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Some of the faces of The Living Church through the years.

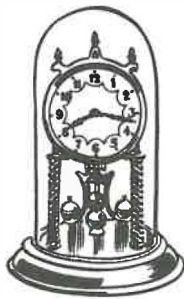
Centennial Celebration

The First Article

Time is always an impressive topic. A hundred years, which THE LIVING CHURCH is now celebrating, is a great deal of time.

Ever since the Book of Genesis was written we have thought of creation in connection with time. It was during a succession of days, according to the ancient narrative, that the things in the universe were brought into existence—or to put it another way, as things were brought into existence a succession of days was brought about.

In order for created things to exist, they have to be somewhere. But they



also have to be *somewhen*. To be *never*, or at *no time*, is not to be at all. Time is the dimension within which we live, within which our being is extended and takes place. Yet, while we exist on the earth within time, it can also be said that time exists within us and within other created things. As Genesis suggests, the occurrence of darkness and light constituted the first day. Time is made up of the sequence of events—large ones like the movements of the stars, small ones like our lives, and infinitesimally tiny ones like the revolutions inside atoms. If all these were everywhere totally arrested, if the whole universe were suddenly frozen, then time would have truly stopped. These are all topics we can reflect upon during the weeks ahead.

But what about one hundred years? Is the observance of such a span of time simply an accident of human fashion, or is it in any sense something planted within our created nature? Its observance is certainly a human custom, but it does not seem to be entirely accidental. A century, give or take a few years, is the outer limit of a long human life. It suggests and symbolizes the maximum. For most of us, who will not live so long, it re-

mains at least an imaginable span of time. We can experience part of it ourselves. We know something of what went on before us through our parents and we have some idea of what to expect for our children after us. Directly or indirectly, we can claim a century and take hold of it. When one reaches beyond a century, one moves from individual experience and local anecdote out onto the broader stage of history. It then becomes the story of the tribe, of the nation, or of the world.

Of course one could say the same of a span of 97 years or 102 years. Does the preference for the number one hundred have any objective basis? As a matter of fact it seems to. We like it because it is such a "round number": 10 x 10. Our fondness for ten comes from the way we count. It is not *necessary* to count in this way. The delightful and philosophical novel by Richard Adams, *Watership Down* (Avon, 1975), informs us that British rabbits count with only five numerical entities: one, two, three, four, and many. Human systems of numbers can be based on 8, 11, or 12, for instance. In fact most peoples in the world use ten (the decimal system) for the simple and objective reason that we usually learn to count with our fingers. (The very word *digit* is latin for finger.) Hence ten is the basic "round number" and ten times ten produces one hundred—the maximum for this level of finger-based arithmetic. The notion of a hundred, whether applied to years, or apples, or cattle, or people, is thus strongly suggested by our physical form—it was first written in our hands.

Yet time is always a mystery, and long periods, such as centuries, dumbfound us. We can only give thanks for this span of time within which God has permitted us to exist.

THE EDITOR

Next Week Christmas Book and Gift Issue

THE LIVING CHURCH

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

The Rev. H. Boone Porter, editor and secretary to the Board of Directors; Eleanor S. Wainwright, assistant editor; Mary E. Huntington, news editor; J. A. Kucharski, music editor; Paul B. Anderson, Paul Rusch, associate editors; Warren J. Debus, business manager; Irene B. Johnson, circulation manager; Lila Thurber, advertising manager.

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CALENDAR November

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

Victor Turner

I was so happy to read that others are excited by Victor Turner [TLC, Oct. 8]. I found myself and my Episcopal and Catholic priest-brothers, as well as the comparable "shamans" of Methodist, Baptist, UCC, and Presbyterian ilk beautifully characterized by "Muchona, the Hornet" [an African practitioner of whom Turner writes]. Also, many M.D.s and lawyers have this "marginality" which makes them "strangers and pilgrims," but very useful to society.

Mrs. Turner has contributed articles to *Primavera*, a women's magazine, which I enjoy, and I'm glad she's collaborated on the *Image and Pilgrimage in Christian Culture*.

The Turners have helped me a lot and I think that this notion of "communitas" really bears out what's happening with TLC. No longer the "communitas" of Executive Council (communitas construed as special interest group), or even the "House of our Godly Fathers, the Bishops," qua special interest, or clergy societies, or religious education commissions, or Paul Seabury's "Episcopal Church qua Ivy League at Prayer" [see *Harper's*, Oct., 1978], or high church or low church, or 1928 vs. Proposed. Yes, I like this large scope of "communitas" represented by the new TLC and by the "born again" people like the Turners.

Born again, like "Muchona," the Turners, and many fine, open, Christian souls whose baptism, "Anothen" (from on high) is exemplified in their scholarship, lives and generous spirits.

(The Rev.) DAVID LANGDON
St. John's Church

Essex, N.Y.

Gift of Tongues

As a Pentecostal Episcopalian, I read with interest Gilbert Runkel's comments on the gifts of the Spirit ["Let's Go Fishing," TLC, Sept. 24]. I agree wholeheartedly with his premise that Christian evangelism must be centered around a Person rather than an experience. Yet, as I understand it, the gifts of the Spirit are given for the edifying of the church (I Cor. 14:12). Therefore, anything that strengthens my faith and my witness as an individual within the church, builds up the whole church in the process. As for the gift of tongues—of course it is the least of the gifts, and of course our Lord never used it. He did not need to, being perfectly in tune with the Father at all times. But I know not how to pray as I ought, and I am often happy to claim

Romans 8:26 and let the Spirit pray through me. Also, the gift of tongues makes it much easier to praise our Lord if not ceaselessly, then at least more frequently, for it bypasses the mind, which often hinders the act of praise. For these reasons, I find the gift of tongues very useful indeed.

However, if the gifts of the Spirit do not enable me to grow more fully in the fruits of the Spirit—especially in love—then the possession of all nine of them at once would avail me naught.

As Christians we seek the Giver, not the gifts. But if, in opening ourselves up to receive whatever the Giver has for us, we can also open ourselves more completely to him—then the Pentecostal experience can and should have tremendous value for the mature and balanced Christian. That some Christians seem not to be able to handle this experience is undeniable. But let us not allow this fact to close our minds to any phenomenon of God which might help us grow in love for him and for each other.

JEANNE LUTZ

St. Andrew's Church

Las Cruces, N.M.

Retirement

In TLC of September 3 there was an interesting article on the older priest.

I agree with the article that clergy should not be forced to retire but neither do I think they should be encouraged to remain in the active ministry. I have reached the age of 62 and have lost no time in putting in for retirement. The only reason I waited this long was in order to get the church pension and Social Security.

The Armed Forces allow a man to retire after 30 years service. There are many ex-service personnel retired, still in their 50s. I am sorry we don't have the same option. If we had I would have retired 10 years ago.

There are literally hundreds of clergy in their 20s, 30s and 40s "chafing at the bit" and looking for ecclesiastical preferment. If the "old guys" and the cardinals aren't willing to throw in the towel how are these young "eager beavers" going to get ahead? Also, for good or for ill, we have somewhere in the neighborhood of 200 women priests looking for jobs and finding it extremely difficult because of an inborn Anglican prejudice. After all, it hasn't been very long we've had women priests and people have to get used to the idea.

I'm all for early retirement. Why a man who has spent 30 to 35 years in the Episcopal priesthood with all its harrowing problems, peculiar difficulties and tremendous frustrations would want to stay in any longer than he has to is beyond me. After my retirement takes effect I'll be able, finally, to do some of the things I have waited 37 years to do—



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travel, write, lecture, engage in community activities, become more active in politics and do extensive genealogical research. I'll not be under the thumb and the eagle-eye of 150 "bosses" in a job that is a one-way street that leads nowhere.

I trust there may be a few kindred souls who will be willing to lift their glasses and say, with me, "I drink to that!"

(The Rev.) WENDELL B. TAMBURRO
Grace Church

Yantic, Conn.

Publications and ACNA

This is in reference to the letter written by Fr. Paul Kratzig [TLC, Aug. 13] in which mention is made of the fact that Episcopalians continue to receive *The Christian Challenge* despite the fact that this publication, allied with the Foundation for Christian Theology and with the Fellowship of Concerned Churchmen, has in fact not only left the Episcopal fold but urges others to do so.

The same is true of *The Anglican Digest*, the managing editor of which, Mr. Swindell, has signed various statements which ally him, and *The Anglican Digest*, with ACNA. Yet, *The Anglican Digest* purports to speak for conservative Episcopalians throughout the world. Though its founder and effective con-

trolling agent, the Rev. Howard Foland, has *himself* signed nothing to officially link himself with ACNA, the thrust of the publication is obvious. . . .

I myself feel that those who have joined ACNA have done so out of a real concern for theological, catholic conservatism of a certain sort. (But I also feel that what sometimes masks itself as conservative theology is only an expression of political extremism of the right-wing, sometimes even neo-fascist sort.) But, once these people have left the Anglican Communion and have joined ACNA, either theologically or actually, then the honest thing to do is to stop trying to collect money from Anglicans who have not done so. I say all this as an Anglo-Catholic priest and as someone who could only be regarded as an enlightened conservative.

NAME WITHHELD

"Men of Masculine Sex"

Although she corrected Fr. Bausch's slip ". . . they [women] are not the proper 'matter' for the sacrament of ordination" [TLC, August 13], Anne C. George showed that she, too, was guilty of "erroneous theology," when she made such unqualified statements as: "If the sacrament is performed with proper matter and form [the rite] it is valid regard-

less of who the ordinand is." Again: ". . . whosoever, without exception, the bishop ordains, receives the Holy Ghost, and thereby the *character* of ordination" [TLC, Sept. 24].

Anne C. George has overlooked the entire treatise on the valid (and licit) "*subject*" of holy orders. Traditional, classical theology, as taught by Roman Catholic, Orthodox and many Anglican/Episcopal theologians, asserts unequivocally that only men are capable of receiving holy orders. According to the principles of this theology, therefore, no matter how many bishops impose hands ("matter") on a woman, and recite the pertinent formulae ("form"), no sacrament is conferred (and no character received) because the proper "*subject*" ("*solus et omnis homo masculini sexus baptizatus*") is lacking. There is, of course, absolutely no point in going into the arguments in support of this thesis since so much has already been said about it. It has obviously been rejected by many (most?) Anglicans/Episcopalians. There are still, however, many who accept it. These latter must surely find it impossible to receive sacraments from women, whom they consider, on theological grounds, incapable of receiving holy orders (and therefore incapable of celebrating mass, etc. etc.).

I found your new feature, *Events and Comments*, exceptionally well done. I would only add that one of the Pope's titles is—and has been for centuries—"Patriarch of the West."

(The Rev.) CHARLES J. GRADY, C.S.S.
Church of Our Lady
of the Assumption

White Plains, N.Y.

Trading Parishes

One overlooked possibility about helping clergy who feel a change would be good for them and the parish they serve [Roberts Ehr Gott, "The Older Priest," TLC, Sept. 3] would be some kind of trade. I know dozens of clergy who have served one parish for 10 to 25 years who would like to move to another parish because they seem to have "run dry" and their parish knows it. We need a system that would let those men and their parishes find each other so they could swap. Given a good clearing house (the Clergy Deployment Office might work out a new program for their computer!), it might be like a great game of upset-the-fruit-basket with hundreds or even thousands of changes, most of them for the better.

(The Rev.) JOHN W. ELLISON
St. Paul's Church

Bakersfield, Calif.

This suggestion has merit. The problem is, when two rectors wish to trade, to persuade such vestry to call the other one at the same time. Ed.

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BOOKS

Counter-Reformation Reinterpreted

CATHOLICISM BETWEEN LUTHER AND VOLTAIRE: A New View of the Counter-Reformation. By Jean Delumeau, with introduction by John Bossy. Burns Oates/Westminster Press, 1977. (French text, 1971.) Pp. 259. \$19.50.

This is an important book by a widely recognized French scholar, currently a professor at the College de France and recently director of the Modern History Research Centre in Paris.

Professor Delumeau presents a new view of the period from about 1540 to 1789; viz., that the Counter-Reformation was not primarily Rome's response to the challenge of radical Protestant reform movements (the common attitude), but that both Reformation and Counter-Reformation should be seen as complementary aspects of one and the same process of "Christianization." That is, both movements sought to recover and project the essentials of the Gospel at a time when the rank and file of not only the laity but also the clergy could hardly be described as "Christian" except in name.

The author claims that acceptance of this viewpoint calls for a new understanding of the entire history of the West in modern times, and he makes an impressive contribution toward this end by dealing, in an exciting way, with an amazing mass of historical data, fortified by an illuminating use of statistics and documentation.

The reader is shown not merely local or even provincial changes in the French Church (where research to date has been the most extensive by far), but "the very workings of the developing human spirit." Aspects of this evolution, such as world-wide missionary outreach, colonialism, and the rise and fall of witchcraft and superstition, as well as the heroic spirituality of Christian men and women, have had and continue to have immense implications for all of us even today, when once again we find genuine Christian renewal among a committed minority alongside an increasingly pagan or "de-Christianized" majority in the West.

Throughout, the emphasis is on the laity, who often were the first to press for reform; and searching questions are asked about the nature and quality of their religious life. Church history is portrayed within the context of the history of society as a whole, not as something independent of the culture.

In a useful introduction John Bossy, an authority on English Roman Catholicism and presently a visiting professor at the Institute for Advanced Study in Princeton, N.J., helps English and Amer-

ican readers appreciate the peculiarly French sociological approach to religious history that is lacking in similar English studies.

Detailed notes, with an extensive classified biography, round out this compact, meaty volume which is indispensable for scholars, valuable for seminarians and college students, and calculated to broaden the outlook of laity as well as clergy.

(The Rev.) JOHN R. RAMSEY
Marblehead, Mass.

Writings of Catherine de Vinck

A BOOK OF UNCOMMON PRAYERS. Pp. 147. \$6.75 paper, \$9.00 cloth; **A PASSION PLAY.** Pp. 68. \$6.75 cloth, \$4.75 paper; **A LITURGY.** Pp. 28. \$1.50; **A TIME TO GATHER.** Pp. 69. \$4.75 paper; **IKON.** Pp. 32. \$3.00 paper. By Catherine de Vinck. Alleluia Press.

Catherine de Vinck uses the language of poetry for theological education. There is *A Liturgy*, which tells the reader not only of God, but of all living things, all God's creation in all time and all place. This interpretation of the eucharistic liturgy pierces the heart with its imagery. *A Passion Play* is the story of our Lord's Passion told in vibrant word pictures, catching the reader into the moving scene of that holy week.

Ikon is a long love poem to Mary, Mother of God. It is a prayer for her intervention, her guidance through the agonies all men face. It pulses with life—in Mary's time, in our time, beyond time. The images are jewels, glowing with a hope that overcomes the dark.

A Book of Uncommon Prayers is for use in meditation. The poet asks God to "cover me with the shawl of prayer" or "Give me another day, Lord: evening, morning, noon tomorrow will be a season of daffodils, of beauty yellow in the grass."

In *A Time to Gather*, a slim volume of selected poems, is a lovely piece to the Spirit of Poetry and a series celebrating the act of Being a Human:

"You will feel light
falling like silk
around your shoulders."

Much could be quoted from this talented poet. Mrs. de Vinck has a reverence for words, for life. She loves deeply and believes intensely. She has a rich depth of poetic understanding of the mysteries of being and a wide knowledge of the Scriptures.

All five books are beautifully printed by Alleluia Press, a business founded by Dr. Jose de Vinck, the husband of Mrs. de Vinck. This press has also published notable volumes designed to serve North American Uniat Christians, people of Eastern rite background of papal

allegiance. *A Time to Gather* received a Certificate of Special Merit from the 28th Exhibition of the Printing Industries of Metropolitan New York, Inc. in 1970.

VIRGINIA BAKER
Shawnee Mission, Kans.

Christian Interpretation

JACOB BOEHME: The Way to Christ. Tr. by Peter Erb. The Classics of Western Spirituality. Paulist Press. Pp. xviii, 307. \$6.95 pb.

Jacob Boehme (1575 - 1624) is generally recognized as one of the great mystical and spiritual writers of Western Christianity. A Lutheran shoemaker and merchant in Gorlitz in Eastern Germany, he provided a major link between Germanic late-medieval mysticism and the mystical and speculative literature of the post-Reformation era. His various writings became widely disseminated, not least in England. The Anglican Non-juror William Law was influenced by him, as was the poet William Blake, and many others. Boehme's followers collected some of his shorter writings, and since the late 17th century the collection of nine treatises called *The Way to Christ* has had a standard place.

The first treatises in this collection are concerned with repentance and prayer. Boehme's prayers are extremely long by modern standards, but some are well suited to meditative use. The author's attention then moves toward his esoteric explanations of the fall of man and the inner nature of things. The sixth, "A Conversation of a Teacher and Student," is a very forceful exposition of the spiritual life. So too is the presumably autobiographical eighth treatise, "Conversation Between an Enlightened and Unenlightened Soul," written near the end of his life. The ninth treatise provides encouragement for the spiritual pilgrim beset by doubts and temptations, and offers rebukes and taunts to hurl at the devil during his visits.

Boehme has his own odd vocabulary of technical terms, for which Erb's introduction is helpful. Many of Boehme's esoteric ideas will probably not attract the average reader. Yet there are many passages of great force and beauty which will be valued by any student of mystical literature. Detachment from the world, taught by all mystics, is given a very specifically Christian interpretation by Boehme, and his challenge to spiritual perseverance is not easily brushed aside.

H.B.P.

Books Received

BARRETT: A Street Cop Who Cared by Ethel Barrett. Revell. Pp. 189. \$7.95.

BEYOND DIVORCE by Brenda Hunter. Revell. Pp. 160. \$6.95.

BLACK LEADERS IN CONFLICT by Peter J. Paris. Pilgrim Press. Pp. 254. \$5.95.



Still the Most Famous Picture

This picture of the bishops present at the consecration of the Rt. Rev. Reginald Heber Weller, D.D., as Bishop Coadjutor of the Diocese of Fond du Lac, is probably the most famous picture ever to appear in *THE LIVING CHURCH*. It was first printed as a large double-page illustration in *THE LIVING CHURCH*, November 17, 1900, and has been reprinted several times.

The consecration, which took place in St. Paul's Cathedral, Fond du Lac, Wis., November 8, 1900, is believed to be the first at which copes and mitres were worn at the consecration of a bishop in the Episcopal Church in the United States.

The publication of the picture stirred up much controversy; there were many letters to the editor which ran for months. *THE LIVING CHURCH*, to show that copes and mitres were not without precedent in the Anglican Communion, printed a picture of the English bishops, so vested, at the coronation of Queen Victoria, and a number of other pictures of bishops, both English and American, in such vestments.

Today, of course, copes and mitres are commonly worn for consecrations as well as for other occasions. With the passing of 78 years the famous picture has lost its shock value, but it retains its historic interest.

One of the most notable of the bishops pictured was the Rt. Rev.

Tikhon, at that time Russian Bishop of Alaska and the Aleutian Islands, who later became Patriarch of Russia and died in 1925 after the revolution in that country. It was the Rt. Rev. William E. McLaren, Bishop of Chicago 1875-1905, who encouraged Dr. Leffingwell in his work on *THE LIVING CHURCH*. "The kindly interest and cooperation of many churchmen was most helpful," said Dr. Leffingwell. "I wish I could mention by name and thank them all: Bishop McLaren's name should lead."

The identification of the picture follows: 1. The Rt. Rev. Charles Chapman Grafton, S.T.D., Bishop of Fond du Lac, 2. The Rt. Rev. Isaac Lea Nicholson, D.D., Bishop of Milwaukee, 3. The Rt. Rev. Charles P. Anderson, D.D., Bishop Coadjutor of Chicago, 4. The Rt. Rev. Anthony Kozlowski, D.C., Polish Catholic Bishop, 5. The Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette, 6. The Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac, 7. The Rt. Rev. Joseph Marshall Francis, D.D., Bishop of Indianapolis, 8. The Rt. Rev. William E. McLaren, D.D., D.C.L., Bishop of Chicago, 9. The Rt. Rev. Arthur L. Williams, D.D., Bishop Coadjutor of Nebraska, 10. The Rev. Fr. John Kochuroff, Chaplain to the Russian Bishop, 11. The Rev. Fr. Sebastian, Chaplain to the Russian Bishop, 12. The Rt. Rev. Tikhon, Russian Bishop of Alaska and the Aleutian Islands.

THE LIVING CHURCH

November 5, 1978
Sunday after All Saints' Day

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WCC Meets

The U.S. Conference of the World Council of Churches (WCC) met in Cherry Hill, N.J., early in October, and marked its 30th anniversary.

Although the agenda for the three-day conference was varied, concern over the recent controversial grant from the WCC's Program to Combat Racism (PCR) to the Patriotic Front of Zimbabwe [TLC, Sept. 17] dominated the event.

One full evening was given to presentations by seven persons appearing on behalf of black or Indian interest groups, and another half-day plenary session given to the WCC grant, particularly to the Rhodesian \$85,000.

Participants declared that they "strongly affirmed" the PCR, and urged their denominations to give "greater attention and more aggressive interpretation to it." Meeting participants said in their final statement that the seven presentations had made racism in the U.S. "visible and real to us. . . . We were reminded of racism and violence in our own communities and in ourselves."

Referring to objections to the grant to the Patriotic Front, the conferees said that they "appear to come largely from Europe and North Americans, while Christians in Africa, Asia, and Latin America widely affirm them . . . because of wide-spread misinformation in churches and in the secular media in North America which have equated activities of liberation groups with irresponsible violence, we need to provide information and clarify the goals and procedures of the program."

Earlier it was stressed that the grant money was earmarked for education, health and other services to black refugees from Zimbabwe who have fled to Mozambique and other African countries. It was recognized that critics—including many from the mainline churches affiliated with the WCC—have objected that the money could be diverted by the Patriotic Front to purchase weapons.

The Rev. M. William Howard, once moderator of the PCR, and an American Baptist minister, said that the grant to the Patriotic Front was made "with the most sensitive kind of deliberation." He said the grant itself clearly was a political statement, but that such expressions on behalf of people who have been suffer-

ing have been part of the PCR since the grants were established.

It is expected that Mr. Howard will become the new president of the National Council of Churches, succeeding William P. Thompson, in November.

George M. Houser, executive director of the American Committee on Africa, and a specialist on African affairs, had just returned from Rhodesia's border areas. He said that he had met with Robert Mugabe, head of one of the guerrilla organizations that make up the Patriotic Front, and other black nationalist leaders. They told him, he declared, that a captured Rhodesian soldier admitted killing missionaries, while masquerading as a guerrilla.

Mr. Houser said Mr. Mugabe was extremely upset over the killings of Roman Catholic priests and nuns—acts which the Ian Smith government had blamed on Mr. Mugabe's guerrillas. Three members of the government's Selous Scouts were captured subsequently, and one confessed to the murders. Mr. Houser declared that it did not make sense for guerrillas to kill the missionaries who had been feeding them and providing them with medical attention.

Much of the discussion on the grant centered on the way it was communicated to the world. In their final statement, the participants decided that a comprehensive communications strategy should be developed by the WCC regarding its entire program.

One of the seven speakers on black and Indian affairs was Gerald Wilkinson of Albuquerque, N.M., the executive director of the National Indian Youth Council. Mr. Wilkinson estimated that one-fourth of the nation's national resources are on or under Indian land. About 65% of uranium reserves, for example, are in Indian territory, as are vast quantities of gas, oil, coal, timber and water.

David Rose, of the Massachusetts Institute of Technology (MIT), carried the theme of natural resources further when he said, "It's one world or no world." He stressed the importance of environmental concerns to Christians, and called attention to next year's projected consultation on "Faith, Science, and the Future," to be sponsored jointly by MIT and the WCC. Dr. Rose said the forthcoming event had aroused interest in the academic community, where it is realized that "there is a pressing need

today for a more wholistic view of science, technology, and social purpose. . . ."

At a worship service, delegates were asked to identify with Nicaraguans suffering under an oppressive regime. Dr. Emilio Castro, director of the division of world mission and evangelism, and a Uruguayan Methodist, warned that Nicaraguan churches had the right to expect support from U.S. churches.

Bishop Putnam to Serve Navajos

On the last day of the meeting of the House of Bishops, the Presiding Bishop announced the appointment of the Rt. Rev. Frederick W. Putnam, Jr., Suffragan Bishop of Oklahoma, to serve as Bishop for the Navajo Episcopal Area Mission for one year, beginning in January, 1979. The appointment was made and accepted after extensive consultation between Bishop Putnam and the Standing Committee of the Area Mission. Bishop Putnam will be given a leave of absence from his diocese for this period but will continue to be supported in part by the Diocese of Oklahoma.

Bishop Putnam has been Suffragan of Oklahoma since 1963, having previously served in various churches in the midwest. He was a charter member and former president of the Conference of Diocesan Executives. He is known to many people as Dean of the Evergreen Conference, at Evergreen, Colo., where he has been a leader for many years. He has for 25 years belonged to the Council of Associated Parishes, and is currently a member of the Executive Committee of the Episcopal Church's National Committee on Indian Work.

Bishops' Statement on Prayer Book

On Tuesday, October 3, after a broad discussion of present liturgical usage within the church, the House of Bishops unanimously reaffirmed the pastoral statement on this topic which it had adopted in 1975. The statement is as follows:

"The House of Bishops records its gratitude to the Standing Liturgical Commission for its work since 1954 in drafting a Proposed Prayer Book: to the innumerable clergy and lay people who have used the Trial Rites and responded with their criticisms, and to the many

scholars of our sister churches who have contributed their help and advice.

"We wish to commend the Commission not only for their industry, but for their patience and their readiness to respond to questions and criticisms, in the production of a book that we believe preserves the best of the Anglican tradition of worship yet meets the needs of a new age, and provides a treasury of corporate and private devotion for all of us.

"If and when the General Convention takes final affirmative action on the text of the Proposed Book of Common Prayer, that book will become the Standard Book for the Episcopal Church, replacing the Standard Book of 1928.

"The House of Bishops understands that a period of transition from the old book to the new will be necessary for many people who have come to love the 1928 Book so dearly.

"Wishing to respect the feelings of our sisters and brothers yet being anxious to safeguard the principle of a Standard Book the House of Bishops asks that where alternative rites are permitted by diocesan authority these alternative rites be confined to matter found in the 1928 book. This resolution does not effect the standing of the Book of Offices or the bishop's right to authorize special services for special occasions."

Current Changes in Episcopate

Changes in the episcopate of the Episcopal Church during the past year, announced at different points in the meeting of the House of Bishops, include the following.

Six new bishops were introduced: Robert M. Anderson—Minnesota, Charles L. BURGREN—Suffragan for Armed Forces, C. JUDSON CHILD—Suffragan of Atlanta, Bob G. JONES—Wyoming, Hugo Pina—Honduras, John L. Thompson—Northern California.

Four former coadjutor bishops have become diocesans: Robert M. Anderson—Minnesota (see above), Edward W. JONES—Indianapolis, Manuel Lumpias—Central Philippines, Charles Vache—Southern Virginia.

Richard Millard, former Suffragan of California and subsequently coordinator for Venture in Mission, has become Bishop of the Convocation of American Churches in Europe. William A. Franklin, Bishop of Colombia has resigned for reasons of mission strategy. Frederick W. Putnam, Suffragan of Oklahoma, will serve during 1979 as Bishop for the Navajos [see p. 7].

Seven have retired this year: Benito Cabanban—Central Philippines, Clarence R. Haden, Jr.—Northern California, Clarence E. Hobgood—Suffragan for Armed Forces, Philip F. McNairy—Minnesota, A. Ervine Swift—American Churches in Europe, David R. Thornberry—Wyoming.

Four recently deceased bishops were commemorated at the Eucharist: Oliver J. Hart—retired, of Pennsylvania, Herman Page—retired, of Northern Michigan. George A. Taylor—retired, of Easton, Harold L. Wright—Suffragan of New York.

Consent was voted for the Diocese of California to elect a coadjutor, for the Diocese of New York to elect a second suffragan to replace the recently deceased Bishop Wright, and for Central and South to Mexico to elect two suffragans.

The retirements of three bishops were accepted and they were recognized with a standing ovation: Hal R. Gross—Suffragan of Oregon, William H. Marmon—Southwestern Virginia, George E. Rath—Newark.

Ordination Carried Out Despite Protest

Lettie James was ordained to the priesthood in the Anglican Diocese of Montreal despite a staged walkout by 26 clerics and some 50 laypeople in protest of the ceremony.

Ms. James, 53, is the first woman in the diocese to be so ordained. She is chaplain at the Montreal General Hospital, and temporarily assigned as a priest in Lakefield, Que., about 40 miles northwest of Montreal.

The protest was led by the Rev. Peter Hannen of Montreal, who submitted a letter of protest to the ordaining bishop, the Rt. Rev. Reginald Hollis, Bishop of Montreal. Fr. Hannen told the gathering at Christ Church Cathedral that he was opposing the ordination of women on scriptural and traditional grounds, and stressed the protest was not aimed at Ms. James personally.

When Bishop Hollis said he would proceed with the ordination despite the protest, Fr. Hannen led the group out of the church. Among the protesting clergy were two Orthodox priests.

Ms. James who described herself as "bursting with joy," nonetheless admitted that her spirits were dampened by the demonstration. She said, however, that the objectors were well within their rights to deliver their letter of opposition.

The Anglican Church of Canada decided to admit women to the priesthood three years ago. Its first ordinations of women took place in Ontario and British Columbia in 1976. Montreal's bishop decided to wait until after the Lambeth Conference, however.

"The ordination of women is simply a statement of where the Anglican Church is at right now," said Bishop Hollis. "It must go where the spirit of God leads us, and the ordination of women is part and factor of the way he is leading the universal church."

BRIEFLY . . .

Five residents of Louisville, Ky., have obtained a court order blocking implementation of the new state law directing that **framed copies of the Ten Commandments**, financed by private donations, be displayed in all schoolrooms. The suit, which is backed by the Kentucky Civil Liberties Union, contends the law violates both the U.S. and Kentucky constitutions, and "gives preference to a religious sect, society, or denomination, a particular creed, mode of worship or system of ecclesiastical policy."

The State of Maine has given recognition to the "**Temple of Bacchus**" which now has the legal status of an independent church. The temple, affiliated with the Universal Life Church, will feature a six-days-a-week "feast" for member diners who will be allowed to write off the \$15-a-head tab as a tax deductible donation.

NBC-TV will telecast **stories from the Old Testament** on three consecutive evenings in November to mark National Bible Week, Nov. 19-25. Each installment will feature three or four familiar tales, such as Noah and the Ark, David and Goliath, and Moses and the Exodus. Readers are urged to check local listings for exact dates and times.

L'Osservatore Romano, the Vatican daily newspaper, recently carried a front-page editorial in which it condemned **capital punishment** as "homicide." The editorial was signed by Fr. Gino Concetti, a Franciscan, who said, "The right to life is inalienable. No human authority can violate it without impunity." Roman Catholic bishops in a number of countries have called for abolition of the death penalty, including Archbishop William D. Borders of Baltimore.

Minnesota **Lebanese-Americans** are seeking to arouse concern for Lebanon's Christians, claiming they are being killed and tortured by Syrian troops who occupy part of their country. Representatives of the American-Lebanese Club and St. Maron's Church in Minneapolis have sent telegrams to President Carter and members of Congress urging an end to the slaughter, and a withdrawal of Syrian troops.

EVENTS and COMMENTS...

JOHN PAUL II

For the first time in over 400 years, the Roman Catholic Church will be led by a non-Italian Pope. Knowledgeable observers have commented that the election of Karol Cardinal Wojtyla, Archbishop of Cracow, Poland, is an event of almost incalculable significance to the future of the church. "With one stroke," said an authority on religious matters, "the Roman Catholic Church has become truly universal."

A tall, burly, athletic-looking man with the reputation of an intellectual, Pope John Paul II, at 58, is the youngest man to be elected since Pope Pius IX in 1846.

Five days before the new Pope was chosen, two U.S. cardinals saw the possibility of the election of a non-Italian. John Cardinal Carberry, Archbishop of St. Louis, told a press conference that "one or two" Italian cardinals were saying among themselves that perhaps the time for a non-Italian had come. John Cardinal Dearden, Archbishop of Detroit, agreed. "Nationality," he said, "is not as important as others might judge it."

Important or not, the selection has brought great joy to the new Pope's native country, and to America's Polish Roman Catholic community, where he is well known. Chicago, with a Polish-American population second only to Warsaw, was overjoyed, and jubilation reigned on the South Side of Milwaukee. Church bells rang all afternoon in Cracow, Wis.

It was felt that one aspect of Pope John Paul II's election was a well-deserved tribute to the tenacious faith of the Polish people. Despite attempted oppression and denigration of religion in communist Poland, the population remains strongly Roman Catholic. More than 60 per cent of the population regularly attends Mass - the highest proportion of any country in the world.

As Cardinal Archbishop of Cracow, the new Pope was not one to mince words in criticizing the regime when he saw an encroachment on the church's prerogatives. At the same time, he was ever a believer in Christian-Marxist dialogue. "I am always for dialogue," he once said. "Dialogue is necessary. There is too much monologue in the world."

In 1522 when the last non-Italian Pope - Adrian IV, from the Netherlands - was elected, a Roman mob stoned the cardinals as they left the Apostolic Palace. Gasps of surprise replaced the violence on the night of October 16 in St. Peter's Square, and the huge crowd jockeyed for position to catch a glimpse of the new Pope, and listen to him speak in near-perfect Italian with a slight Eastern European accent.

Pope John Paul II was born in the city of Wadowice in southern Poland on May 18, 1920. He came from a working class family, and his mother died when he was nine. His father died in early WW II, and the young man supported himself and paid for his education by working in a factory. He was ordained a priest in 1946, and named Titular Bishop of Ombi and Auxiliary Bishop of Cracow in 1958. He became Archbishop of Cracow in 1964, and was created a cardinal by Pope Paul VI in 1967.

LOVE THE WORLD?

HATE THE WORLD?

By ENRICO S. MOLNAR

*"Yes, God loved the world so much
that he gave his only Son,
so that everyone who believes
in him may not be lost,
but may have eternal life"
(St. John 3:16 [Jerusalem Bible]).*

*"You must not love this passing world,
nor anything that is in the world.
The love of the Father cannot be
in any man who loves the world. . ."
"The whole world lies in the
power of the Evil One"
(1-John 5:19 [Jerusalem Bible]).*

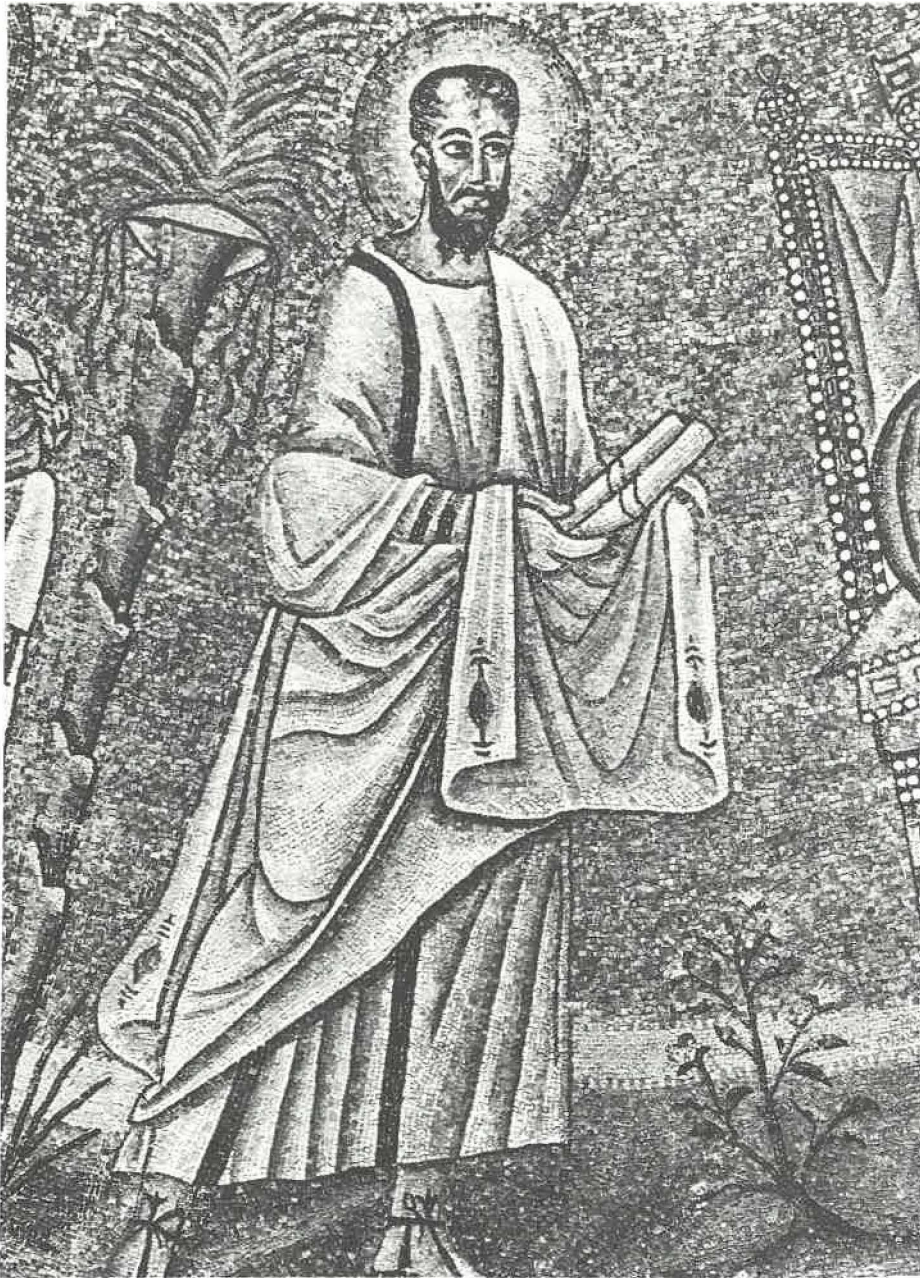
In the cacophonous world of the twentieth century with its tumultuous and automatic ovation for each new discovery of science, with its future shock language of non-Euclidian space, with new heroes who leave the earth, not discover it—it is no wonder that the reaction of many Christians is one of confu-

sion. They feel they are caught on the horns of a dilemma, wondering whether they should love this vertiginous world or hate it. In all sincerity they believe that they must either reject the world or save it.

Quite possibly here lies the reason underlying the rejection of monasticism on the part of so many Christians today. Whenever members of religious orders attend Episcopal diocesan conventions wearing their distinctive garb, they are stared at by many clergy and lay delegates as if they were some exotic specimens from an outlandish zoo. They see in monasticism an unreasonable flight from the world and from carrying its share of the burden of life. Isn't monasticism opposed to the Christian ideal of involvement in the world, of saving the world? There are some who condemn the monastic movement even more vehemently because they suspect behind it a hatred of the world opposed to the love—which is so basically biblical—of the world as a divine creative act. "And God saw that it was good," we read the refrain in the story of creation in the

first chapter of Genesis. So why have monks and nuns? Aren't they pious frauds, escapists and camouflaged Manicheans? No wonder that many modern and even committed Christians fail to appreciate or recognize any valid merit in the monastic movement. And so we see improbably freckled friars cavorting in syndicated cartoons. Such Christians would equally fail to appreciate Christian asceticism. (They might even have the trouble pronouncing the word.) Yet they forget conveniently that our Lord, addressing a crowd on one occasion said: "Blessed are you who are poor . . . cursed are you who are rich. . ." (St. Luke 6:20 & 24). Another time he said bluntly, "If anyone wants to be a follower of mine, let him deny himself and take up his cross and follow me" (St. Matt. 16:24). Our Lord has thus paved the way for us to follow in his footsteps. His words are no mere Oriental rhetorical hyperbole; his own Cross speaks very eloquently to that point. Yet, at clergy conferences the "Happy Hour" is more popular and better known than the "Holy Hour."

The Rev. Enrico S. Molnar, O.A.R., is canon prior of St. Michael's Forest Valley Priory, Tajiique, N.M.



St. Paul (detail from a mosaic): "The god of this world has blinded the minds of the unbelievers to keep them from seeing the light of the gospel."

Dr. Arthur Michael Ramsey, the former Archbishop of Canterbury, once wrote that "there is a mentality so insulated within its own secular frontiers as not to be concerned either with the past or with eternity." This worldly secularism then makes certain assumptions and elevates them into "obvious verities," such as: (1) "The temporal visible world is the only world which exists"; (2) "Religion is to be dismissed therefore as irrelevant, since it involves un-scientific superstitions, and in practice contributes no valid knowledge about the world"; (3) "Man's knowledge must be based solely upon observable phenomena"; (4) "The secularist believes in the autonomous man, i.e. man's own potentialities of knowledge and its effective use suffice for all man's needs." Most readers of *THE LIVING*

CHURCH, I am certain, will disagree with these assumptions. However, to choose or to persuade ourselves that there is no alternative for us but to choose between the love of the world or the hatred of the world, presents an illogical non-sequitur, displaying a lack of understanding of the paradox essential in the Judeo-Christian tradition.

Of course, there is no use denying that the secularized world in which we live and move and have our being is effectively synchronized against the demands of God or is, to say the least, phenomenally indifferent to them (not only in Iron Curtain countries but in the West as well). We forget that the "foolishness of God is wiser than men" (I Cor. 1:25) and that "the wisdom of this world is foolishness to God" (I Cor. 3:19). Like the prisoners in Plato's Cave

we are enslaved within the confines of this world's own disobedience and ignorance. As followers of Jesus Christ we must begin to break out of this vicious circle in order to find him—who found us first—and serve him. This is simply biblical. We must not only flee the world, but conquer the world in order to free ourselves from the straitjacket of death. We do not love the world less, but Christ more. Thus, far from opposing the flight from the world to the salvation of the world, we must start by fleeing it and its false values, in order to be able to save it. Or, to put it another way: we must hate the world *as it is* precisely because we must love the world *as our Lord wants it to be*. And it is only in that creative paradox that true monasticism—and all true Christianity, for that matter—can give the world the desperately needed love, agape, with which the Creator has never ceased to love it.

If we look at a basically religious culture, say that of India or of Thailand, the monk is more or less taken for granted. In a materialistic culture, like that of the U.S.A., which is basically irreligious, the monk is beyond comprehension because he "produces" nothing; a church member at least "produces" something. Thus a life enclosed by a monastery or convent appears to be quite useless. But for a monk or a nun "the reality is incarnate in God's creation," to use Thomas Merton's words. And he goes on to say, "Christ, the Word, was made flesh in order to live, suffer, die and rise from death in all men, and so deliver them from evil by spiritualizing the material world" (*The Silent Life*, p. 175). The monastic's vocation calls him exclusively to the transcendent, in a more demanding and more full-time way than the vocation of a secular church member. It is a matter of degree, for we all are part of the same body of Christ.

"Our citizenship is in heaven" (Phil. 3:20), our job is to become naturalized in his Kingdom. By contrast, those who have become naturalized in the world and thus passive lackeys of it, and who say "Gesundheit!" whenever the secular world and the State sneeze, only strengthen by their Erastian adulation the world's rebellion against God. Those Christians who, by his grace, are emancipated and detached from this kind of the world, are enabled to love it for what it is meant to become and thus to speed its salvation.

Naturally, this Christian paradox creates a tension. In the pugnacious words of St. Paul, "the god of this world has blinded the minds of the unbelievers to keep them from seeing the light of the gospel" (II Cor. 4:4), but we must not despair, for "it is faith which gives reality to what we hope for, and makes us certain of things we cannot see" (Hebrews 11:1, NEB). In that faith and hope we can both hate the world and love it.

EDITORIALS

House of Bishops Meeting

The recent meeting of the House of Bishops in Kansas City was an interesting one. There were few frills, few visitors, and few reporters from the press, as compared for instance with the highly publicized meeting in Port St. Lucie, Fla., last year. It completed its business and adjourned one day earlier than originally planned. Some of its business was of a predictable or relatively routine sort. Reports from committees occupied a good deal of time. A catholic view of Christianity, in our opinion, requires that this routine business of the church, no less than great dramatic issues, deserves proper attention.

Bishop for Navajos

THE LIVING CHURCH has for some time sought to make known to the Episcopal Church at large the position of the Navajo Episcopalians, and to support their efforts to achieve a form and organization of church life suited to their culture and situation. The appointment of Bishop Putnam [p. 7] to serve them in 1979 is obviously not a final solution in the establishment of a Navajo episcopate. It is, however, a significant step in that direction and we express our good wishes both to Bishop Putnam and to our Navajo fellow-Episcopalians. Meanwhile the Diocese of Oklahoma is to be commended for its willingness to support its suffragan bishop during a period of service outside of the diocese.

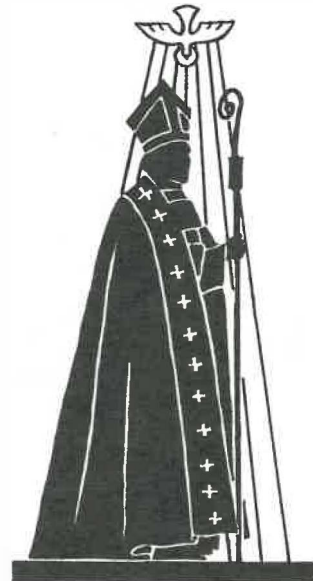
Discipline for Bishops

When the House of Bishops convened, the position of Bishop Albert Chambers [TLC, June 25 and July 23] was very much on the mind of many people. Some felt that his action in ordaining and consecrating bishops for the Anglican Church of North America last January must not go unchallenged. Others felt it to be grossly unjust to prosecute Bishop Chambers when the bishops who had illegally ordained women in 1974 and 1975 did not appear to be penalized in any significant manner. Prior to the meeting of the House of Bishops, however, it was said that all this could not be discussed because it might prejudice impending judicial action regarding Bishop Chambers.

It was, therefore, a considerable surprise when it was learned that both the Committee of Church Relations, which had met with Bishop Chambers, and most of the southern bishops who had signed a presentment against him were actively seeking a new approach to the matter [TLC, July 23]. The Church Relations Committee assured the House that Bishop Chambers was not separating himself from the Episcopal Church and, in effect, it counseled a restrained course of action. The

southern bishops, as it emerged, had no desire to single out Bishop Chambers while condoning the illegal actions of other bishops. They had initiated a presentment against Bishop Chambers because it was the only decisive course of canonical action open to them. Members of their group clearly stated that they were not seeking to attack any personality or personalities, but to restore the principles of order in the church. Ultimately their position prevailed and it was made clear that all who had conferred holy orders illegally were subject to censure. We support and applaud this conclusion. The sword of justice must cut both to the right and to the left.

It was resolved that the Presiding Bishop, or other bishops appointed by him, should confer with these bishops regarding the appropriateness of their participation in the deliberations of the House, and report back to the next meeting. This would hardly seem to be a severe punishment. It was, however, perceived as such, and friends of certain of the censured bishops debated doggedly to prevent its passage. Perhaps the re-



quirements that the consulting bishops report back was the barb in this mild and courteous penalty.

It seems to have become evident to most of the bishops, as it has long been evident to other orders in the church, that some canonical changes are necessary so that irregularities of conduct on the part of bishops may be dealt with fairly and promptly. We do not believe that the courtesy and mutual regard characteristic of the House of Bishops will be compromised by making it clear that bishops, no less than priests, deacons, and lay people, are subject to the discipline of the church. As Holy Scripture aptly reminds us, "For the moment all discipline seems painful rather than pleasant; later it yields the peaceful fruit of righteousness to those who have been trained by it" (Hebrews 12:11).

Victorian Furnishings

As we celebrate the centennial anniversary of THE LIVING CHURCH, we naturally think of the heritage, within our worship, from a century ago. In fact the 1870s and '80s, and the Victorian age as a whole, had a tremendous impact on the Episcopal Church and most other American religious bodies. It was an extraordinary era of church building. Most of our older churches in most parts of the country reflect the gothic revival of this period, or the somewhat similar Romanesque revival. There are indeed some venerable colonial churches on the east coast, but many of these too underwent alteration or enlargement during the late nineteenth century. Meanwhile, some of our most austere modern churches are equipped with lecterns, fonts, stained glass windows, or other furnishings inherited from older buildings. In the side chapel of many a parish we see preserved the Victorian altar which formerly stood in the main sanctuary. A glance at the advertisement for church furnishings in the first issue of TLC, in part reproduced here, shows vividly how much "the spirit of 1878" is still alive.

How can this weighty inheritance of Victorian building, furnishings, and artifacts be used to best advantage in the worship of the church today? First of all, it should not be indiscriminately thrown out or destroyed. Many of these things have a considerable value. Secondly, Victorian churches and furnishings need not be gloomy. They were certainly not intended to be. Victorians loved color, as the bright and varied stained glass windows of that period demonstrate. Thirdly, it is possible to use Victorian furnishings selectively, setting them in a context in which they can be handsome, even if the building as a whole is of another style.

One way to enhance old church furniture, and to make it more striking without compromising its original lines, is to polychrome certain details on it. Thus the cross, IHS, Alpha and Omega, and other designs or emblems which so frequently appear, can be high-lighted in red, blue, green, or gold in accord with a consistent color scheme. So too can certain strips of molding. When the windows, woodwork, and total effect of a church are studied, it is usually possible to find certain colors, or a group of two or three colors, which can be strongly emphasized and thus can give greater unity and beauty to the whole interior. Dossal

curtains behind altars and fonts can sometimes do this. It often means departing from the conventional liturgical colors. To do so is in no sense contrary to tradition. As has been said in this column before, it is also perfectly appropriate to use other colors, or combinations of colors, for altar frontals. The same is true of oriental rugs, which have been prized in church sanctuaries since medieval times. They are often especially fitting in a Victorian interior. Because they usually have a variety of colors worked together into a single design, they can often be used to bring a unifying effect into the total scheme. They also give a sense of warmth which the commercial carpet usually lacks.

Some parishes are rediscovering the nineteenth-century communion silver that has been half-hidden in the back of the safe for many years. The revival of the use of more substantial forms of bread for the sacrament has led to the reintroduction of the large patens, or patens which are raised on a base like a chalice, which some parishes still own. Similarly it is coming to be felt in large congregations that the use of one chalice and a flagon of wine on the altar is more appropriate than several chalices. Many parishes still have the tall Victorian flagon which was once standard.

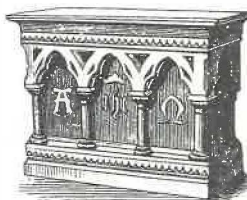
Finally, the Victorian period was fascinated by ecclesiastical symbolism. The average person today has little idea of the wealth symbolism and iconography embodied in Victorian stained glass windows, carved pulpits, and so forth. These can today provide interesting Sunday school lessons, and also sermon topics for many occasions. Often there is material highly appropriate to particular feasts and seasons. People will be intrigued and delighted to learn that a window which they have stared at for years depicts certain biblical events (sometimes grouped together for theological reasons) or certain saints associated with various aspects of the Christian life. Where a window has specific reference to the Bible readings on a particular feast and the preacher plans to refer to it, the window may be visually emphasized by setting two candles, or a vase of flowers on the window sill. Victorian architects and designers wanted to emulate their medieval predecessors in making the church building and its furnishings a visual representation of the entire Christian faith. They left many tools for learning which can still be used to advantage.



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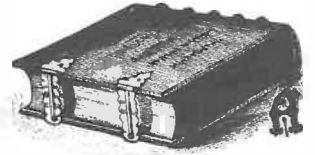
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From the Past



Liberal Giving (1879)

It is said that the government is calling in three cent coins, and will not reissue them except for Church purposes. They have been a pest from the start. When first issued, they took the place in Church collections of the five cent coins, with a clear loss of two cents every time to the Church, and not much loss of respectability to the donor. The plates were generally passed by elderly men, who needed glasses of strong power to tell the one coin from the other, and the risk of detection was almost as imperceptible as the difference between the coins. We shall look with some interest to know what coin the liberal givers will now adopt.

Editorial (1883)

People's ideas vary wonderfully when they talk about the enrichment of the liturgy. One writer wants the collects improved . . . this then is the new thought of the new time, that the nineteenth century preacher is inspired just as the writers of Holy Scripture were. . . . On the whole, we believe the Church will prefer the old thought of the old time for a long while to come, and in the meantime, let those who try to improvise collects keep out of print or expect to excite ridicule.

The Stylographic Pen (1879)

This useful article has been in constant use in the office of THE LIVING CHURCH for several months, and the wonder is how we ever got along without it. It writes for two days continuously with one filling of ink. It never gets out of order. It is a friend indeed. They can be had of T.L. Hallworth, 56 Madison Street, Chicago. . . .

Extravagance at Funerals (1879)

The very first number of THE LIVING CHURCH had an article upon extravagance at funerals and in sharp rebuke of it. It is cheaper to live than to die, it costs as much to bury one member of the family as it would to feed and clothe the remainder for a twelve month, and it is becoming a matter of necessity

to comply with our Lord's injunction to let the dead bury the dead. . . . Last week over in New Jersey forty-eight carriages stood in the street in attendance upon the funeral of some private citizen. The priest refused to receive the body into the church or to have any service over it, until all but twelve were sent away. . . . For ourselves, we heartily endorse the courageous act of the New Jersey priest.

Formal Resolution from Lambeth (1888)

2. That the Bishops assembled in this Conference declare that the use of unfermented juice of the grape, or any other liquid other than true wine, diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church.

On Evolution (1879)

Was the Monkey man's progenitor? Two facts are mentioned that would seem to strengthen Darwin's argument. Monkeys swim like men, and not like other animals, and they are the only animals who can be taught a liking for strong drink. They are often, when in a wild state, made captives by setting bowls of liquor in their way, and it is said there is a wonderful resemblance between the antics of a drunken man and a drunken monkey.

The Bordesley Case (1880)

Many of our readers will be aware that, some months ago, a poor miserable man was induced, by a paltry bribe, actually to steal the consecrated Wafer which he received at the Holy Communion in a church at Bordesley [England], in order that it might be produced in evidence in a suit promoted by the persecuting "Church Association," against the Incumbent, for alleged "illegal" practices in the conduct of Divine Service. . . . The Bordesley case has at length been brought to a conclusion. On Friday last, on the application of the proctors for the prosecution, Lord Penzance ordered that

all the exhibits in the case, including the consecrated wafer, should be given up immediately. On the same day, the wafer was placed in the hands of the Archbishop of Canterbury, who immediately caused it to be conveyed to his grace's private chapel, where he himself reverently consumed it in accordance with the Rubric as directed by the Book of Common Prayer.

Clairvoyant Thinking on Russia (1879)

An uneasy head is that which wears the crown of Russia. The Emperor goes about carefully guarded and the Empire is under a dreadful *surveillance*. We are almost certain to hear of fearful social upheavals there. The earthquake may shake all Europe. Absolutism will fall, but will communism improve matters?

Fund-Raising in 1896

The anniversary of Lord Nelson's great victory over the French fleet at Trafalgar, Oct. 21st, was kept in England with an unusual display of popular enthusiasm this year. The vicar of Burn-

ham Thorpe, the village where Nelson was born, was seized with a bright idea, and accordingly on the morning of the 21st, the following lines appeared in every morning paper in London:

"He who taught Englishmen to do their duty
And girt with wooden walls his native isle,
Asks for one shilling to restore to beauty
The church which brooded o'er his infant smile."

Maybe So, Maybe Not (1879)

We quote the following from the address of the Bishop of Central New York. Bishop Huntington says: "I am quite sure there is not a church in our (Diocesan) borders where there is so much as a noticeable variation, in one way or another, from the general order of worship; I am quite sure that nobody here feels his liberty cramped."

Whoa! (1888)

Says Mr. Jones to Mr. Smith: "My friend, what is the reason that your horse always keeps his ears turned

back?" "Oh," said Mr. Smith, "he's afraid some one will say 'Whoa!' and he might not hear it." This horse reminds us of those people who are ever anxious to hear of some excuse for not going to church. Ears always turn back on Sundays. No whoa! ever whispered in nursery, kitchen, parlor, or elsewhere, ever escapes them at the hours for divine service.

Just a Paper (1889)

THE LIVING CHURCH has no need to explain that it is a *newspaper*. Any one who reads can ascertain that fact by glancing over its pages. It is not an illustrated magazine, a homiletic weekly, or a literary journal. It is a Church newspaper. Its first aim is to place before its readers an intelligent account of what is going on in the Anglican Communion, at home and abroad. Its next purpose is to discuss current events intelligently, and to give information about matters that concern the welfare of the Church and her institutions. Beyond these two principal aims, a degree of attention is given to interest and entertain a large class of readers who are not especially interested in ecclesiastical affairs.

CLASSIFIED

advertising in *The Living Church* gets results.

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ST. MICHAEL'S MASS Rite II, Proposed BCP with revised Proper Prefaces, etc., by Benjamin Harrison. Send \$1.25 for complete Packet of Priest / Organist / Pew editions: Music for Eucharist, 6630 Nall Ave., Mission, KS. 66202.

FOR SALE

NAVY BLUE neckties with embroidered Episcopal Church shield, custom woven in England. \$10 each plus \$1.00 mailing. Exclusive Distributor: Church Ties, Box 1445, Tryon, N.C. 28782.

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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.

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FEEL weary, sad and low in spirit? Send \$3.50 today for my Gems of heaven religious-poems. Will lift you up and make your heart glad. Arthur Foster, 6955 Stillwater Lane, Indianapolis, Ind. 46268.

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M.S.W., PRIEST or lay person for church-related agency, as counselor / outreach / group worker. Send resume: Family Counseling Service, Box 887, Westhampton Beach, N.Y. 11978.

POSITIONS WANTED

ORGANIST-CHOIRMASTER, full or part-time, Churchman, married, M.Mus., A.A.G.O., experienced. Church-college combination considered. Reply Box J-392.*

PRIEST, 40, married, hard-working, compassionate, would like position in large parish with main focus on youth, hospitals, and Christian education. Excellent references and CDO profile available. Reply Box D-390.*

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FREE SAMPLES. Christmas Postal Cards save money. Religious Designs. Media Access, 301-A Lake St., Chittenango, N.Y. 13037.

WANTED

COURAGEOUS young Christian women 18 and over. To give up every person, place, and thing for the sake of Jesus Christ and His broken Church and to become a Sister in Religion to every person. We offer a choice of three life styles, lived under one Rule and one roof: Active, Mixed, Enclosed. On behalf of God we call you. Jesus said, "Go out into the highways and hedges and compel them to come in that my house may be filled" (Luke 14:23). Requirements: Physical, mental, and emotional health. Your reward will be: Self-emptying here; complete fulfillment thereafter. Mother Superior, CWC, The Community of the Way of the Cross, 4588 South Park Ave., Buffalo, N.Y. 14219. Telephone: (716) 823-8877.

WANTED

ANGLICAN MISSAL, Altar Edition, needed for missions. Quote price and condition to Saint Francis PNC Church, P.O. Box 2631, Spartanburg, S.C. 29304.

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

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THE LIVING CHURCH

407 E. Michigan Street

Milwaukee, Wis. 53202

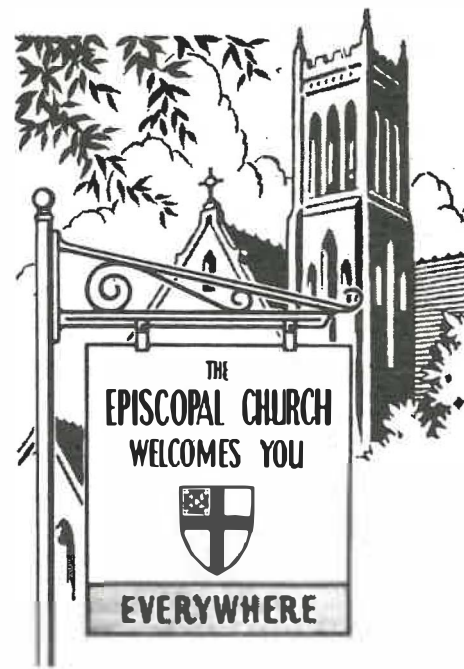
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CHURCH DIRECTORY

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



ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.
The Rev. Wilfred H. Hodgkin, D.D., r; the Rev. Al Price
Sun H Eu 8 & 10, Wed 11 & 7:30

SANTA CLARA, CALIF.

(and West San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,
the Rev. Maurice Campbell, the Rev. Richard Leslie
Sun HC 8 & 10; Wed HC & Healing 10, HC 7:30

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun 7:30 Low Mass 10 Solemn Mass. Daily as announced

ST. PAUL'S 2430 K St., N.W.
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7; also
Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP 6:45
EP 6; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Prayers & Praise Fri 7:30. C Sat 8

CHICAGO, ILL.

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

NAPOLEONVILLE, LA.

CHRIST CHURCH "An Historic Landmark"
Levee Street (La. 20)
The Rev. Charles S. Womelsdorf, v
Sun 8:45 Sol Mass; HD anno. Oct. 29 Friends Meeting & lunch
1. organ recital 4. Fri. Nov. 3. Shreveport Boy Choir 7:30

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. Gen. Hospital
Served by the Cowley Fathers
Sun Sol Eu 10:30; Wed & Fri Eu 12:10

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

LAS VEGAS, NEV.

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

ATLANTIC CITY, N.J. 08401

ST. JAMES Pacific & No. Carolina Aves.
The Rev. Russell Gale
Sun 8, 10 Eu; Tues 7:15 HC; Thurs 12:10 Spiritual Healing,
LOH & Eu

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Federal Sq.
The Rev. G. H. Bowen, r; the Rev. J. C. Holland III, c
Sun Masses 8 & 10 (Sol); Mon thru Fri 12:10; Sat 9:15

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun 8 HC; 9:30 Matins & HC, 11 Lit & Ser, 4 Ev, 4:30 Organ
concert as anno. Daily 7:15 Matins & HC, 3 Ev, Wed 12:15
HC & HS, Sat 7:15 Matins & HC. 3 Ev, 3:30 Organ Recital

ST. BARTHOLOMEW'S Park Ave. & 51st St.
The Rev. Thomas D. Bowers, r
Sun 8 & 9:30 HC, 9:30 Ch S, 11 MP & Ser (HC 1S) 4 Ev-Spe-
cial Music. Wkdy HC Mon, Tues, Thurs & Fri 12:10; Wed 8,
1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs, Fri & Sat
5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave., at E. 74th St.
Ernest Hunt, r; L. Belford; J. Pyle; W. Stemper; C. Coles
Sun HC 8. 10:30, 12:15. Wed 6

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 43d St.
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West End Ave.
The Rev. Howard T. W. Stowe, r; the Rev. Brad H. Pfaff
Masses Sun 8:30, 11 Sol; Tues-Fri 8, Mon-Thurs 6, Sat 10

ST. MARY THE VIRGIN
46th St. between 6th and 7th Avenues
Sun Mass 7:30, 9, 10, 5; High Mass 11, EP & 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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, D.D., r; the Rev. Samuel Bird, the
Rev. Gary Fertig, the Rev. Ronald Lafferty, the Rev. Leslie
Lang
Sun HC 8, 9, 11 (1S), 12:05, MP 11; Ev 4; Mon-Fri MP 8, HC
8:15, 12:10 & 5:30, EP 5:15; Tues HS 12:10; Wed SM
12:10. Church open daily to 6.

TRINITY PARISH

The Rev. Robert Ray Parks, D.D., Rector
TRINITY CHURCH Broadway at Wall
The Rev. Bertram N. Herlong, v
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;
Sat HC 9; Thurs HS 12:30

ST. PAUL'S Broadway at Fulton
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

CHARLESTON, S.C.

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10, Tues 5:30, Wed 12:10; Thurs 10

BROWNWOOD, TEXAS

ST. JOHN'S (EVANGELIST) 700 Main St., 76801
The Rev. Thomas G. Keithly, Jr., r
Sun Eu 8, 10 (Cho), Ch S 11:15; Wed Eu 7:15; Thurs Eu 10

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. Sudduth R. Cummings; the Rev. C. V.
Westapher; the Rev. Jack E. Altman, III; the Rev. Lyle S.
Barnett; the Rev. Canon Donald G. Smith, D.D.
Sun Eu 7:30 & 9; Sun MP 9 & 11:15 (Eu 1S); Daily Eu at noon
Mon, Tues, Thurs, Fri; 7 Sat, 10:30 Wed with Healing

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 76107
The Rev. Canon James P. DeWolfe, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45

SAN ANTONIO, TEXAS

ST. PAUL'S East Grayson at Willow
Fr. John-F. Daniels, r
Sun Masses 8 & 10:30. Feast Days, 10 & 7:30 C Sat 11:12

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. Jacques Paul Bossiere, Ph.D.
Sun 8 HC, 11 MP (1S HC)

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30: Mass Daily; Sat C 4-5

OCONOMOWOC, WIS.

ZION PARISH Rockwell Place
The Rev. Thad B. Rudd, the Rev. Daren K. Williams
Sun Masses 8, 10; Daily except Mon

PARIS, FRANCE

AMERICAN CATHEDRAL OF HOLY TRINITY
23, Avenue George V
The Very Rev. Robert G. Oliver, Dean
The Rev. J. Douglas Ousley
Sun 9:30 HC, 11 HC (1S & 3S), MP (2S & 4S); HC Tues &
Thurs 12 noon

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