation contributing nothing to the common weal, ecclesiastical or civil.

I'll let somebody else say it for me. She's a woman, and she is no longer in the Church Militant, so she is doubly equipped to take the flak. The late Flannery O'Connor, a highly gifted Southern and Roman Catholic writer, in an essay on *The Grotesque in Southern Fiction*, said this: "It's considered an absolute necessity nowadays for writers to have compassion. Compassion is a word that sounds good in anybody's mouth and which no book jacket can do without. It is a quality which nobody can put his finger on in any exact critical sense, so it is always safe for anybody to use. Usually I think what is meant by it is that the writer excuses all human weakness because all weakness is human. The kind of hazy compassion demanded of the writer now makes it difficult for him to be anti-anything."

That's it exactly: this "compassion" which one criticizes at his peril is actually a feeling that all human weakness should be excused because all weakness is human. That is not the compassion of Jesus. It is not the compassion of the great lovers of mankind. It is in fact a pseudo-compassion, which says to its object: "I feel for you, and with you, because you are weak, and weakness is human, and I too am human, and I too am weak — but perhaps in different ways from you." The compassion which Jesus exemplifies, and nurtures in his disciples, is unique among the several identifiable kinds of compassion (e.g. that kind so nobly practiced and taught by Epicurus, the Stoic philosopher of the generation following the time of Jesus).

The examples of Christ's compassion recorded in the gospel narratives all have in common a very positive and definite assumption about the person who needs the compassion. This assumption is very different from that of the pseudo-compassion so popular today. It is noteworthy, to begin with, that the divine friend of sinners never

spoke of "weakness" as a cause of sin, and never condoned or minimized sin on the basis that the sinner was too weak to have done otherwise. He never said anything like: "Poor weak soul, being oh-so-human and therefore oh-so-weak, how could you possibly have done anything other than what you did? And who am I to judge? I too am human; therefore I too am weak." Jesus didn't condone, didn't whitewash, didn't minimize; neither did he preach or scold; he forgave; he stood with the wretched one; he loved; and the person went on from that contact with Jesus into the rest of his life knowing that he was loved with an inexhaustible love and that *therefore* he must never again surrender to his "weakness" without a fight.

In our children's hymn, *I sing a song of the saints of God* (The Hymnal 1940, no. 243), we say of the saints: "They loved their Lord, so dear, so dear, / And his love made them strong; / And they followed the right, for Jesus' sake / The whole of their good lives long." In so doing they were responding to the compassion of Jesus for them. His love made them strong. The love that is communicated to others through compassion must always be of the kind that does not in effect sanctify, justify, or even condone weakness, but rather feeds and nurtures and incites whatever strength there may be in the fainting soul. Compassion must make the weak person aspire to be strong, for the sake of the love that touches him through the compassion.

One more thought about compassion — also not mine own by coinage, only by adoption. Chesterton spake it: "Mankind is not a tribe of animals to which we owe compassion. Mankind is a club to which we owe our subscription." It is from Jesus that we learn to see it that way. What remains for us, once we see it, is to act that way.

The Climate of Miracles

The climate of miracles
Is a rarified atmosphere
Of thin reasoning
Where great expectations
Are breathed hard
Through faith.

Bernard Via, Jr.

LETTERS

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor.

Are They All Bad?

When one reads some letters to the editor, one can taste a bit of bile. Usually, we crumple up (figuratively) the page and stuff it in the "paper to be burned" pile, (figuratively consigning the author to the same fate); once in awhile, we take "pen in hand" and jab him with it. The latter is my choice at this present and my jabbing is at Mr. Gordon O. Ewin, who has such a low opinion of ministers of religion [TLC, Nov. 28].

First, he lumps all ministers of religion (does he mean the ones ordained to holy orders?), all seminary professors, and all convention deputies into one category, which is an amazing feat. Since he and I have never met, he doesn't know me, and, unless I'm mistaken, I doubt that he's met a goodly number of the rest of us in his category.

Second, where has he been in the process of selection and/or approval of those chosen to be (1) ministers of religion, (2) convention deputies, (3) seminary professors? Has he had the good sense to exercise all his rights and responsibilities in this process?

Third, how easy it is to relegate anyone with whom one disagrees into some category: (i.e., imbecile, stupid, crooked, etc., etc.).

Mr. Ewin, if he puts all of us in this category of his, needs an uninhabited island to practice his form of churchmanship.

(The Rev.) ALBERT E. ALLEN
Church of the Ascension

Twin Falls, Idaho

Is Brayism the Answer?

In his article "The Vicar of Bray" [TLC, Nov. 28], the Rev. Edgar Tainton, Jr. expressed a point of view commonly heard these days. Indeed, it closely parallels remarks made recently by our Presiding Bishop himself. Two things may be said about it.

First, it ignores any distinction between Anglican comprehensiveness and Bahai. William Temple pointed out that religion is a powerful force for good or evil, and that bad religion can be worse than none. The notion that theological flexibility to the point of vacuity is unimportant so long as

pastoral care is maintained is self-defeating because vague religion cannot save a tom-tit. A theosophist can hold people's hands just as well as such a vicar, and the people may well have been better off spiritually without him. If souls are saved, it is in spite of such people.

Second, it is tantamount to a counsel of despair. To be content with the latest mode of man-made religion is to acquiesce in idolatry. Our Lord said, "Be ye perfect even as your Father in heaven is perfect." Not that the church or individual Christians are perfect. We know too well they are not. But failure to strive to know the things of God and to expect better things of the church than the current mess implies that the Incarnation is unnecessary. If all this makes me a purist, so be it; but I dare to think that our Lord would have to be included in that category as well.

Finally, I have no intention of leaving the Episcopal Church, but Mr. Tainton's blanket condemnation of those who do is unhelpful. The spiritual damage has been enormous, and it is only pastoral to recognize that some can find peace of soul only in other communions.

(The Rev.) JOHN L. HOLLEMAN
Church of the Ascension
Chicago, Ill.

Triennial's Future

In her letter [TLC, Nov. 28], Jane Bower expresses dissatisfaction that there is no national organization of ECW and that men may attend Triennial as delegates. She also questions the future of an \$800,000 legacy entrusted to the ECW.

I respond to this letter because I feel that it does not represent the outlook of the majority of delegates who attended Triennial in Minneapolis.

She begins by stating that the news story "Triennial Permanent" [TLC, Oct. 17] is incorrect. I do not find anything in the article that is misrepresented. Triennial adopted, by vote, a permanent structure which is not a national ECW. A Triennial press release (#5) on structure states, "... delegates reaffirmed their move away from a legislative assembly and [moved] toward a spiritual, educational, program-centered gathering that reflects the concerns of men and women in the church."

This is the whole point of Triennial. We have diocesan ECW organizations to accomplish necessary legislation. Triennial is for exploring and supporting in "freedom and mutual caring."

The purpose of Triennial as quoted [TLC, Oct. 17] does not in any way deny women the opportunity to participate but does allow men to join them. How this "removes any possibility that

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the women... will handle their own affairs, including the \$800,000 in legacies," I do not understand. There is no reason to believe that the legacy will not be used for future Triennial meetings as it always has been. I believe Miss Mullica confirmed this fact on the floor in Minneapolis.

The letter also states that women have allowed "their Triennial meeting to become denigrated" by including men as delegates. The definition of denigrate is "to blacken the name of; defame." I believe Mrs. Bower is in error to refer to the presence of men as delegates in this manner and I do not feel that Triennial is in danger of being overcome by male delegates. Nor do I think that most delegates felt uncomfortable about their presence this year (there were about four or five).

I believe that most of the Triennial delegates left Minneapolis feeling that its future is exciting and unlimited.

MARY LOU JOHNSTON
V-P, ECW, Diocese of Alabama
Eutaw, Ala.

God and Bandwagons

Re: your editorial "Does God Ride Bandwagons?" [TLC, Nov. 14]. As usual your words were clear and to the point, and although I often disagree with your thoughts, I generally admire your reasoning and genuine straight-talk.

I take exception however, to your reasoning about the work of the Holy Spirit in the recent General Convention. There have been many "revolutionary" movements in history that presumably were inspired by the Holy Spirit, and yet they did not come to fruition all-of-a-sudden. We all know the tragic truth that it takes time for God's persuasive powers to change entrenched views. Most of us are not easily convinced that we have been wrong for centuries. But there comes a particular moment in time when we "can do no other" than capitulate to the power of the Holy Spirit and in fact at that time he urges us to "get on a bandwagon."

There are many illustrations of this "moment of capitulation" to the power of the Holy Spirit. On the "secular" side of American history, I think of the abolishing of slavery, the passing of child labor laws, women's suffrage, the United States entrance into World War II, the Supreme Court Decision of 1954 or the Civil Rights Act of 1964. On the "religious" side of history I think of the Reformation, the use of the vernacular in the liturgy, the better translations of the Bible, Vatican II, the opening of communion to baptized children or finally, the ordination of women.

Each of these more or less momentous events took place at a particular

instant in time. But the Holy Spirit surely inspired many preparatory events leading up to that moment - events which may have occurred in prior years, decades or even centuries.

For example, slavery was *never* right. For centuries, the Holy Spirit must have been urging Christian folk (and any other folk who would listen) to rise up and destroy that heinous institution, but only a handful were listening. The Holy Spirit in pre-Civil War America "had his way" with Frederick Douglass, John Brown and William Lloyd Garrison. But the majority couldn't hear. Finally, the time was at hand, the majority knew that slavery must go - now!

Or, for another example, the traditional double standard for men and women in the church and in society was *never* right. Jesus himself knew this when he broke hallowed tradition by speaking with the woman at the well - men were not supposed to speak with women in public. The Holy Spirit has surely been urging us for the centuries since then to see the folly of our inequalities. God no doubt "had his way" with Fanny Wright, Susan B. Anthony and the "Philadelphia Eleven." But the majority were slow to learn. Finally, in Minneapolis, the time was at hand and the Holy Spirit was at last heard. The majority knew that an all-male priesthood must go - now! It was then that God enabled all sorts and conditions of people to "get on the bandwagon and join the consensus and vote yes for something whose time has come." (I am not comfortable with that wording as I think you used it pejoratively; I quote your editorial merely for emphasis.)

In conclusion, women have been "temporal losers" in human society for centuries - and in some cases they still are manifest losers in a male-oriented culture. As you stated so clearly, God *does* achieve most of his eternal victories on earth through temporal losers.

(The Rev.) CRAIG BIDDLE III
Trinity Church on-the-Green
New Haven, Conn.

Still a Woman

The substitution of the word "person" for "man" in the Psalter, and the re-translation to avoid the use of "man," are inexcusable and ridiculous. Being a layman or a chairman doesn't make me a man, with all the characteristics of a man. I am still a woman, and expect to remain one.

We need to recall that defiant chant of our childhood, "Sticks and stones may break my bones, but names will never hurt me."

JANE PATON
Kissimmee, Fla.

The Living Church

December 26, 1976
Christmas I

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EPISCOPAL CHURCH

Goals, Policies Set on Human Needs

The Episcopal Church's national Hunger Committee held its second meeting to review actions of General Convention and to begin the task of coordinating the church's drive against world hunger problems.

Members of the committee met at the Church Center in New York City with staff members to be briefed on the planned Partners in Mission consultation and on the projected venture renewal and fund raising program (Venture in Mission).

The outline of the Coalition for Human Needs was also given to the committee.

Goals toward solving the needs of hungry people throughout the world and the policies necessary to meet those goals were set at the committee's organizational meeting last summer.

The Rev. Charles Cesaretti of the church center staff is coordinator of the program.

PRAYER BOOK

Fr. Malania Reports

In a six-page letter to bishops, priests, deacons, reader-consultants, and chairmen of diocesan liturgical commissions, the Rev. Leo Malania reported on General Convention's action on the Draft Proposed Book of Common Prayer. Fr. Malania is co-ordinator for Prayer Book Revision.

The Proposed Book was adopted by a nearly unanimous vote in the House of Bishops and in the House of Deputies by 108 (later corrected from 107)-2, with 3 divided in clerical and 90-12, with 9 divided in the lay order.

[Rules for debate on the Draft Book in the House of Deputies had just been

approved after hours of floor discussion and voting, when the whole procedure was interrupted in order to bring the matter of ordination of women before the house. The Prayer Book issue was put off until the voting on women's ordination had been settled.]

Fr. Malania reminds those who received his letter of the copyright restriction on making local reproductions of authorized material from the Proposed Book. Requests for permission to reproduce any of the materials must be made in writing to the Rev. Canon Charles M. Guilbert, custodian of the Standard Book of Common Prayer.

The General Convention also approved a program of work for the Standing Liturgical Commission for the next triennium, continued the employment of the present staff to assist the SLC, and appropriated the necessary funds for the commission's work.

Fr. Malania writes that the program of the SLC calls for two major activities — intensive education and compiling of a Book of Offices. He asks: "How can we best help you in your program of educating your people in Liturgy? What suggestions do you have for a Book of Offices? It is not too soon to begin thinking about both these matters. Please be assured that your ideas will be taken seriously into account when the SLC begins to tackle its program of work during the triennium 1977-79."

PRESIDING BISHOP

Moratorium Needed on "Agonizing"

While in Waterloo for the annual convention of the Diocese of Iowa, the Presiding Bishop met informally with reporters. He told them that he thinks internal wounds [in the church] have started to heal in the aftermath of General Convention.

"We are not as bad off as we think," the Rt. Rev. John Allin said.

"I'm tired," he continued, "of hearing about all the agonizing we've been going through. There ought to be a moratorium on using the word 'agonizing' about the church when you consider the problems of the world that we are supposed to be ministering to."

He said that people who are con-

cerned about the internal problems of the church keep asking: "What are we going to do?"

"I say to them, 'It's time to get on with it.'"

COLORADO

Parish Takes Solemn Step

Disturbed and confused by the church's decision to ordain women and other changes in its philosophy, the parish of St. Mary's Church in Denver voted to withdraw from the Diocese of Colorado and the Protestant Episcopal Church.

A special parish meeting (Nov. 28) acted on amendments to its articles of incorporation deleting its acceptance of the constitutions and canons of the diocese and the national church. With 158 (two-thirds) votes needed for approval, the tally was 197 in favor of the step and 79 opposed.

The following day, the Bishop of Colorado, the Rt. Rev. William C. Frey, acted to inhibit the Rev. James Mote, rector of St. Mary's since 1957, and said he would appoint a vicar to take charge of the parish.

Bitterness that had developed in the parish showed during two hours of parliamentary maneuvering over credentials and rules of procedure. About 20 people who had been challenged were eventually seated and a move for secret balloting was turned back in favor of a public roll call vote.

Bishop Frey, who was barred from the meeting, called the parish action "illegal . . . a nullity" because he and the diocesan chancellor had refused to approve the proposed amendments as required by the canons. The bishop spent the afternoon in an adjoining room at the church with reporters and a few non-voting parishioners all of whom were denied admission to the meeting.

Fr. Mote brushed aside the bishop's objections and insisted that at least a dozen Denver parishes and 50 to 60 in other dioceses were ready to join St. Mary's to reconstitute an Episcopal Church conforming to the established faith.

In a prepared statement after the meeting, the rector said the action was "not a mere vote but a 'declaration of faith.' A declaration by 197 Christians

Things to Come

January

17-18: Fellowship of Concerned Churchmen, St. Louis.

18-25: Week of Prayer for Christian Unity.

18-20: General Conference of Trinity Institute, Riverside Church, New York City.

20-21: Bishops' Seminar, Trinity Institute, Trinity Church, New York City.

December 26, 1976

to uphold and preserve the faith and tradition of 2,000 years, which has been handed down to us at great cost and sacrifice, not only by the saints, but also by plain, simple folk like us."

Fr. Mote refused to identify the parishes which he said were ready to secede from the church but said he expected 40 to 50 St. Mary's parishioners to leave.

After the vote was taken, he addressed the congregation and said he had been assured by the Rt. Rev. Clarence R. Haden of Northern California that a number of Anglo-Catholic bishops in Canada and the Caribbean area were ready to serve parishes which decided to break away.

Bishop Haden had addressed a meeting of the parish two weeks earlier. Under repeated questioning then, he refused to make any commitment to serve as "continuing bishop" for the secessionists. St. Mary's parishioners said they had been assured that Bishop Haden would lead parishes which withdrew from the church.

The Bishop of Colorado told reporters that the diocese had no plans to seize title to St. Mary's property. Ownership would continue to be vested, he said, in the corporation and under the articles which existed prior to the secession vote.

"The vote amounts to a public declaration they intend to leave the Episcopal Church," Bishop Frey said. "I would interpret it as meaning they would leave St. Mary's. I will make arrangements for continuation of sacramental ministry. I will take care of those who remain."

It was authoritatively learned that the diocesan Standing Committee had certified that Fr. Mote "has abandoned the faith," giving Bishop Frey authority to suspend him from performance of a sacramental ministry and to depose him after six months, unless the priest recants.

It was apparent, however, that St. Mary's vestry was concerned about the property ownership.

John Archibold, a Denver lawyer and parishioner of St. Mary's, said it appeared that the "diocese was interested chiefly in the 'concrete'" and while he hoped there would be no litigation, "we will stand up vigorously against any legal action the bishop might bring."

St. Mary's did provide a token but tenuous line to Episcopal Church adherence by providing in the amended articles of incorporation that it would adhere to the church's constitution and canons as they existed on Jan. 1, 1970.

This would exclude such changes as those in the canons governing remarriage of divorced persons and ordination of women.

ECF

Building Funds Aided

Loans totalling \$97,473 from the Revolving Loan Fund of the Episcopal Church Foundation (ECF) have been approved for building projects in four dioceses.

St. Michael's Cathedral, Boise, Idaho, will use \$35,473 to complete the addition of an east transept. Built in 1902, the cathedral has remained in-

complete as subsequent constructions have accommodated a parish house, administrative offices, and a day school.

In the Diocese of Eau Claire, \$2,000 will help pay for repairs to the sanctuary, rectory, and parish hall of Grace Church, Rice Lake, Wis. Members have been doing some of the work themselves. Organized as a preaching station in 1879, the church was built in the 1950s.

A \$20,000 loan will provide partial funding for enlarging the sacristy and renovating the interior of Christ and St. Stephen's Church in New York City. This will permit greater liturgical flexibility in the chancel. The congregation is a merger of two parishes.

Since becoming a mission in 1963, St. James', Salt Lake City, Utah, has grown rapidly. A package loan from the ECF and the Executive Council's allocations committee will provide \$40,000 for the purchase of a new church for the congregation.

The Episcopal Church Foundation is a national, independent lay organization supporting projects of significance to the church that would otherwise be left undone.

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ECUMENISM

Hope for Continued Dialogue

Several leading Episcopalians say that there are five areas in which they hope consultations may be continued with Orthodox theologians despite General Convention's action on the ordination of women.

A scheduled joint session was cancelled by the Orthodox, but the two groups met separately. The Anglicans later issued a statement in which they assert that the decision of the Episcopal Church is not a "new ground of division" but rather an expression of other differences. "Consequently," they said, "we believe that the decision... in regard to the ordination of women presents an opportunity for those concerned about the relations between our churches to probe more deeply the fundamental causes of our division."

They proposed that top-level talks be continued around five "problems" in the areas of tradition and history, doctrinal development and limits, the meaning of the eucharist in church and world, decision making processes within the two bodies, and the relationship of Christianity and contemporary American culture in Orthodox experience.

Signing the statement for the



RNS

Defying Church of England authorities, the Rev. Alison Palmer conducted a service of holy communion in a Unitarian church in London. Not only does the Church of England not allow a female priesthood but it bars legally ordained women from abroad from officiating at a celebration. Miss Palmer, an employee with the U.S. State Department, was illegally ordained in Washington in 1974.

Episcopal Church were Dr. Peter Day, the Rt. Rev. Jonathan G. Sherman, and the Rev. Frs. Winston F. Crum, James E. Griffiss, William A. Norgren, Richard A. Norris, Jr., Lloyd G. Patterson, Jr., and J. Robert Wright.

The Rt. Rev. Donald J. Parsons, the Rt. Rev. Robert E. Terwilliger, the Rev. John Andrew, the Rev. David A. Scott, and the Very Rev. Robert H. Greenfield, also members of the consultation, did not attend the meeting.

ORTHODOX

Alaskan Cathedral Consecrated

A smoking ruin almost 11 years ago, rebuilt St. Michael's Orthodox Cathedral in Sitka, Alaska, was consecrated by bishops of the Orthodox Church in America.

The replica of the 120-year-old landmark church cost \$600,000 to rebuild, much of the effort and funds coming from Sitka's 4,000 residents. The church was the first Orthodox cathedral in North America.

The January 1966 fire destroyed the bells and clock in the cathedral tower, but local residents managed to rescue all but one of the icons and the 450-pound chandelier.

The icons, long stored in the local jail, have been restored to their traditional places in the new building.

Among the treasures rescued from the fire is the brocade and pearl mitre of Bishop Innocent, considered by many to be Alaska's greatest missionary. He was also a noted educator, astronomer, naturalist, craftsman, ethnologist, and seaman. Bishop Innocent dedicated the original cathedral on Nov. 20, 1848.

COALITION 14

Base Budget to Be Allocated

Coalition 14, a group of dioceses and one non-diocesan council, is developing new patterns of mission and ministry, and a stronger program of stewardship which will reduce funding from the Episcopal Church to the 14 dioceses.

At the annual meeting to be held in Scottsdale, Feb. 3-5, the coalition will elect officers and allocate the \$1.6 million base budget support provided by the church's general program budget for 1977.

Members of the group are the Dioceses of Alaska, Arizona, Eastern Oregon, Eau Claire, Idaho, Montana, Nevada, North Dakota, Rio Grande, San Joaquin, South Dakota, Utah, Western Kansas, Wyoming, and the Navajo Episcopal Council.

The Rt. Rev. William Davidson, Bishop of Western Kansas, is coalition president.

December 26, 1976

CONVENTIONS

The 191st annual convention of the Diocese of Massachusetts opened with a banquet at which Bishop John Coburn spoke on "General Convention: Reflections from the Chair [of the House of Deputies beginning with South Bend]." This was his first convention as Bishop of Massachusetts. At business sessions, St. Peter's Mission, Osterville, was admitted as a parish of convention. The bishop's address concerned the setting-forth of the unity of the church in the diocese through some structural changes between the diocese and numerous organizations through common financial structures and representation at convention. Resolutions growing out of General Convention required a two-thirds vote to suspend rules of order in order to be brought to the floor. The two-thirds vote failed.

Chicago did it for the 139th! The customary two-day annual convention of the Diocese of Chicago was held in one day, with all matters successfully concluded. A \$1.2 million budget was adopted, with only a few dissenting voices. It allows for a slight increase in the support of the national church, assistance to missions, and work with youth. In legislative matters, a canon was changed to drop voting age of baptized persons to 16 and older in order to vote in parish meetings, and defeated a move to permit only persons "in good standing" to serve in elective diocesan positions. In his address, Bishop James W. Montgomery urged that the Proposed Book of Common Prayer be used soon and as often as possible. And concerning the ordination of women, he said the issue "has been given to the church, for good or for ill, to test, to see whether it is of God or not... If it is right, God will bless it abundantly, and if it is wrong, it will prove unworkable and unsound, and it will cease." He also said that General Convention is "the highest immediate legislative authority we have... Therefore, it must be taken seriously..." Convention concluded with a votive eucharist celebrated by Bishop Montgomery and a benediction by Presiding Bishop John M. Allin.

The annual Youth Convention of the Diocese of Chicago adopted several resolutions, which were presented to the annual diocesan convention held a few days later. One resolution called

for lowering the voting age for parish meetings to 16; another called for reconciliation within the church after the controversial decisions of General Convention; and still another stated that "only if it can be medically proven that a woman's life is endangered by her pregnancy," should the choice to terminate that pregnancy be open to her — and that after "careful consideration and prayer." Richard Long of the Advisory Commission on Youth presented these resolutions to the larger convention and reminded the older delegates that given the opportunity, young people today will continue their support by contributions of time, talent, and money to the church and will develop into staunch bearers of responsibility in the future life of the church.

Program and budget responsibilities highlighted the eighth annual convention of the Diocese of Southwest Florida held in Sarasota. Prior to the meeting a series of deanery convocations had brought together a five year program of goals based on the four purposes of the diocese: to know God, to worship, to witness, and to spread the Good News of Jesus Christ. The program was adopted along with a \$698,002 budget to support it. Workshops on the Proposed Book of Common Prayer, Venture in Mission, and issues of General Convention were held with General Convention deputies leading the discussions. St. Alfred's Mission, Dunedin, was accepted as a parish, and St. Francis' Parish, Tampa, reverted to mission status.

A special order of business at the annual council of the Diocese of Milwaukee held in Racine included a brief presentation of General Convention and Triennial actions by deputies and delegates, respectively. Council delegates then met in smaller groups for informal conversation with these people and others who had attended the Minneapolis convention. In council actions, three of the deputies were defeated in elections for various diocesan responsibilities. The 1977 budget of \$499,917 was adopted as proposed and in spite of numerous challenges. (At the 1975 and 1976 councils the budget was not seriously challenged.) Delegates authorized a study of the feasibility of conducting local diaconate study programs and requested the appointment of a perpetual deacon to the commission on ministry. During the council Bishop Charles Gaskell was congratulated on his birthday, Oct. 23. Guest of the council was Bishop George Edward Haynesworth of Nicaragua.

THE QUESTION

NOBODY ANSWERS

By JOHN L. KATER

Recently I found myself in a meeting of pastors of congregations representing most of the so-called "mainline" denominations. Our task was to put together an ecumenical program of adult theological education which would be both attractive and useful to our various congregations. In the course of our deliberations, someone asked, "Well, what is the one theological question which most troubles the people in your parish?"

After a moment of thought, some very basic inquiries began spilling out. One pastor found his congregation asking about death — and life after death. For another, it was the perennial Protestant concern, the authority of the Bible. "What," he asked, "can we still accept from the Bible in the face of modern science and form criticism?" A third reported that his church was bothered by the question, "Who will be saved?" As he spelled it out, the issue which lay behind the question was the specificity of Christian faith in the light of the rich religious experience of the human family. What is so special about being Christian? Is there really only "one way"? Do we have an inside track?

I found the question which began all this discussion to be an intriguing one; yet I was troubled, since I recognized none of my congregation's most basic concerns in the questions my fellow

clergy were grappling with. Of course the issues they identified are so basic to Christian believing that we have all heard them in one form or another. But the over-riding anxiety of the Christian family? Not the branch of it I know best.

Since that meeting, I have pondered the question some more, since a pastor really ought to know what is on the congregation's mind. What is the most basic concern which occupies the thoughts and souls of the people who gather around this altar?

Like any Episcopal congregation, we have been stirred by the controversies which have been occupying us all. The issue of the ordination of women has forced us to ask ourselves, what is the nature of Christian ministry? How does our faith help us understand the nature of human sexuality? And as we have worked our way through Trial Use, we have also asked about the nature of worship and the relationship of the parish family to God and to each other.

And because we live in a time of theological ferment, we have heard of the death of God and the celebration of the secular; we have meditated on transcendence and some of us may have dabbled in transcendental meditation and yoga and encounter groups. Each has caused some speculation and raised some anxieties.

Besides, some of us have studied the Bible and comparative religion and the social sciences; so we know the peculiar forms of doubt to which academic exercises can lead us.

And yet — none of these has shaken us to the roots of our soul; they have muddied the clear waters of our faith, but they have not cast us adrift in stormy doubt. What then?

I am convinced that the fundamental theological problem for the Christian family I know best is not so much a matter of *belief* but of *ethics*: What do we do in the light of our faith?

Mature ethical behavior requires not only a clear reading of the situation, but an awareness of the alternatives which are open to us. Religious faith ought to help with both: It should clarify our grasp of the way things are, and help us define our options.

I believe that the fundamental theological dilemma for the contemporary church arises from the fact that it sees too well the way things are. Ignorance of God's will is not our worst problem. Indeed, we have heard the gospel command all too clearly. Our problem is that we do not know what to do.

Certainly no generation has been more acutely aware of the full dimension of sin than our own. The price of alienation from God, from the creation and from one another has been brought home to everyone with eyes to see. It is increasingly difficult to avoid being confronted with the spectrum of human suffering, not only in distant places but in our own back yard. Our world has no secrets; we know it all. The pariahs of a former age now live among us, forcing themselves into our averted vision. Perhaps the two clearest examples of the public nature of the human condition are the modern treatment of war and the recent campaign to fight famine. Famine and bloodshed are not new phenomena; but until recently, they were simply *givens* of human history, and no one but a few dreamers ever took seriously the idea that they could be eliminated.

But into the arena of what we call the modern world came latter-day prophets, worthy successors to those men and women of old we could afford to love because their causes no longer concerned us: prophets who described the world so that we could all recognize

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Is the fundamental theological problem for the Christian family a matter of belief or ethics?

the validity of their message, and say, "Yes, it is true; things are as you say they are."

These prophets have succeeded better than they would admit, not only in sensitizing us to the ugly truths they speak of, but even in persuading large numbers of Christians that there is a basic contradiction between the way things are and the way the Lord wills them to be — and that somehow, the Christian Church is implicated in eradicating the contradiction.

The first major success these prophets had in awakening American Christians was the civil rights movement of 15 years ago. In half a generation, Martin Luther King and a small army of crusaders actually persuaded a great number of people in this country that segregation and discrimination are morally wrong, ultimately incongruent with either our national ideals or the Christian image of human nature. The later developments and hostilities of the movement should not distract us from the amazing conversion which took place in a very short time.

However, subsequent discoveries about social evil have been more complex. It is one thing to say that segregation is wrong; it is another to discover that a social fabric is so constructed that racism is woven into it in all sorts of institutional ways, so that to attempt to remove it is to risk unravelling the whole cloth.

In the same way, the initial pictures of African infants with bloated bellies, dying in their mother's arms, moved us; and the Presiding Bishop's Fund for World Relief blossomed and bloomed. But the more deeply we probe into the nature of the world order which produced that starvation, the more clearly we see that it was not an accident, much less an "act of God," but the inevitable consequence of a specific set of relationships between nations and people — in which without doubt we of the West are the chief beneficiaries. To look seriously at that system as a whole leads us back to the way the world's economy is put together.

These are some of the deep realities into which my congregation and I have

glanced, alone and together. Our hearts have been touched, and we have been stirred to *do something*.

And we don't know what to do.

That is the most basic theological question my congregation asks itself. "We know the way things are; but how do we change them?"

Partly we are the victims of our own guilt and greed; we know perfectly well that the way things are benefits us beyond all possible notions of justice and equity. But we are not at all sure that we are willing to make the radical change in our way of life which would surely be the catalyst and the result of a truly just international economic and political system.

But our uncertainty is also born of the enormity of the situation we have glimpsed. Our minds reel with statistics. We grieve for a dead child; we are benumbed by the spectre of thousands, millions, of small corpses.

And there is no one to tell us what to do. We have heard from the church, in unmistakable tones, that it is our obligation to do something, and we believe it. We even trust that God is somehow to be found as we confront these broken specimens of the human family. But when we seek more specific information, we hear only the most sacred, and abstract, of platitudes: "Love your neighbor; do good to those who persecute you; feed the hungry; restore sight to the blind." There is no clear word from anyone, however, as to how we begin to do our duty. And so my congregation asks itself, "What shall we do?"

I believe this dilemma is an enormous challenge to the Christian family, for it is a situation in which a great many people of good will, both inside and outside the church, find themselves. The only solutions which are offered are either apocalyptic and utopian fantasies about revolution now or ecological doomsday; or the solipsism of despair masquerading as "self-fulfillment"; or Pentecostal fatalism . . . none of which are answers to the question my congregation is asking.

Can it be that there are no answers for us? Perhaps, like authentic theology

in every time, the answer must be hammered out tentatively and in the day-by-day struggle against the faces of death which surround us. But if the church can give no final answers, it does have obligations to those who find themselves asking an ultimate ethical question.

The church must help its people to remain engaged with the facts of life, rather than providing easy escapes in the form of personal piety or a narrowly conceived evangelism. Probing the nature of the evil abroad in the world is risky, and the temptation to flee is strong. The church is always tempted to profit from those who turn away from social evil, making itself needed by providing solace for the oppressed and the disappointed and the disillusioned. The Christian community is also tempted to blurt out easy answers — answers which stifle the struggle against the realities of evil because they blur the truth in a pious haze.

No, the church as church has a much harder role to play. When its people come up firmly against the bitter truth of the way things are, it must offer them not comfort but support: affirmation of the truth of what they see. (After all, if the church is not expert in recognizing sin, who is?) And those of us who have been cast as the church's pastors must help them not to turn their eyes away, but to look deeply until they really see. Then we must strengthen them to draw their own consequences. We must train up Christians whose ethics deal with the *concrete* and the *specific*. What does the love of God and neighbor mean in *this* place, and *this* moment?

That is surely the fundamental theological question of our time, and perhaps of every time. Indeed, the New Testament abounds with different versions of the same question. "What must I *do*?" cried Nicodemus. "But who is my neighbor?" the rich young man blurted out. There is no more basic question to be asked than the one which impels us on the search for an ethic which works. I believe that there is no more critical challenge to the church than to help us all to learn how to answer it.

REFLECTIONS

ON ECONOMICS

By BETSY CURTIS

All economic systems that I know about are based on certain supernatural ideas.

(By supernatural I do not mean exclusively good. I mean merely that they cannot be observed in the world of natural science, cannot be measured with scales or yardstick or thermometer.)

Such ideas underlying economic systems are represented by such words as "earn," "pay," "buy," "sell," "deserve," "reward," "fair," "owe," "lend," "borrow," and by notions of the equivalence of one thing in the physical universe with another (as hours of labor with dollars with loaves of bread with a movie).

A fascinating, useful, lovely thing about the kingdom described and explained and preached to us by Jesus is that this state does not necessarily require these particular ideas — that it is quite possible to be as free of them as young children are.

We did not earn or deserve God's love or the coming to us of his Son. He described this most comfortably and familiarly in terms of parents giving their children gifts. The baby has not earned the milk or the toy — but we do not hold him in our debt, expecting a

return with interest, in later years, for every birthday cake or teddy bear. The man who went down from Jerusalem to Jericho in no way deserved the Samaritan's assistance. Men — just or unjust — in no way deserve or earn the rain that "giveth the increase." They don't "undeserve" it, either. Fair play, equity, is simply not part of the picture; and any attempts to mix a devotion to earning and deserving with a desire for free gifts and mercy are apt to wind up in a confused mess. Mercy is not "fair."

Jesus did not deny the existence nor the value of human "fair dealing" and economic systems — buying, paying, earning, deserving — which men had contrived millennia before he came. But he cast a new light on man's relationships to man-made systems and ideas, presenting them as teaching devices by which men might learn their own nature, more God-like than purely mechanical. Righteousness (another name for fair business dealing) was to be seen as a stepping stone to understanding the dealings of God with men (which went far beyond righteousness) and to becoming more like him. Jesus directed his followers to be more scrupulous in returning good for good than the most zealous Pharisees, more faithful in dealing with others' considerations of ownership than any law could demand — so that men might ar-

rive at a state in which they were so enough of their ownership of possessions and rights to feel free to give them away (as God does) without concern for "fair returns." Only God and God's men can give something for nothing.

The rich man of the parable who gave nothing to the beggar Lazarus broke the principles of his economic system. Lazarus did not deserve anything for any stretch of economic "fair return" or services rendered." And the rich man's subsequent pain was not so much the result of a divine system of "equal rights" as the result of his own system of economic justice. The divine system purposes joy for all — but if the rich man couldn't give it freely, he couldn't really conceive of receiving it freely. That's part of the "vast gulf" between him and Lazarus who could have received. It's rough!

Some of our present mechanical "production" seem so far removed from the raw materials of rain and soil and plants' and animals' God-given tendencies to reproduce their own kind that the fact that "God giveth the increase" is lost sight of. But it's there — totally undeserved by us — and without such mercy our life would perish immediately.

We don't have to be afraid that God is going to take back all his goodness. Only if our own stinginess constrains us to refuse those who ask are we apt to conceive that God acts like ourselves, doling out grudgingly some specified minimum wage for some specified equivalent services, and cutting off the dole when we are too old or weak to produce.

There is no shortage of mercy (and deserved good) in the universe. There is a great shortage of the ability to receive it: only those who are in the

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*Can the church provide
that "something for nothing" which
satisfies man's basic spiritual needs?*

habit of giving it seem willing and able to accept very much of it. This is the psychological message to men in "forgive us as we forgive." This is a fact of us — how we are — that we learn to understand an action by doing it ourselves.

It is very interesting to me that giving something for nothing and showing mercy can be extremely difficult — not because I, like other human beings, am sometimes stingy but because it is so difficult for some others to receive. Sometimes it seems impossible for me to find a receiver for all the pleasant things with which I am surrounded, pressed down and flowing over.

One friend, who is sure he has offended me, shuns my company: another won't borrow my books or records or come to dinner for fear of obligation. The heart-lifting mercy of clouds and brooks and wildflowers is unaccepted (unnoticed!) by the kid who tossed those pop cans along the road. One acquaintance almost rejects my attempts to please her, with the near-scold, "Oh, you didn't have to do *that!*" And with fantastic rationalizations my children (like Adam and Eve) protest, "I didn't do it! It wasn't my fault!" and flee both the mercy of forgiveness and my desires for their independence of me.

There are events in the natural universe of which buying and selling, earning and deserving appear to be feeble imitations. It takes exactly so many units of force to raise such many pounds yea many feet; a wind of certain miles per hour will break this branch; at a temperature of 212° water boils; and a predictable amount of heat is given off by the burning of a given amount of hydrogen. So we may think that if we do not teach children that certain actions are followed by predic-

table results (human actions followed by human rewards and punishments) they will not learn how the *physical* universe behaves — that they will starve to death or freeze from a failure to understand that it takes human labor to grow food and build shelters — that they will heedlessly cause pain in others if they have not felt man-produced pain — that they will be obstinately selfish unless *forced* to be otherwise. Such fears grow from considerations that human beings are, by nature, selfish and lazy and stupid and as mechanical as the physical universe itself.

But no young children I have ever known really fitted these specifications. They seem happily able to receive and to give without being constrained by considerations of equity. They do not say, in response to a compliment, "Now what do *you* want?"

So much for traditional economics at the moment.

"To each according to his need." Ah, a beautiful thought. We pray for it continually. But man does not live by bread alone. Should we appoint or elect some sort of "spiritual nutrition committee" to determine the minimum daily requirements of spiritual food categories? "The average man daily needs: ten yards of love; three bushels of approval enriched with a dollop of actual praise; so many hours of withdrawal and privacy to so many hours of togetherness; eight foot-pounds of cooperation and four of competition; a gallon of physical pleasure; a cubic foot of joy; and a group of X-many individuals to love and serve and to be loved and served by." Do the supplies exceed the demands — and are therefore considered rather valueless? Or is the demand so far beyond the

available supply that only the "spiritually rich" can get the requisite daily minimum?

"From each according to his ability." Which ability? And what consensus is to determine which abilities are to be exercised? Joe is a great lover and a great poet and a great ditchdigger — in a society in which there is a surplus of lovers and a scarcity of ditchdiggers and no call for poets at all. What disinterested (?) board of economic planners is to decide which of *my* abilities to use, which to junk? (I have been a success as a nurses' aide, a motel porter, a concert manager, a secretary, a bookkeeper, a housewife, a gardener, a clothing designer, a fiction writer, a poet, a teacher, a mother. My children, who are hardly disinterested, like the principle, "Let each do what he or she does best," which leaves me in the position of cook, dishwasher, laundress, taxi-driver, grocery-shopper, and a number of other time-consuming jobs with which I am beginning to get fed up. And still I feel guilty because I am not giving *all* of my abilities to my society, and am therefore unentitled to the filling of my needs for approval and attention and forgiveness.)

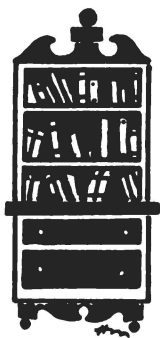
If "from each according to his abilities" can work, I am unable to make it do so.

In order for any human system to work to create or produce something, it seems necessary to know what is to be produced and for what purpose; and I confess that it is my opinion that quite a hunk of our gross national product is produced for the express purpose of giving the stockholders something for nothing (interest). And it is my (profound?) opinion that there is a "something for nothing" which would satisfy them a great deal more than the money and which they would buy with the money if it were purchasable: those "minimum daily spiritual requirements" (and I left out a good many in the paragraph about them).

And this is why I envision the job of the church, in changing systems and institutions, as supplying the basic spiritual needs of men to such an extent that they have no need of financial profit. (I don't say the church is doing it — I get most of my approval and attention and love elsewhere.) Men tend to regard any system which preceded their own birth as part of the ultimate unchangeable nature of things: happily the church rejects this fatalism and declares that by God's grace man and their institutions *can* be changed. That is my hope for better things to come.

When men's spiritual needs are fully met, they feed each other simply because it gives them pleasure and joy to do so.

It's human nature. Not all bad!



Christians and Marxists

By SHELDON M. SMITH

The "Marxist-Christian dialogue" began some dozen years ago, when Roger Garaudy accepted it as an assignment from the French Communist Party. The "dialogue" centered in Prague, and tended to drop from public view after the Soviets invaded Czechoslovakia; Garaudy was dropped from the (French) Central Committee, and the dialogue became curiously lopsided. But it never died, and, in *Christian and Marxists*, Dr. Bonino, of Argentina, would carry it one step further.

"The argument of this book starts from the concrete fact of the common commitment of a significant number of Christians and Marxists in Latin America to a struggle for liberation which finds expression in a socialist project which, in different forms and measures, incorporates elements of Marxist analysis and ideology."

Bonino attempts to show that biblical Christianity is judgmental of the oppressors, and on the side of the poor and needy (in which he is, of course, quite right). He then attempts to show that interpreters of Marx have erred by presenting Marx's teachings as "a series of doctrinal statements, particularly in the field of religion." And here, I think, he is quite wrong: Marx's teachings are doctrinal. Marx's understanding of Lutheran Christianity was quite adequate, and his rejection of it quite positive.

And here is where this reviewer must part company with the author. Bonino, and many others like him, spend much too much time on Marx's "Promethean" statement ("In truth, I hate all the gods"), and much too little on

the metaphysic that underlies Marxism, which the ex-Trotskyite Max Eastman described: "The universe of dialectic materialism . . . is a pantheistic God masquerading as matter, and permitting himself under that disguise forms of conduct that no God honestly named and identified could get away with in a civilized world."

A review cannot consider all aspects of a rather complex book, but some things should be touched upon. Unlike many writers in this vein, Bonino does not shrink from the possibility of violence merely hoping that it can be kept to a minimum. He has mild praise for the late Stalin, and great praise for China, which has "eliminated malnutrition, illiteracy and premature mortality for 800 million people in less than thirty years." And he has praise for Soviet Russia, for becoming an industrial nation in less than half a century.

I suppose you can ignore all of those bodies that floated down the Yangtse river (the West did a pretty good job of ignoring them). But, as I read the book, I kept saying "Solzhenitsyn, has the man ever heard of Solzhenitsyn?"

Well, yes, he has. "Nothing that a 'horrified' European bourgeois can read about Soviet terror in Solzhenitsyn's *Gulag Archipelago* is new to the subjects of the 'most Christian' governments of Brazil, Uruguay or Chile!"

It is natural for the author to deal with excesses in South America. The tortures in the three Latin countries he names are well documented and deplorable. But he is incapable, evidently, of understanding that industrialized Russia which he admires was literally built on the bodies of tens of millions of the Gulag's *zeks*.

The main weakness of the book seems to be a rather thin doctrine of original sin. The Christian faith has always held that it inheres in every person. Bonino would attach it to classes. But if the 20th century proves anything about political power, it is that

"totalitarian democracy" can be nothing other than repressive and cruel. Call it "the dictatorship of the proletariat," "the thousand year Reich," "the falange," what you will, it will wind up oppressive, cruel, and drunk with power.

Bonino singles out, among others, the "most Christian government of Uruguay," and let's take that as an example. Twenty years ago Uruguay was known as the "Switzerland" of Latin America: homogeneous, prosperous, and peaceful. Then they started financing the country, *a la* New York City, but with no outside funds to bail them out. Inflation mounted, investment capital dried up. The people with marginal jobs (as always) were the first to feel the pinch. Enter the Marxist Tupamero; (mostly bourgeois youth, the genuine proletariat having long ago declined its historic, Marxist part). First, hi-jacking of food to be given to the poor, giving the Robin Hood image. Then terrorism, kidnappings, and a situation verging on anarchy. Finally, the democratically elected government calling on the military to step in and maintain some kind of order. So yes, in the South American Switzerland, you do have repression and torture and violence, all of them having secured a foothold in response to the very kind of activity advocated by Bonino and his friends. (Bonino is a little less than candid: the "most Christian government of Uruguay" is the most anticlerical in South America: Christmas is officially called "Family Day," and Eastertide is "Tourist Week," many of the leading families are avowed atheists, and newspapers refer to the Pope as "Mister Montini." Hardly a banner for the Ultramontanists.)

There will be violence, unfortunately, in the world. If Christians have been too ready to condone atrocities (Dresden, Hiroshima) that is their fault, and they will answer for it. But for a Christian to condone violence against the innocent, in the name of a Utopia that never has been and never will be, that, no matter how often you invoke the Trinitarian formula and the prophets, is to surrender to that "pantheistic God masquerading as matter, and permitting himself under that disguise forms of conduct that no God honestly named and identified could get away with in a civilized world."

There was at least one Zealot in the apostolic band who thought the kingdom of God would come by force. He was wrong, but his descendants keep on trying.

It should be noted that Dr. Bonino is a vice-president of the World Council of Churches.

It should also be noted that Talleyrand was once Bishop of Autun.

The Rev. Sheldon M. Smith is rector of Washington Memorial Chapel, Valley Forge, Pa. The book discussed in this article is Christians and Marxists by Jose Miguez Bonino, Eerdmans, pp. 158., \$6.95.

EDITORIALS

The Baby Grew Up; and We?

One of our favorite 20th-century preachers, the late Halford E. Luccock of Yale Divinity School, once preached a sermon with the title "The Baby Grew Up." It was, as you guessed, a Christmas sermon; and in it the preacher, as you guessed, reminded us that the holy child of Bethlehem did not remain a sweet baby forever. You may also have guessed that the preacher went on to develop the theme that although it is altogether fitting and proper for Christians to adore him, nonetheless if we are in earnest about receiving him as our Lord and Savior we realize that he did not stay for long in the manger, and that he cannot let us stay there for more than a moment. The baby grew up. So must we — with him and in him.

There may well be more awareness of this necessity today among Christian people than there was in the last generation, and if that is so it is a precious gain. Many Christians are increasingly critical of their own way of keeping Christmas. They are asking themselves if they truly and properly honor Christ at the annual remembrance of his birth when they do little or nothing more than sentimentally to adore him. Mary's child asks not our adoration but our obedience; perhaps we might better say that he asks the adoration of our obedience.

And who can read the gospel about Jesus and fail to see that the obedience of him means, for Christians, the having of his mind in them — and addressing that mind to the world around us? "Cast out our sin, and enter in, be born in us today!" we sing to him. We know that he is willing and eagerly waiting to answer our prayer by being born in us today. But he can't be born in us unless we mean our prayer not only with our hearts, for the present happy moment, but with our wills, for the days ahead.

When Christ has been born in us and his mind is our mind, we see everybody and everything through his eyes. And that means a radically different way of responding to the world around us than is ours if he does *not* live and rule in us.

The Son of God became poor for our sake — and so now we know what is his mind toward all of the poor who share this planet with us today.

The baby grew up to become a friend of sinners, outcasts, and all friendless folk. That is his mind toward them today. If his mind is in us it is, of course, our mind, and our active way.

He grew up to be a fearless foe of all shams in religion. In our day no less than in his it is all too easy for people — ourselves not excluded — to be more concerned in our religious profession with what men will think of us than with what God will think of us.

But there is no need to expatiate here upon what a genuine "growing up with Jesus" must require of us. We are literate Christians. We know enough of what God is trying to do with us in the Incarnation to realize that what Jesus brings into our life is a whole new opportunity and possibility — that of so identifying with him that our growth in him corresponds to what was his growth from infancy to eternal maturity.

Whether we are right in thinking that more Christians today are realizing the need for an "adoration of obedience" than did their parents and grandparents, only God knows. What we know is that all of us need all of the awareness and realization of this that we can get. Our Christmas jubilee is a useless sentimental extravaganza unless we move out from it to face the world and the future and the tasks God sets before us to do — with him: to face them and deal with them as he did then — and does through his true disciples now.

A merry and blessed Christmas to us all! One that doesn't leave us just as it found us.

Saint Stephen, Deacon and Martyr

(December 26)

"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."

(Acts 7:55)

Behold a foolishness which makes one wise
Beyond the wisdom of a Sanhedrin!
Attend a folly which draws very thin
The veil between this earth and yonder skies!
Such simpleness was in Saint Stephen's eyes,
When — looking far beyond the rising din
Of hissing witnesses, who hemmed him in —
He saw the glory which is sacrifice.
Such vision could forgive the hate-flung stone,
Remembering One who hung upon the tree;
Now, seeing him clear-standing by the throne.
And he, who looking back, has eyes to see,
May read in that first martyrdom, alone,
The highest — *will* and *deed* in unity.

Joseph Forster Hogben

BOOKS

Eloquent but Vague

UNBOUNDED LOVE: God and Man in Process. By Norman Pittenger. Seabury/Crossroad. Pp. 115. \$3.95, paper.

Norman Pittenger, presently on the faculty of Cambridge University, served for many years as a professor of theology at General Theological Seminary in New York. His latest book, *Unbounded Love*, is a further instance of his blending together of the recent philosophy of Alfred North Whitehead with the central tenets of Christianity. Pittenger believes that this union is compatible.

Professor Pittenger is an eloquent writer. His outstanding command of the English language fills his short work with pithy phrases that the reader readily marks off as worthy of remembrance. At the same time, his literary expression also serves at times to communicate feeling tones rather than concrete and specific clear meanings. More than occasionally one feels enchanted, mesmerized, led down a primrose path into profoundly untradi-

tional, vague philosophy which has little in common with "the faith once delivered to the Fathers."

Take, for instance, the sub-title of the book. It suggests, much more clearly than the text, the belief that God himself is incomplete, and is in a process of change. This ancient heresy, recently reiterated by most process philosophers, ignores the fact that Whitehead himself was aware of the logical pitfalls inherent in the view that there are no stable, unchanging realities in existence. If there are none, then there can be no coherent processes at work in the world.

In his discussion of the afterlife Pittenger says, partly in traditional wording, that "to be 'in Christ,' therefore, is to be in him as risen from the dead." So far, so good. However, what about the survival, not of some sort of universal core of God in us, but of our own unique, specific, particular, individual personality? Here equivocation and vagueness take over. Pittenger quotes approvingly a passage from Teilhard de Chardin. "The problem of personal survival *per se* doesn't worry me much. Once the fruit of my life is received up into the One who is eternal, what can it matter whether I am egotistically conscious of it or have joy of it?" This is good Hellenism, good Hinduism and good Buddhism, but it is poor Chris-

tianity. From the Christian perspective, we do not seek to attain some unspecified, universal unity of a divine core within us which is identical to a larger one, a sort of Hindu union of the Brahman with the Atman. We seek always to be a person, a specific, particular, unique person, a loving creature in endless relationship with our loving and beloved Creator, made known in Christ, Our Lord.

Similar observations can be made of



Pittenger's concept of Christ, the Holy Spirit, the church, the sacraments, and so on. Lovely language usage, imagery and emotive phraseologies conceal a point of view which is vague and amorphous.

I am not suggesting that this book, with a study guide appended to the end, is useless. It can provide a good learning experience in the context of parish adult education if utilized in conjunction with other, more traditional works, especially if the latter provide logical, historical and scientific data which otherwise might be lacking.

(The Rev.) ARTHUR W. RUDOLPH
Los Angeles, Calif.

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Helpful Beginning

THE INVERTED PYRAMID: A Study in Christian Semitism. By Robert Kevin. The Bishop William White Press, Phila. Pp. 133. \$8.95.

"If we who are Christians claim the name and portion of Israel we ought to do it for the reason that the Jews did: that we believe a day will come, through obedience to the divine will, when 'the earth will be filled with the knowledge of the Lord as the waters cover the sea'". . . . "And it would be helpful to remember that the claim of Christians to be the 'new Israel' is an invention of the later church. No such assertion is made in the New Testament. There is only one Israel in the Bible. Christians were grafted into it. It is the Israel of God."

Who is a Jew? What is Israel? Is a Christian a Jew first? Are Christians and Jews parts of the same Israel? These are a few of the questions tackled by this small, but effective book. It

reviews the history of separation, polemics and persecution; covers the respective potential for common witness to a servanthood to God that lies underneath both Christianity and Judaism; and looks with hope to the Messianic Age.

Dr. Kevin displays a grasp of the rabbinic concept of Torah: law, teaching and revelation. And he neatly ties this to the Law of the Messiah. He spends time on the identity and philosophy of the Sadducees and the Pharisees, perhaps the two least understood and appreciated groups mentioned in the New Testament. An understanding of Pharisaism, in particular, is important to any kind of rapprochement with today's Judaism, Pharisaism's descendant, as the polemics in the New Testament may lead one far astray from the reality of its spiritual depth and its background importance to the New Testament.

Anti-semitism is a very real problem in our country and this book could be a helpful beginning in trying to grasp its dimensions. I listened to a debate in Reform Judaism's 1965 equivalent to our General Convention that centered on Jewish missionary activity. They decided that the anti-semitism in this

country was so great that Judaism is *not* free to "evangelize" without inviting pogrom. They voted a resolution limiting themselves to following up on visitors only. As Dr. Kevin points out, Judaism at one time had seven million professed in the Roman Empire of whom only four million were Jews by birth. The others had been won to the faith. That Jews today, reflecting on over six million executions in Nazi Germany, are afraid to evangelize their faith is something we need seriously ponder. That Judaism has a joint mission with Christianity to establish the Messianic Order on earth is clearly demonstrated by Dr. Kevin.

(The Rev.) C. CORYDON RANDALL
Fort Wayne, Ind.

Books Received

MULTIPLIED BY LOVE: Lessons Learned Through the Holy Spirit, Irene Burk Harrell. Experiences from the author's family life. Abingdon. Pp. 112. \$4.95.

YET ANOTHER VOICE, Norman A. McDaniel. How faith in God sustained a former POW through his prison years and during his readjustment to a free society. Hawthorn. Pp. 114. \$5.95.

THE RUNAWAY CHURCH: Post-Conciliar Growth or Decline, Peter Hebblethwaite. History

of the effects of Vatican II on Roman Catholic faith and practice. Seabury/Crossroad. Pp. 241. \$8.95.

THE DOVE IN HARNESS, Philip Mason. Augustine shares pages with the novels of Dostoevsky in this personal mosaic of Christian history and thought. Harper & Row. Pp. 179. \$8.95.

THE BIBLE AND MONEY, Allen Hollis. Helps the reader arrive at a "theology" of money. Hawthorn. Pp. 129. \$3.95, paper.

LUKE: Proclamation Commentaries, Frederick W. Danker. Historical explanation and interpretation of Luke's contribution to theology and proclamation. Fortress. Pp. 114. \$2.95 paper.

THE FIRE OF LITTLE JIM, William E. Hulme. Personal and social dimensions of the message from the Letter of James. Abingdon. Pp. 158. \$3.95 paper.

START LOVING: The Miracle of Forgiving, Colleen Townsend Evans. Conversations with a former film actress, the wife of a Presbyterian minister. Doubleday. Pp. 119. \$4.95.

GUIDE YOURSELF THROUGH OLD AGE, Oren Arnold. Short, specific aid for adjusting to the constant newness around us. Fortress. Pp. 116. \$3.50 paper.

ISRAEL: A Biblical View, William Sanford La Sor. Introduction to the religious meaning of Israel for Christians today. Eerdmans. Pp. 108. \$2.45 paper.

THE RELATIONAL REVOLUTION, Bruce Larson. Presbyterian minister spotlights Christians committed to being riskers in real life episodes. Word. Pp. 143. \$5.95.

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TRAINING

TRAINING for lay ministry, consultant services to parishes and dioceses, placement for volunteers. For information write: The National Institute for Lay Training, 815 Second Avenue, New York, N.Y. 10017.

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AN ALTAR copy of the Anglican Missal with the American Canon, published by the Frank Gavin Liturgical Foundation. \$100. It must be in very good condition. Reply Box M-296.*

NEW or used copies of Book of Common Prayer any size. Write: Margaret Cole, 2257 Ivy, Denver, CO 80207.

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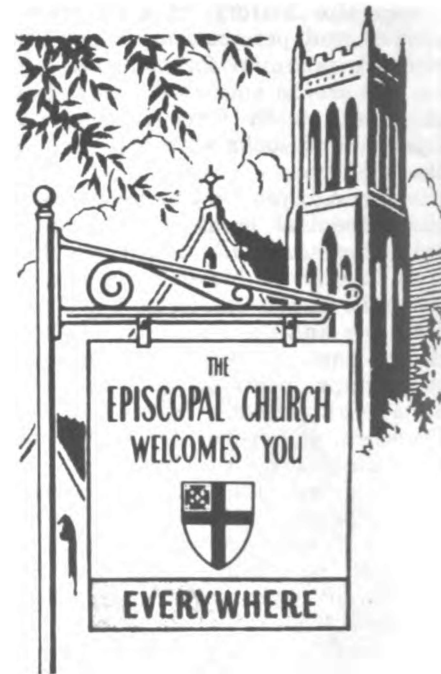
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LOH 1st Sat 9

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Sun 8, 10, 6 H Eu; Wed 10 & 6 H Eu; HD 6 H Eu

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Eu, Daily 9:30; Sun 8 & 10

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ST. URIEL THE ARCHANGEL
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Biegler, c; the Rev. Norman C. Farnlof, D.R.E.
Sun Eu 8, 9:15 (Sol), 11:15 (1S); MP 11:15. Mass Daily 7:30
ex Tues & Fri 9:30. C by appt.

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ST. PAUL'S (Flatbush)
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HC & HS. Sat 7:15 Matins & HC, 3 Ev, 3:30 Organ Recital

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HC 8:15 & 12:10, EP 5:15; Tues HS 12:30; Wed SM 12:10,
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