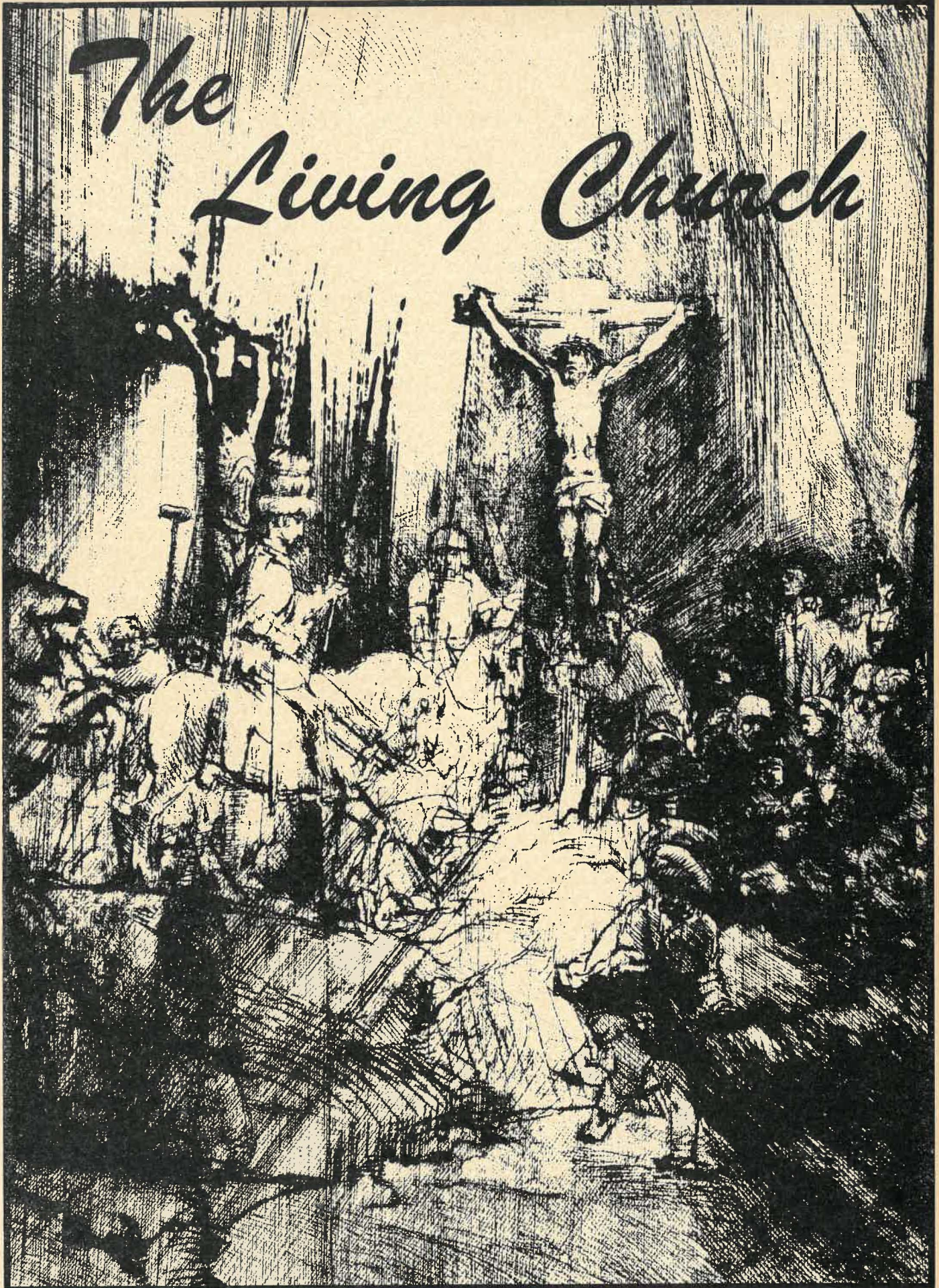
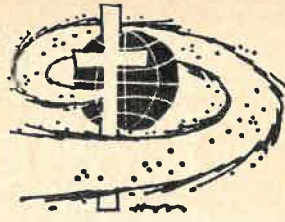


The Living Church



Around



& About

— With the Editor —

Recently I asked how many people might be interested in joining the Society for the Preservation of the Book of Common Prayer (SPBCP). To tell the truth, when I threw out that question I had given no thought to what would happen if many people replied by asking for membership applications. I must confess that there is no organized SPBCP. Having neither time nor talent for organization I don't intend to organize one myself; but the mail in response to my question is running at least 20 to 1 in favor of the SPBCP. We can't begin to publish all the letters.

The following are a few timely comments on the subject of liturgical language:

"The liturgies must be timeless and in a dead language. The pulpit is the place to be timely. I'm so mad about the liturgical reform I'm thinking of becoming a Greek Orthodox." This from Anglican churchman and distinguished poet **W. H. Auden**.

Time Magazine, commenting on the late **Cardinal Spellman's** regret at the destruction of the old Latin liturgy and the Englishing of the Mass: "It's like putting the queen in curlers and slacks; she's still a queen, but she's not queenly any more."

Dean Acheson, former Secretary of State and son of a one-time Connecticut bishop, writing about Sir **Winston Churchill**: "He still had his glorious sense of words drawn from that special reservoir from which Lincoln also drew, fed by Shakespeare and those Tudor clerics who wrote the first Prayer Book of Edward VI, and their Jacobean successors who translated the Bible."

These two comments from a busy rector: (1) "The 'mod versions' have all of the literary grace of a seed catalog, with none of the promise of spring." (2) "Really, it gets more ridiculous all the time. We have a diocesan liturgical chairman who sends us weekly instructions, exhortations, and suggestions for 'making Eucharist.' The latest is that we change the wine from week to week to avoid monotony. One can picture a future vestry interviewing a possible rector and asking 'What do you think of using Chateau Nousavons Cocu, '73, for Easter?' And the wise candidate will reply 'From the hill or the slope?'"

I have been dutifully trying the new versions of the canticles being proposed for use in the Daily Office. Yesterday morning I adventurously decided to use the new text of the *Te Deum*. On the

opening verse I experienced something like the trauma of poor guilty Macbeth: *I had most need of blessing, and 'Amen' Stuck in my throat.* (Macbeth, II.ii.30) What stuck in my throat was this line: "You are God: we praise you." This is proposed as an improvement upon "We praise thee, O God; we acknowledge thee to be the Lord." Are we to be required henceforth to tell God who he is so that he will know why we praise him?

I got through the Office by praising God and acknowledging him to be the Lord, and then made a rather unconventional meditation. A vision came to me of some proto-Episcopalians assembled on a Paleolithic Sunday morning. They conversed in shy monosyllabic grunts; then the MC walloped a bongo drum with his club to begin the solemnities as he intoned, "You are God! We praise you!" It seemed to be eminently in the language of the people, and we seem to be catching up with them fast.

If you have not as yet noticed, you will discover that this issue of TLC is a bit different from most other editions in that all of the feature material is of a poetical and meditational nature. To introduce the contributors: Miss **Sharon deLezanne** is a communicant of St. John's Church, Mt. Pleasant, Mich.; the Rev. **Francis C. Gray, Jr.**, is a chaplain to college students in Bradenton, Fla.; Mrs. **Elizabeth Randall-Mills** attends St. Ann's Church, Old Lyme, Conn.; and the Rev. **William B. Stimson** is a retired priest who assists at St. Mark's Church, Mystic, Conn.

I thought we had about exhausted the extant supply of the wit and wisdom of the late **Irving Peake Johnson**, one-time Bishop of Colorado, but a reader, **E. S. N.**, has a good block of Johnsonisms which are new to me. Here are a few:

COMING — April 18

Semi-Annual

SCHOOL

NUMBER

"The Creed is a fence to keep you from falling off into your own ignorance."

"The best advice that our Lord ever gave was when he said, 'Judge not.' By that he meant to mind your own spiritual business, which is to make a decent person out of the meanest person you know—yourself. You may know one mean thing I have done, but you know a dozen you have done."

"If the man of Macedonia had been a modern sociologist he would have said, 'Come over into Macedonia and see that everyone has a bathtub.' I don't have much confidence in sociology. I have seen just as many mean people with bathtubs as without them."

"The poor are the richest people in the world. The rich can only give you money. The poor can give you eternal life."

To a young seminarian who said he had trouble believing the Creed: "Are you sure it isn't the Ten Commandments?"

"To those who know a little of christian history probably the most moving of all reflections it brings is not the thought of the great events and the well-remembered saints, but of those innumerable millions of entirely obscure faithful men and women, every one with his or her own individual hopes and fears and joys and sorrows and loves—and sins and temptations and prayers—once every whit as vivid and alive as mine are now. They have left not the slightest trace in this world, not even a name, but have passed to God utterly forgotten by men. Yet each of them once believed and prayed as I believe and pray, and found it hard and grew slack and sinned and repented and fell again. Each of them worshipped at the eucharist, and found their thoughts wandering and tried again, and felt heavy and unresponsive and yet knew—just as really and pathetically as I do these things. There is a little ill-spelled ill-carved rustic epitaph of the fourth century from Asia Minor: 'Here sleeps the blessed Chione, who has found Jerusalem for she prayed much.' Not another word is known of Chione, some peasant woman who lived in that vanished world of christian Anatolia. But how lovely if all that should survive after sixteen centuries were that one had prayed much, so that the neighbors who saw all one's life were sure one must have found Jerusalem! What did the Sunday eucharist in her village church every week for a lifetime mean to the blessed Chione—and to the millions like her then, and every year since? The sheer stupendous quantity of the love of God which this ever repeated action has drawn from the obscure christian multitudes through the centuries is itself an overwhelming thought. (All that going with one to the altar every morning!)" (Dom **Gregory Dix**, *The Shape of the Liturgy*. 744. Dacre Press.)

Letters to the Editor

Church in Uganda

While the Church in the Province of Uganda, Rwanda, and Burindi was not visibly affected by the recent coup which overthrew President Obote of Uganda, some concern is being voiced as to the intentions of the new government.

Major General Idi Amin Dada, himself a Moslem, has announced that a Ministry of Religious Affairs will be formed. *New Day*, the church publication of the province, said, "A question mark is raised by the unexplained functions of that ministry." The Most Rev. Erica Sabiti, Archbishop of the province, would not comment beyond saying that "I hope to meet the head of state before I comment on the matter."

The church in this province numbers about three million members and has received aid from the Episcopal Church for several years. This aid has been directed to training of African leadership, helping to make effective a provincial headquarters, and upgrading theological education. At present the Episcopal Church is supporting four missionaries in Uganda. Two are on the staff of Tucker Theological School, one assists in leadership training, and one is teaching in the Department of Religion at Makerere University, Kampala.

In an on-the-spot observation, the concern of churchmen is deepened by uncertainties about the Ministry of Religious Affairs and the fact that General Amin is a Moslem.

(The Rev.) DONALD E. BECKER
Rector of St. Matthew's Church

Raytown, Mo.

Fr. Becker was a special correspondent for this magazine, covering the Anglican Consultative Council. Ed.

Catechism

What a pity that the whole church does not have the opportunity to read Dr. Frederick M. Morris's article, *The Money Shortage*, and your editorial, "Whither the Church," [TLC, Feb. 14].

To my mind, the wisest system of educating our children in the catholic faith most effectively as well as inexpensively is the faithful use of the Catechism and the Offices of Instruction. Why *not* learn the Catechism "by rote"? Why *not* memorize their concise and informative answers to pertinent questions? In times of stress such teaching will bear fruit by the quick mental recall of Christian principles and churchly teaching just as portions of scripture are so recalled because they were first memorized. And, if ever there was a day when teaching and learning the Decalogue was necessary, this

The Cover

On this week's cover is a detail from *The Three Crosses* by Rembrandt van Rijn (1601-1669). The original is in the Metropolitan Museum of Art in New York City. (Photo from RNS)

day is it. Yet I read not long ago in a parish leaflet that "For the young people the Ten Commandments are out!"

I hope that in the proposed revision of the Book of Common Prayer the Catechism and the Offices of Instruction will be fully retained, and that some requirement of regularity of their use—say at least semi-annually—be specifically set forth in rubrics. I feel sure that not only will our children be better instructed if use of the Decalogue and Offices of Instruction is faithfully observed, but that our adults will greatly benefit.

HERBERT J. MAINWARING

Natick, Mass.

Christian Education

Two of the bright lights in your magazine are the recurring contributions of Urban Holmes and O. C. Edwards, whom I knew as rambunctious seminarians in the heady theological climate of Durham and Chapel Hill, N.C., 20 years ago. O. C.'s wonderful, inevitable pun as the punch line, in the *Allegro Sacred Mushroom* review [TLC, Nov. 15] was worth the year's subscription price. And now, [TLC, Feb. 21] "Terry" Holmes takes away the Sisyphus burden of Sunday school that has been the only real "drag" on my priesthood, and probably sends more men out of it than anything else. We don't have to resort to "elephant feeling" and "expansion of awareness" in order to shame parents into accompanying their children to church. In the providence of God we have a new three-year lectionary embodying most of the Bible. What better nurture for family life have we ever had, than to promote reading these lessons during the week, discussing and dramatizing them in a parish "education" (oops!) period together, and then everyone, including the formerly ostracized Sunday school teachers, experiencing the Gospel together at the Eucharist? If anyone has any "helps" along this line I am receptive.

(The Rev.) MAURICE A. KIDDER
Rector of All Saints' Church

South Hadley, Mass.

"Faith Alive"

I respond to the editorial concerning the "faith" budget of General Convention [TLC, Jan. 10]. I share your concern that our church is in a position where needs as we see them cannot be met financially. It also *seems* reasonable to expect that this "faith" budget will not be met because "motivation" to give twice as much is not there. I do not, however, look at this action of General Convention as you do. You seem to feel this budget imposes a burden on church leaders to get the money out of the people somehow. Sadly, this is how many others will see it also.

It seems to me that we should look at it as a *challenge*—not to raise the money, but to help the thousands of Episcopalians who do not know Jesus Christ enough to commit their lives fully to him, to do so. This is what is lacking—a love of God and understanding that he loves us. Christians who

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Luncheon-Meeting in the Parish Hall

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The Rev. Nelson Rightmyer, Ed.D.

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know this love truly do not have to be motivated, cajoled, or begged to give money to the church; they give back to God gladly what he has given them.

The role of our leaders, clergy and laity, is to *show our faith in Christian witness—by word and deed—that God's love is the way*. When others see Christ in their brother, they will begin to believe and through a new commitment, experience a new love and power in their own lives. Money follows commitment. I know, for I have committed my life to Christ, tithed my income, thank him every day for his blessings, and seek his guidance constantly.

Great things are happening today! Christian renewal is going on all over the world, where men, women, and youth are willing to open up. I have seen hundreds of people come to know Jesus Christ truly through the lay witnessing mission *in the Episcopal Church*.

I thank God for the spirit of love and trust at Houston (I was there) and for the leading of the Holy Spirit in bringing about this challenge of the faith budget. Faith is what it *will* take and the hope and love in the hearts of many Christians today may bring this to be a "reality" budget.

FRED C. GORE

York, Pa.

We Prodigals

After reading the letter, "Should We Prodigals Return" [TLC, Feb. 28] my first reaction was to merely ignore the apparent lack of charity with which the author deals. After reading the letter again, a bit of fear came to me; are there others who feel the way the author does?

I am always amused by those who like to use the scriptures as a method of proving their view, yet with the same bit of pride in proof fail to acknowledge a looseness in interpretation. The very terms "papist" and "Romanist" make me wonder if the author may have been much more comfortable in reformation times than in an age of ecumenism—a time of understanding and love. It is most interesting that the writer cited an incident occurring "several years ago." Much has changed in "several years." Another interesting statement is, "I am not concerned one way or the other about COCU, but union with churches with *good clean* Christian records makes more sense to me. . . ." How can the writer seriously compare relatively young churches (400 years at best) to nearly 2,000 years of history? I would suggest, also, that the author question what it means to be a Catholic. Is he confused with the word or does he wish to avoid its usage with respect to the "Protestant Episcopal Church"?

This fall I and many other young men will enter seminaries in the Episcopal Church. We will study to be priests of the church, catholic priests, if you will, (for "catholic" does not imply churchmanship). We will not desire to be "Romanists," nor will we desire to be COCU ministers. Congratulations to Dr. Ramsey; may he not succumb to criticism, but rather be sensitive to the needs of the One Holy Catholic and Apostolic Church of which we are an integral part.

KEITH L. ACKERMAN

Ellsworth, Kan.

Rarely have I been so incensed as I was at the letter in which a nameless person

lacking Christian charity claims some of us are "kowtowing to the papists."

Apparently this fearful person, too timid to admit his identity, knows little of the history of the Reformation. It would be difficult to find "churches with good, clean Christian records" to unite with, because the protestant churches and leaders have their record of burnings, heresy, desecration, and spittings on the cross of Christ. The "Christian love" the writer finds lacking in the Roman Church is indeed lacking in his unsigned letter.

If the Episcopal Church is too beautiful and has too much "rich splendor," I remind the nameless writer that there are hundreds (or thousands?) of sects interested in increasing their membership, and some are unwilling also to unite with their sister church and thus meet the timorous one's needs.

EUGENE ZAK

Parma, Ohio

Deplorable Radio Cutback

The discontinuance of the outstanding radio series which the Episcopal Church has had [TLC, Jan. 31] is unfortunate. It is deplorable that "Viewpoint" should be expendable when so much else is not. The last broadcasts included Senator Ernest Hollings of South Carolina, whose recent book on hunger is tremendous, and a Mississippi black, the Rev. Henry Parker, an Episcopalian who has addressed the Mississippi diocesan council. The Rev. Dana Kennedy was able to enlist names of note and achievement with faith.

(The Rev.) CHARLES G. HAMILTON, Ph.D.
Aberdeen, Miss.

"Good Fences"

I trust that you will correct the misapplication of Robert Frost's line, "Good fences make good neighbors," which was used in "Around and About" [TLC, Feb. 21] as an illustration of the value of restraint in emotional situations. The line cannot be used to show Frost's "soul wisdom." It was spoken by a character in one of Frost's poems, "Mending Walls." I'm sure the poet would not agree that it is a wise saying at all—the point of the poem seems much more likely to be just the opposite: "Something there is that doesn't love a wall."

I realize that you may have meant agreement with the character who says the line quoted. But it should be identified as a character, not Frost himself. Since Frost does seem to be making a different point, you might have allowed him to describe the character—to take the line in context:

*I see him there
Bringing a stone grasped firmly by the top
In each hand, like an old-stone savage armed.
He moves in darkness it seems to me . . .
He will not go behind his father's saying,
And he likes having thought of it so well
He says again, "Good fences make good
neighbors."*

BARBARA TOMLINSON

Tallahassee, Fla.

Mrs. Tomlinson is right. I violated one of my own pet principles when I attributed the saying about good fences to Robert Frost, rather than to one of his characters. Whether Frost would agree with his character about this or not I do, and that's why I quoted it. Ed.

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THE KALENDAR

April

4. Lent VI—Palm Sunday
Ambrose, B.
5. Monday before Easter
6. Tuesday before Easter
7. Wednesday before Easter
8. Maundy Thursday
William Augustus Muhlenberg, Pr.
9. Good Friday
William Law, Pr.
10. Easter Even
11. Easter Day
Leo the Great, B.

NEWS. Over 100 correspondents, at least one in each diocese and district, 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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April 4, 1971

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April 4, 1971
Lent VI — Palm Sunday

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ANGLICAN COMMUNION

Kenya Meeting Ends

The first Anglican Consultative Council ended its sessions in Limuru, Kenya, with agreements on some issues and only one walkout during the long meeting. The goal of the consultation was to "help the Anglican Communion to respond more nimbly" to a changing world [TLC, Mar. 28].

A start in this direction may have been made, but pressing world problems dominated debate. There was little disagreement that racism is bad, but there was no general agreement on how to combat it. Some Africans suggested that a bomb or two might be necessary. Others urged patience.

The World Council of Churches came under discussion, also, especially the WCC grants to groups in South Africa and Rhodesia. While the majority of the council approved of the WCC approach and compared it to the General Convention Special Program, a minority was permitted to be recorded, and the whole matter caused the one walkout of the meeting. The Rt. Rev. J. P. Burrough, Bishop of Mashonaland, withdrew from the council saying, "On moral grounds, I believe that the WCC action . . . is ill advised . . . if this report (favoring the WCC action) is accepted, I must leave the council and return to Rhodesia." The report was accepted and the bishop left.

The council also gave sanction to the ordination of women by any bishop "whose province" approves. There was some confusion as to what a province is and it is not clear whether this means that the Anglican Communion as a whole or provinces within the communion must give approval.

Marriage discipline was discussed with emphasis on a more humane administration of the marriage canons. But in the end the matter was referred back to constituent churches for survey and for possible future recommendation.

THINGS TO COME

April

24: Annual Meeting of the Guild of All Souls, St. Andrew's Church, Baltimore, Md.

May

1: A public assembly, sponsored by the Anglican Society, on the topic: "What is liturgical revision doing to Anglicanism?" At the Synod House of the Cathedral of St. John the Divine in New York City.

The ACC addressed itself to just about all of the troubles of church and society. When asked by this correspondent, "Was this creative?" an African answered: "We have had 2,000 years to divide the church. Reunion and other solutions won't be easy. Ten days of conference will not bring an end to the problems."

In two years, the council will meet again. Rumor had it that the meeting place might be Dublin or London but the decision is in the hands of the standing committee. The president of the council is automatically the Archbishop of Canterbury. Elected officials now include: Sir Louis Mbanefo of West Africa, chairman; Mrs. Harold C. Kelleran of the U.S., vice chairman; and the Rt. Rev. John Howe, Anglican Executive Officer, secretary general.

DONALD E. BECKER

The Rev. Donald E. Becker, rector of St. Matthew's Church, Raytown, Mo., is a special correspondent for TLC, covering the Anglican Consultative Council.

NEW YORK

Landmark Church Burns

A three-alarm blaze caused extensive damage to a 125-year-old landmark in the Greenwich Village section of New York City. The Church of St. John in the Village, which had been renovated recently, was gutted in major areas during the early hours of Mar. 6.

A report from the rector, the Rev. Charles Graf, to the wardens and vestry shortly after the fire, listed some of the losses and damages as: flooded cellar, flooded rectory apartment; extensive water and smoke damage to the parish hall so that all wiring in the hall must be replaced by order of the City of New York. The school will be reopened about Mar. 15.

After the cleaning away of the debris, the church has four walls standing, and they may not support a new structure as more cracks have appeared since the fire, Fr. Graf stated. The parish carries over \$600,000 in insurance policies.

The fire was discovered at 1:15 A.M. by the night custodian who, less than an hour earlier, had called police to report a parish house door had been broken, giving a person access to the church. Thievery has been a constant problem, Fr. Graf said, and only recently the church had replaced several chalices stolen from the sacristy.

The church fire occurred on the first anniversary of the explosion and fire that destroyed a town house about two blocks

from St. John's. At least three persons, two of whom were identified with the militant Weatherman groups, were killed in the dynamite blast. On Mar. 1, a pipe bomb exploded outside the New School for Social Research, a half-block from the town-house site.

PRAYER BOOK

IBM Produces Concordance

Feed a computer the 611 pages of the Book of Common Prayer and what do you get? Punch-card prayers? No. But you do get a 473-page concordance to the Prayer Book.

The computerized concordance was completed by Milton A. Hugett, using an IBM 360/65 machine. The result has been approved and recommended by the Liturgical Commission of the church. The Church Hymnal Corporation will publish the concordance, which indexes prayers and liturgical passages, and lists virtually every word in the Prayer Book showing its context, page, and line. The project, designed to explore the use of the computer for linguistic and literary studies, also yielded a computer tape of the Prayer Book.

Mr. Hugett, a graduate of the Episcopal Theological School, in Cambridge, Mass., and his staff spent portions of five years formulating the plan and developing programming techniques, while the computer, when finally switched on, took only 35 minutes to execute the project and less than two hours to print the results.

CHURCH AND STATE

Parochial Aid Support a "Child Benefit"

"A great many Episcopalians" would support public aid to parochial schools under the "pupil-benefit theory," according to the Rev. Walter Dennis, of the Cathedral of St. John the Divine, New York City. In a recent sermon, he said he will submit a proposal to the council of the Diocese of New York which would advocate such aid under certain limitations.

"The proposal will suggest that any money given in aid must meet two tests. First, the money must be spent for a public purpose," the canon said, "and secondly, it must not be spent for any purpose which is forbidden by the state or federal constitution." The plan would

also make the constitutionality of any doubtful expenditure subject to review in federal courts at the suit of "an interested appropriate party," he added.

Canon Dennis said that the "pupil benefit theory . . . asserts that certain kinds of public aid such as school buses and textbooks are aids to the child rather than aid to the religious school which he attends."

"We know that any financial aid to parochial schools would operate principally to the financial advantage of a single minority group since no religious body in this state has a day-school system comparable to the size of the Roman Catholic school system," he said. "However," he added, "if the parochial schools were not providing an education to some several thousand students in New York, the taxpayer would have to pay an additional amount to the public schools to do it."

He said that while he will continue to press for the repeal of the Blaine amendment to the state constitution which prohibits state aid to parochial schools, he does not feel that most Episcopalians would support the repeal. But he feels that Episcopalians would support aid on a "pupil-benefit" basis.

CALIFORNIA

Tenderloin Area Report

The Rev. Donald Seaton, a priest of the Episcopal Church who runs Hospitality House in San Francisco's "Tenderloin" district, has said that only 10% of those whom he meets and helps can be expected to lead productive lives. "We know that 90% of them will not make it," Fr. Seaton, who has worked with the youth of the district, was featured in an article published in *The San Francisco Monitor*, a Roman Catholic newsweekly. He described the 4,000 young adults of the area as the city's "untouchables."

While the young people in the Tenderloin district look like middle-class drop-outs he said, "they are anything but." They are street people in the original sense, living and sleeping in the streets, the children of prostitutes, alcoholics, and dope pushers, he said. The Tenderloin is also the largest concentration of the city's elderly, poor, and isolated.

Fr. Seaton helped fashion a shabby store front into Hospitality House—a youth center offering a variety of services. The rules are simple. Posted near the door, a sign states: "No drugs. No booze. No knives. No hustling."

The center includes a gift shop where members sell odds and ends they produce; a large craft room; administrative and counseling offices; a large room for group therapy; an artists' studio; and a recreation area. There are about 500 visitors a week, most of them 16-28 years old.

"By the time they're nine," Fr. Seaton said, "most have nothing to look forward to but jail or mental hospitals. . . . And they die on skid row after a short and unpleasant life." Noting that only a small percentage will ever be able to get out, the priest said "there will always be a Tenderloin. As long as there are social structures there will be those who don't fit into them." But, he added, "The Tenderloin has no social structure. It is not a community and never will be. There are no lines of communication."

Its youth, he said, share a common pathology which leads to "deviant and sometimes brutal behavior." They cannot "sustain any intimate one-to-one relationship." Fr. Seaton said virtually all young people in the district use drugs, almost indiscriminately. But the priest is convinced that drugs are not the real problem but only the final step in the Tenderloin deterioration process.

To combat the Tenderloin psychosis, Hospitality House bristles with human resources—five psychiatrists, two psychiatric nurses, eight counselors, three arts and crafts directors, one job counselor, and three other staffers.

"For these kids," Fr. Seaton said, "the kingdom of heaven is a home in the suburbs with a family, a car, and a TV. Most of them don't have a chance of making it." But for the 10% who have a chance, Hospitality House is there and active. He is convinced of the relevance of parish work and the sacramental life. "I don't know how anyone else could work in this situation without a firm belief in the Atonement."

MICHIGAN

Parish Sponsors Concerts

St. John's Church, Royal Oak, Mich., with a seating capacity of 900, is sponsoring a concert series that began Feb. 7, with "An Evening with Karl Haas," director of fine arts for WJR Radio in Detroit, who played piano compositions from the 18th, 19th, and 20th centuries. Mr. Haas was president of the Interlochen Center for the Arts and the National Music Camp at Interlochen, Mich., for three years, beginning in 1967.

The second concert, Mar. 1, featuring the Kenneth Jewell Chorale with Cantor Harold Orbach, consisted of two numbers—"In the Beginning," by Aaron Copland, and "Sacred Service." The latter is a setting for a Jewish service of worship, written by Ernst Bloch.

The third and fourth concerts of the series will present "Symphonic Metamorphosis," a transformation of music of the masters into a rock/blues idiom by eight young men, all members of the Detroit Symphony, on Apr. 13; and on May 5, three works will be played by the Detroit Symphony.

The Rev. John H. Albrecht, rector of St. John's Church, said, "This music fes-

tival is dedicated to the concept that the church can play an important role in social relationships and cultural enrichment as well as religious enlightenment. . . . Music is one of the oldest and most important of the arts of man and the purpose of music is communication. . . ."

CHURCH OF ENGLAND

Abbey to Be Shared

Anglicans and Methodists will soon be sharing Selby Abbey, according to an agreement by two local congregations in Selby, England.

The abbey, which celebrated its 900th anniversary in 1969, was the first to be built in England after William the Conqueror invaded the country in 1066 and is now the Anglican parish church in the ancient Yorkshire county town. Methodists already have one link to it—more than 180 years ago John Wesley was invited to preach in it, but the famed clergyman was turned away when he reached the entrance of the church.

The vicar of Selby, the Rev. John Kent, said the sharing plan is based on provisions of the new Sharing of Churches Act passed by Parliament.

OHIO

Dial-a-Bishop Service Available

A Dial-A-Bishop service in the Diocese of Ohio has been so successful that other religious-oriented groups in Cleveland are installing code-a-phones and advertising the call-in numbers in the personal columns of Cleveland's newspapers.

Since the special number was hooked up in February, the Bishop of Ohio, the Rt. Rev. John Burt, has been taping weekly reports to his diocese. After his report is heard, another tape picks up any message the caller may wish to leave. "Amen, Amen," responded one caller, who identified himself as the Presiding Bishop.

Later, Bp. Burt received a note from the Presiding Bishop congratulating him on the program and added: "I knew bishops could say a lot, but not usually in such a short time." (The message lasts approximately two minutes.) "Our job is to keep in touch with the folks at the local level," Bp. Burt said. "It's a great advantage to be able to communicate directly this way."

The 24-hour call-in service was begun during the last diocesan convention to keep non-delegates informed of the developments. Later Bp. Burt's taped messages answering criticism of the diocesan stand on liberalized abortion laws or explaining why the church plans to use its General Motors stock proxies to urge G.M. to end its operations in South Africa.



*In Time,
Beyond Time*

Jesus crosses brook Kedron to the garden of Gethsemane.
Our sparrow has not finished her spring nest and
sleeps cold.

Jesus blanched by moonlight, brought to Caiaphas and
Pilate.

No flock of birds will come to cover him,
But the cock breaks Peter's face to tears.

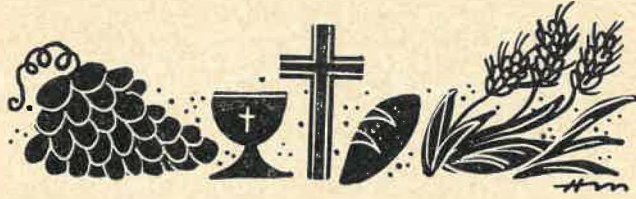
This year the robins came north on Friday.
Jesus stretched like a harp, unplayed.
Is that why the sound of birds is loud?

To count the cardinal's repetitions will take up time
while we are waiting. . . .

Where are the Marys? Gone for spices.
We, too, would like to bind the torn.

Avoid the blood-stained wood
And think—one tree only died
And summer will be leafed with many leaves;
But logic is prattle now; The sky
Is a climax of silences.
It is hard to believe an event of death
Is forgiveness,
But we never were forgiven until now,
And never died before,
Or knew how to die to our desire,
Or that being dead is being unsealed,
And daylight—God showing his entire love.

Elizabeth Randall-Mills



A

Maundy Thursday

Meditation

WE are standing on a steep hillside over a narrow valley on a still, hot, summer night. Someone cups his hands to his mouth, and shouts "Ha-looo!": eerie echoes reverberate . . . haloo . . . 'a-loo . . . loo . . . loooo, slowly dying away into silence.

But then we hear a mutter of distant thunder, and we hurry home. The mutter grows to a growl, to a boom, to a roar: then there's a blinding flash overhead and an instantaneous "crack" like a bull-whip, and a blast as of a giant howitzer . . . and that too thunders off and is thrown back and back by all the hills and clouds.

Thunder! No wonder the Israelites called it "*Qol-Yahweh*," "the Voice of the Lord." But this too is just a series of echoes: stupendous echoes, but only echoes; and they too will die away, or be drowned in the next deafening roar.

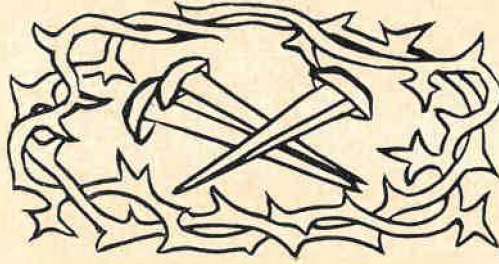
For thunder is not the Voice of God: but just one of his parables—those many pictures of him that he leaves on every side. "See," he says, "My Voice is mightier than this, and it will never die away!"

But tonight, in the hush of our most secret prayer and adoration, and in the Beauty of Holiness that is "commonly called the Mass," we will really hear that Voice: for the priest at the altar is echoing it as truly and as faithfully as the valley had: echoes it as it has been echoed for 2,000 years: echoes it as it will be echoed and re-echoed until time shall be no more:

THIS IS MY BODY: THIS IS MY BLOOD . . . FEED ON ME.

And we, on our knees, hear and obey. For this is no repetition by human voice of words once said and long silenced. This is God's Voice. We open the mouths of our hearts and are nourished: for these are the Words of Eternal Life.

William B. Stimson



Matthew XXVII:46

One quiet night in Israel,
Mankind rent his clothes and found a black place and soundless.
He knelt on the wet grass and covered his face with his hands.

*“Elohim, Elohim,
—forgiveness—*

I have doubted.

*“Once when I was strung against the enemy;
again when I was lost;*

I raised my mouth to the heaven and cried aloud against you.”

And the blackness and the soundlessness answered Mankind kindly,
so that he rose and moved away.

That quiet night in Israel,
Mankind was aware of a tortured breathing soft above him.
And he reached ahead to touch the bark of a deadened tree
And found the lukewarm blood of ravished flesh.

“Yahweh, I fear.”

(. . . Thy kingdom come, Thy will be done . . .)

and Mankind put his hands on the nailheads and his fingers failed.

So—quiet night in Israel—

Mankind smelled the stench of decaying wounds and salt and vinegar
and heard the epitaph, the christwords,

choked out in the presence of robe-gamblers:

“Eli, Eli, lama sabach-thani?”

In his sackcloth and ashes, Mankind withered from the onslaught,
fell to his face, disbelieving:

“Et tu?”

Et tu, Je-sus?”

(. . . on earth as it is in heaven.)

Amen.

Sharon deLezenne

EDITORIALS

Christ The Divider

A FRIEND sent us a remarkable communion sermon by Dr. L. Harold DeWolf, dean of the Wesley Theological Seminary in Washington, D.C. It is remarkable in a number of ways, the first being that the preacher chooses as his text and his subject—not how Christ unites us but how Christ divides us. The text is St. Matthew 10:34: “Do not think that I have come to bring peace on earth; I have come not to bring peace, but a sword.”

The sermon begins with this statement: “You must be thinking, ‘What a strange topic and queer text for a communion sermon!’ When we come to the Lord’s Table we speak of unity and love. We do well. Yet there is danger lest we expect a kind of unity neither possible nor desirable. The result is then a stifling conformity or a paralyzing disillusionment.”

The thesis of the sermon may be summarized thus: Christ himself actually divides people, even his own faithful disciples. “God in Christ calls us to our own identities and to truth and right as we see them. From this call other divisions result.” One example: the division between man and woman. There can be absolute unity of husband and wife only if one is being smothered. “A little space is needed; room to be man and woman, to release the special talents of Joseph and Mary, each of whom is called of God to a special life style and work.”

Another example: the division between black and white people. “The Apostle Paul and the modern prophet Martin Luther King, Jr., alike proclaim that in Christ there is neither Jew nor Greek, Barbarian, Scythian, black, or white. I still believe that. No one needs to draw apart from God. The God who came to us in Christ is as black as the darkest Nigerian and as white as the blondest Swede. But no human being is so. I now accept as a work of Christ, the dividing of us, so long as there is still love enough to draw us to him and to keep us faithful to the prophetic dream.”

Other examples: our divisions by convictions, by our different interpretations of faith, by our differing beliefs about Christian social action. In face of these apparently God-ordained divisions, what shall we do? “Be silent, or soft and equivocal because we might be wrong? If we truly follow Christ he will not permit us to have such luxurious ease for the sake of an appearance of unity. Such false peace is nearly destroying the church. . . . If we, in our sin and ignorance, ever have here a completely comfortable community, we can then be assured that our religious life is dead.”

In this sermon on the diversity of our unity in Christ, Dean DeWolf has said something that greatly needs to be said in our day. One danger in saying it is that, no matter how carefully you choose your words when you say it, some people are sure to get the impression that you are quite happy about “our unhappy divisions,” that you love division for its own sake. What Dr. DeWolf says is what St. Paul says in a number of passages when he speaks of how God has made each member of the body different from all other members

so that each can make its own unique contribution to the life and health of the whole.

In modern ecumenical thought and speech and endeavor there has been a strong emphasis upon the necessity to stress the things that unite us rather than the things that divide us. This is right, as a major emphasis. But if it is the only emphasis it serves to strengthen the dangerous fallacy that unity means uniformity, that to be one with each other in Christ is to be like peas in a pod.

The problem of life within the body, for each of the members in his relationship to the other members, has always been and will always be the problem of being your own individual self—the different and unique self God made you to be, and at the same time a loyal, loving, contributing member of the whole. What Dean DeWolf understands and asks us to understand is that the member of Christ’s body can profit from considering the organs of a physical body. The left thumb may have a beautiful working relationship with the right kidney, but not by trying to be another right kidney.

We may be entering an era, a new stage of ecumenical movement within the body of Christ, in which, along with the stress on the things that unite us, there will be a stress upon the kind of loving one another which M. C. D’Arcy had in mind when he wrote: “Love between persons means that each wants the other to be more himself.” (*The Mind and Heart of Love*, 166. Henry Holt.) If the left thumb were capable of thought it might well reason: “I am happy that I can live and function as a left thumb, and it’s a good thing for me that this body of ours has a top-notch right kidney. Thank God it is a right kidney: one of me is enough!”

Love between persons means that each wants the other to be more himself: no more striving to absorb the beloved, no more striving to assimilate oneself to the beloved. We early Christians of the 20th century have seen hardly any of such love, on a wide scale, even on a church-wide scale. If and when it becomes the normal order of business among the members of Christ’s body life is going to grow very exciting. This seems a consummation worth praying for.

It Is Finished

Into thy hands
I do commend
My spirit Father
And in commending
I must descend
In order that
I may ascend
And in so doing
I may inspire
All mortal men
To cry to you
Into thy hands
I do commend.

Francis C. Gray, Jr.

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CONVENTIONS

Arizona

The 1971 budget of \$304,733 for the Diocese of Arizona was adopted during the 12th annual convention held in Tucson, with St. Philip's in the Hills as host parish. Actual disbursements in 1970 were \$262,695.

Delegates accepted \$55,000 of the \$95,850 commitment budget requested by the national church. At the same time the diocese moved to notify church headquarters that Arizona would find local funds to underwrite college and inner-city (Phoenix) work, thus "returning" \$8,333 previously committed to Arizona from those funds allotted to the diocese from the national church.

The new budget provides for additional funds to Good Shepherd Mission, Fort Defiance, and also directs the diocesan council to set up an inner-city program for Tucson, the cost to be borne through diocesan funds.

Convention established the minimum clerical stipend at \$6,300.

A resolution was passed supporting the continuing companion relationship with the Diocese of Damaraland. But because of questions surrounding the strict currency controls by the government of South West Africa, the Diocese of Arizona will seek alternate routes of service to Damaraland.

Delegates also passed a resolution commemorating the 45th year of the consecration of the Rt. Rev. Walter Mitchell, second Bishop of Arizona, who retired in 1945, and now lives in Rancho Santa Fe, Calif. The convention was officially dedicated to Bp. Mitchell. One of the new buildings at the Arizona Camps and Conference Center, Prescott, is to be named in his honor.



BISHOP MITCHELL
A convention dedicated to him

East Carolina

The salary of the parish priest was the center of attention during the 88th annual convention of the Diocese of East Carolina, which met in St. Paul's Church, Beaufort, N.C. A debate on minimum salary for mission clergy was touched off by a recommendation from the department of missions and a counter proposal by the new commission on the minister, his life and work.

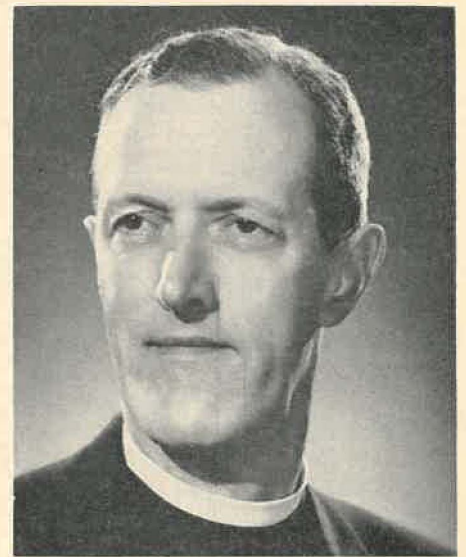
The department proposed a minimum of \$6,300 to begin in April of this year. The commission called for a minimum of \$8,000. The diocesan, the Rt. Rev. Thomas H. Wright, appointed a committee to resolve the matter. The committee brought in a compromise resolution which was accepted by delegates. It provides that minimum salaries shall be \$6,300 as of Apr. 1, 1971; increased to \$7,000 in 1972; and \$8,000 in 1973. Allowances for housing and travel will be in addition to the salaries.

In other actions, the convention approved a budget of \$291,523, an increase of \$17,000 over last year, and increased by \$8,000, the contribution to the national church.

Canonical changes made will allow missions to vote in a vote by orders and providing that in such case a parish should have one vote, an aided parish one-half vote, and a mission one-quarter vote.

Upon recommendation by the bishop, a campaign for capital funds will be undertaken through an appeal for gifts to the Episcopal Foundation of the Diocese of East Carolina.

Guest speaker at the convention was the Rt. Rev. John P. Craine, Bishop of Indianapolis.



BISHOP CRAINE
A guest in East Carolina

NEWS in BRIEF

■ St. Andrew's Parish, Denver, has added another service for the lonely and the ill of the inner city with the dedication and opening of the William D. Millett, M.D., Memorial Free Clinic and the Joe Gia Hostel. The clinic is housed in the three-apartment hostel. Dr. Millett, St. Luke's Hospital pathologist, who gave many hours to the work of St. Andrew's, died last year.

■ The recent annual meeting of Grace Parish, Muskogee, Okla., began with an unusual ceremony. The Rev. Daniel Leen, rector, was made a U.S. citizen at a session of the U.S. District Court held in the parish hall, with Federal Judge Edwin Langley presiding. Attorney Robert McDonald and Steve Allen of the parish were the presenter and court clerk; and the wardens and the ECW president made the official statements of recommendation. Fr. Leen, who was born in County Kerry, Ireland, was ordained a priest in the Roman Catholic Church in 1946. He came to the U.S. in 1958, became an Episcopalian in 1963, was received as a priest in 1965, and went to Muskogee in 1966. He said, "I am glad that I took 14 years to let America seep gradually into my heart and mind. I feel very much part of the 'unum' that exists 'e pluribus' here."

■ The Hon. William Raymond Horney, LL.D., retired judge of the Court of Appeals for the State of Maryland, was ordered a deacon by the Bishop of Easton, who used the new service recommended by the last General Convention. Sixteen judges of the Circuit and Appellate Courts walked in procession and several took part in the service. The new deacon is continuing his theological studies at St. Mary's Institute of Theology, Baltimore, and is the assistant at St. Paul's Church, Centreville, Md.

■ Dr. Sterling W. Brown, president of the National Conference of Christians and Jews, has called upon the 50 governors to urge their citizens to "act against the fear and hatred that divide America" by supporting civil-rights organizations working to effect rapid and peaceful social change. He said his message was "an attempt to marshal support for those interracial groups which are trying to remove the conditions that create revolutionaries and purveyors of violence." The NCCJ has chosen to work with the National Association for the Advancement of Colored People (NAACP), the National Urban League (NUL), and the Southern Christian Leadership Conference (SCLC), because these groups accept white members, support integration, and work for social change by peaceful means.

■ Defections from the Church of Norway (Lutheran) increased from 4,000 in 1969, to 8,000 in 1970 but the church still showed an increase in new memberships and baptisms. The rate of defection was 1.4% per 1,000 of the total church constituency—96% of the country's 3.8 million people. The majority of the defectors were in the 15-20 year age bracket. An organized drive by a small group of non-church members and some Free Church adherents to encourage defections from the state church was mentioned in nearly all annual reports of the 10 diocesan bishops.

■ What started last year as a drive for 500 toothbrushes for Navajo children has developed into more. Eighteen members of the Sunday school of St. Matthias' Church, Waco, Texas, have met that goal and are now hard at work to earn the money to deliver the brushes in person to St. Christopher's Mission in Bluff, Utah. They want to meet the children face to face and to visit with them and their families.

■ The Rev. Vivian Cohen, an Anglican priest from Jamaica, served three days in a London, Ontario, jail rather than pay a \$20 fine for failure to stop at a red light. He claims the light was amber, the officer said it was red. So, Fr. Cohen served the term "on principle. . . . The police are not always right and if the courts are always going to take the policeman's word, why did I have to bother going down to give my version," he asked reporters.

■ Gen. Avraham Yoffe, head of Israel's Nature Preserve Authority, has said the Sea of Galilee is doomed to utter ruin by man-made pollution if immediate measures are not taken to save it. The sea, one of Israel's main health-resort areas, has been threatened for sometime by seepage of fertilizers from Upper Galilee fields and by hotels along the seashore which contribute to the pollution. The River Jordan is also endangered, Israeli officials reported.

■ Msgr. Bernard Law, one of the top ecumenists in the Roman Catholic Church in the U.S., left his post in Washington, D.C., Apr. 1, to become vicar general to the Most Rev. Joseph B. Brunini of Natchez-Jackson, Miss. Msgr. Law, who has been administrator of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs, has taken part in many bilateral consultations between his church and others, and was an observer at the Fourth Assembly of the World Council of Churches in 1968. He has also attended many consultative sessions with officials of COCU.

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Book Reviews

GOD AT LARGE. By **Chad Walsh.** Seabury Press. Pp. 137. \$3.95.

God at Large is a book which is different. It is designed to expand your awareness of the revolution which is going on all around you, but also to remind you of what remains constant amidst all the variables. Chad Walsh writes of myth and fact, and shows how the one without the other is meaningless. It is a "radical experiment in communications" which makes use of many means, including prose, poetry, and cut-out cards for meditation. Ink blots, limericks, quotations from the Bible, Zen Koans, and fairy tales are served in a fascinating mixture which is new and challenging. The result is an experience which is fresh and exhilarating. I think it is Christian in a deep and large way.

Dr. Walsh writes that his book deals with three things: the Resurrection, the kind of language which is necessary if the faith is to be communicated in our time, and the necessity of grasping what is going on in the world today in order to understand both the ancient Gospel and what God is saying to us now. He

applies this especially to America, which he sees as the focus of the revolution of our times. In this changing scene, Dr. Walsh describes a new religious interest everywhere, especially among the young, but almost entirely outside the church, which he feels is unable to speak convincingly to this interest. He sets out to try to find a language which will convey the message of the Gospel to modern man.

Others are writing about the revolution which surrounds us and about "The Greening of America." Dr. Walsh, in his new book, adds the dimension of depth to this discussion.

(The Rev.) **WILLIAM S. LEA, D.D.**
Christ Church, Winnetka, Ill.

Booknotes

By **Karl G. Layer**

CHRISTIAN DOCTRINE FOR THE INTRODUCTION AND INFORMATION OF THE INDIANS. By **Pedro de Córdoba.** Intro. and trans. by **Sterling A. Stoudemire.** University of Miami Press. Pp. 152. \$5.95. Pedro de Córdoba was a Dominican friar from Castile who came to the

New World as a missionary at the age of 28. He wrote this treatise as a catechism and it was published in Mexico City in 1544, 23 years after his death. The good padre found it necessary to admonish the natives not to eat their neighbors or marry their sisters. He believed in the salubrious effect of fear and he painted verbally a very hot hell. This is a fascinating historical document, and human as well.

WHAT IS RIGHT? By **Michael Keeling.** Judson Press. Pp. 124. \$1.95 paper. "Every day you have to make decisions; you decide what you are going to do or not going to do in all sorts of circumstances. . . . You also make decisions about values: in conversation or in your own mind you say some things are 'right' and others 'wrong.' So you know what 'right' and 'wrong' mean—or do you?" writes the author. This book examines a variety of circumstances from the everyday: wars, drugs, student protest, politics, sex, the penal system. It sets out to collect some relevant facts from which a decision can be reached. It looks at the traditional foundations of Christian morality, the Ten Commandments, the Sermon on the Mount, etc., and then asks if what has usually been considered 'right' is really 'right.' The author is a priest of the Church of England.

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ACTIVE CHURCH MUSICIAN and contemporary composer seeks large, active and vibrant Episcopal Church in any area of the United States. Children and youth must play a prime role in church worship. Of special interest is work with teenagers, since they offer a tithe of talent and expression which the Church has not yet fully explored. An entire spectrum of programs in music and the arts for children of all ages and especially in the formation of a boys choir of touring potential are some of the areas in which this musician wishes to develop more participation and interest.

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PRIEST desires change. Temperate climate. Send particulars; receive resumé. Reply Box E-796.*

PRIEST-RECTOR desires change, age 47, married, either as rector or assistant. Location unimportant. Reply Box W-791.*

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407 E. Michigan Street Milwaukee, Wis. 53202

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THE LIVING CHURCH

The Living Church

PEOPLE and places

Appointments Accepted

The Rev. David C. Anderson, former deacon at Christ Church, Kensington, Md., is rector of St. Matthew's, Glasgow, St. Mary's, Malta, and All Saints', Scobey, Mont.

The Rev. Richard G. Baker, former rector of St. Mark's, Paw Paw, Mich., is rector of St. Barnabas', 929 E. Centre, Portage, Mich. 49081.

The Rev. Charles H. Berry, Jr., former associate rector of St. Luke's, San Antonio, Texas, is rector of St. Stephen's, 1003 Linda Lou Dr., San Antonio (78223).

The Rev. John F. Bianchi, former staff member of United Planning Organization and of Associate Research Control & Analysis, Inc., and deputy director of National Capitol Area Child Day Care Association, Washington, D.C., is assistant and choirmaster of the Church of Our Saviour, Washington, D.C. He is also working with a tutorial program in cooperation with local schools and other community service work. Address: c/o the church, 1616 Irving St. N.E., Washington, D.C. 20018.

The Rev. Will Bingham, chaplain at the University of Northern Colorado, Greeley, is also an instructor in a pilot study of suicidology and crisis intervention at the university. This program is financed by a grant from the National Institute of Mental Health.

The Rev. Norman J. Catir, Jr., rector of St. Andrew's, Stamford, Conn., is to be rector of the Church of the Transfiguration, 1 E. 29th St., New York, N.Y. 10016, Apr. 7.

The Rev. Thomas McT. Clarke, former rector of Christ Church, Wayside, Md., is with the Maryland Board of Alcoholic Studies, Baltimore. Address until June: Christ Church, Wayside, Newburg, Md. 20644.

The Rev. Ieuan Davies, formerly from the Church

in South Wales, and more recently priest in charge of the Church of the Atonement, Washington, D.C., is director of the D.C. Narcotics Treatment Administration's Far East Addiction Treatment Center. He is also Sunday assisting at St. Timothy's, 3601 Alabama Ave. S.E., Washington, D.C. 20020.

The Rev. Stephen C. Galleher, deacon, is assistant, St. John's, Lynchburg, Va.

The Rev. M. A. Martin Garrison, former principal of Codrington College, Barbados, the seminary of the Province of the West Indies, is temporary assistant, Church of the Resurrection, New York City. Address: 119 E. 74th St., New York, N.Y. 10021.

The Rev. Harry Harper, former rector of St. Andrew's and St. Peter's Chapel, both in Leonardtown, Md., is vicar of St. George's Chapel, Glenn Dale, Md. 20769.

The Rev. Harry Kirkham, former rector of Good Shepherd, Windom, Minn., is priest in charge of St. Edward's, 4401 Glenwood St., Duluth, Minn. 55804.

The Rev. James R. McLean, Jr., former vicar of St. Andrew's, Mountain Home, Ark., is assistant to the rector of Christ Church, Charlottesville, Va.

The Rev. Jeffrey W. Meadowcroft, formerly with the Welfare Study Commission of the Office of the Governor of Michigan, is vicar of St. Patrick's, Madison Heights, Mich., the parochial mission of St. John's, Royal Oak. He will also work at St. John's. Address: St. Patrick's, 1434 E. 13 Mile Rd., Madison Heights (48071).

The Rev. Charles L. R. Pedersen, former rector of Trinity Church, Stamford, Conn., is rector of All Saints', Omaha, Neb.

The Rev. Arthur B. Pitkin, former vicar of St. Timothy's, Waco, Texas, is rector of St. Paul's, Freeport, Texas.

The Rev. Jerry VanDrew, former vicar of Holy Cross, Perth Amboy, and St. John's, Fords, N.J. is rector of Holy Trinity, South River, N.J. Address: 18 Terry Ave. (08882).

The Rev. F. Allyn Walker is on the staff of the Church of the Advent, Birmingham, Ala. His resignation as rector of St. Paul's, Chillicothe, Ohio, is not effective until May 31.

The Rev. Arthur D. Willis, formerly on the staff of St. Luke's, Philadelphia, Pa., is rector of St. Wilfred's, 83 N. Dudley St., Camden, N.J. 08105.

The Rev. Allen H. Wyman former rector of St. Paul's, Weston, W.Va., is rector of St. John's, 34th and Ranier Aves., Mt. Ranier, Md. 20822.

Retirement

The Rev. George B. Oakes, vicar of St. Alban's Mission, Windsor, Colo., since 1966, retired Dec. 31.

The Rev. George B. Wood, rector of Trinity Church, Fort Wayne, Ind., since 1947, will retire Apr. 15. He is president of the standing committee and the ecclesiastical court of the Diocese of Northern Indiana, and permanent chaplain of the 82d Airborne Division of the Armed Forces.

Laity

New York—John B. MacBeth, churchman and director of Bible production for the American Bible Society, has retired after 40 years' service to the organization, beginning as a bookkeeper in 1930. A native of Scotland, he emigrated to the U.S. in 1928.

Minnesota—Mrs. Richard Emery, former executive secretary of the Episcopal Center, University of Minnesota, is assistant director of the United Thank Offering, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

LENT CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

LA JOLLA, CALIF.

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

LOS ANGELES, CALIF. (Hollywood)

ST. MARY'S OF THE ANGELS 4510 Finley Ave.
The Rev. James Jordan, r
Sun Masses 8, 9, 11, MP 10:30, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
The Rev. J. T. Golder, r
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4-5

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30, Service & Ser 9 & 11; Daily 10

ST. PAUL'S

2430 K St., N.W.
Sun Masses 8, 9, 11:15, Sol Ev & B 8; Mass Daily
7; also Tues & Sat 9:30; Thurs 12 noon; HD 12
noon & 6:15; MP 6:45, EP 6; Sat C 4-6

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15 except
Wed; Wed 6; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Mon & Sat 9, Tues & Fri 7:30,
Wed Noon, Thurs 10; EP 5:30

MIAMI, FLA.

ST. BERNARD DE CLAIRVAUX 16711 W. Dixie Hy.
The Rev. F. G. AtLee, r
Sun 8 & 10. In Spanish Monastery Gardens, Gift
Shop, Bookstore.

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Magnolia & Jefferson
Sun 6:30, 7:30, 9, 11, 6; Daily 7, EP 5:45; Thurs,
Fri & HD 10; C Sat 5

TAMPA, FLA.

ST. MARY'S Henderson at San Miguel
The Rev. John Mangrum, r; the Rev. Stuart G. Ruth
Sun HC 8, 9:15, 11 (15, MP others); Daily HC,
MP 7, Parish School service 8:40; Thurs HC, HS
10; C by appt

WINTER PARK, FLA.

ALL SAINTS' 338 E. Lyman Ave.
The Rev. Donis Dean Patterson, r; the Rev. R. G.
Smith, the Rev. J. L. Bordley, the Rev. D. C. Stuart
Sun 7:30, 9, 11; Tues 6:30; Wed 6:30, 12; Thurs
9:15; C Fri 5

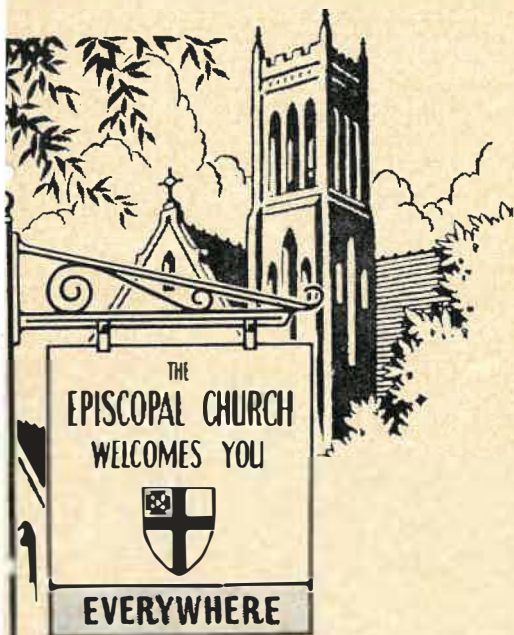
ALBANY, GA.

ST. PAUL'S 212 N. Jefferson St.
The Rev. W. Gedge Gayle, r
Sun HC 8, 10, 6; Daily HC in Lent

ATLANTA, GA.

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

(Continued on next page)



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

LENT CHURCH SERVICES

(Continued from previous page)

CHICAGO, ILL.

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

EVANSTON, ILL.

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

FLOSSMOOR, ILL.

ST. JOHN THE EVANGELIST Park & Leavitt
The Rev. Howard William Barks, r
Sun MP 7:45; HC 8, 9, 11; Daily Eu 9 (preceded
by MP) ex Tues & Thurs 7; C Sat 5-6 & by appt

LAFAYETTE, IND.

ST. JOHN'S 5th and Ferry
The Rev. Ben. W. Tinsley, r
Sun HC 8, 10:30 (1,3&5S, MP 2&4S); Thurs, HD 9

BALTIMORE, MD.

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

BOSTON, MASS.

ALL SAINTS' At Ashmont Station, Dorchester
Sun 7:30, 9:45 MP, 10 High Mass, 11:30; Daily 7
ex Mon 5:30, Wed 10, Thurs & Sat 9

EMMANUEL CHURCH—Lindsey Chapel
15 Newbury St.
Sun HC 9, MP 11:15; Thurs 5:30

NEWTONVILLE, MASS.

ST. JOHN'S 297 Lowell Ave.
The Rev. E. S. S. Sunderland, r
Sun HC 8 & 10; Wed 10; HD 7

STURGIS, MICH.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
The Rev. Karl E. Spatz, r; the Rev. D. E. Watts, ass't
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Daily EP

BLOOMFIELD, N.M. (Rural)

ST. LUKE'S-IN-THE-DESERT Carson TP, 18 mi So.
Palm Sun Mass 10. Holy Week Mon thru Fri Ch 5
10 to 12, Mass 12 (ceremonies Thurs & Fri). Easter
Eve Ch 5 10 to 12; Vigil Mass 8 to 12. Easter
Day Mass 10. English & Navajo language.

BROOKLYN, N.Y.

ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun 8, 9, 11; HC Daily

HIGHLAND FALLS, N.Y.

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

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM
W. Penn St. & Magnolia Blvd.
The Rev. M. L. Bowman, v; the Rev. Dan Riley, c
Sun HC 10; Wed HC 9:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8, 9, 10; MP HC & Ser 11; Organ Recital
3:30; Ev 4; Wkdays MP & HC 7:15 (HC 10 Wed);
EP 4. Tours 11, 12 & 2 daily; Sun 12:30 & 4:30

ALL ANGELS' West End Ave. at 81st St.
The Rev. Eric J. Whiting, r
Sun 8 HC, 10 Folk Mass, 11 HC (1S, 3S)

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, Ch 9 9:30, 11 MP & Ser; 4 Ev
Special Music; Weekday HC Mon, Tues, Thurs &
Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8.
EP Mon, Tues, Thurs & Fri 5:15. Church open daily
8 to 8

The Living Church

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

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The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Mon thru Fri HC 7, MP 8:30; Mon, Wed, Thurs,
Fri HC 12 noon; Tues HC with Ser 11:15; Sat &
hol MP & HC 7:30; Daily Ev 6

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

ST. JOHN'S IN THE VILLAGE 218 W. 11th St.
The Rev. Chas. H. Graf, D.D., r; the Rev. D. Miller, c
Sun HC 8, Cho Eu 11; Wed & HD 6, Thurs & Sat 10

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

THE PROTESTANT CHAPEL Kennedy Airport
Marlin L. Bowman, Chaplain
Sun HC 12:15; Wed 12:15; Easter 7, 12:15

RESURRECTION 115 East 74th St.
The Rev. Canon Bernard C. Newman, p-in-c; the
Rev. Alan B. MacKillop; the Rev. B. G. Crouch
Sun Masses 8, 9 (Sung), 11 (Sol); 7:30 Daily ex
Sat; Wed & Sat 10; C Sat 5-6

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

QUEENS, N.Y.

RESURRECTION
118th St. & 85th Ave., Kew Gardens
Sun HC 7:30, 10; Wed 10, 6:15

WILLIAMSVILLE, N.Y.

ST. PAUL'S CHAPEL 4275 So. Harris Hill Rd.
Sun 8, 9:15, 11; Wed HC 7, 10; Thurs EP 8; First
Fri HC & LOH 10; HD 10

OKLAHOMA CITY, OKLA.

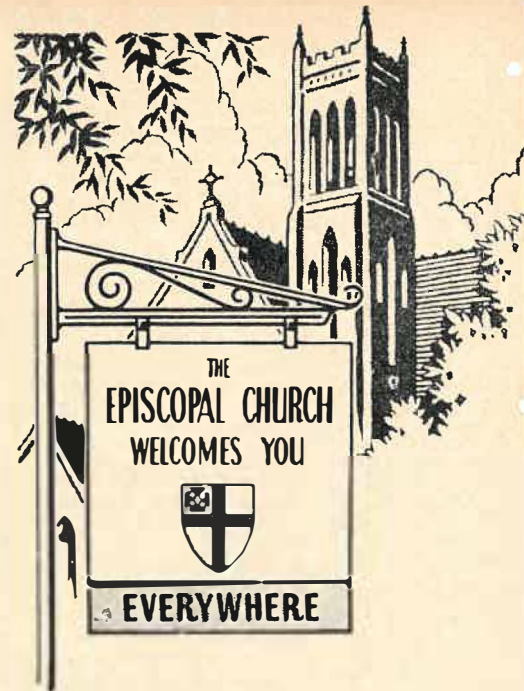
ST. DAVID'S 3333 N. Meridian
Sun Eu 8, 9, 11; Wed HC 9:30; Thurs & HD 9:30;
C 1st Sat 4-5

SANDY, ORE.

ST. JUDE'S COLLEGIATE CHURCH Scenic Dr.
(Using chapel & public rooms at Mt. Resurrection
Monastery, Society of St. Paul)
Sun 10:30 HC; HD 6. (Monastery schedule; Daily,
6:30 HC, Offices 6:15, noon, 6, 8)



ST. LUKE'S IN THE MEADOW
FT. WORTH, TEXAS



PHILADELPHIA, PA.

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

CHARLESTON, S.C.

ST. ANDREW'S PARISH CHURCH Est. 1706
The Rev. John E. Gilchrist, r
Sun 8 & 11; Wed 10

HOLY COMMUNION Ashley Ave.
The Rev. Samuel C. W. Fleming, r
Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

COLUMBIA, S.C.

HEATHWOOD HALL EPISCOPAL SCHOOL
Heathwood Circle
The Rev. Richard C. Nevius, headmaster
Chapel service Mon, Tues, Wed 8:45

FORT WORTH, TEX.

ST. LUKE'S-IN-THE-MEADOW 4308 Lambeth Lane
The Rev. Raymond E. Abbott, S.T.D., r; the Rev.
John Buchanan, ass't
Sun 7:30, 10:15; HC Mon & Thurs 5:30, Tues
6:30; Wed 9:30, Fri 7:30; C Sat 5-6

FAIRFAX, VA.

TRURO 10520 Main St.
Sun HC 7:30, MP & Ser 9 & 11 (ex 1S HC); Thurs
HC 9:30

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
The Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30; Ch 5 11; Mass daily 7 ex
Tues & Thurs 10; C Sat 4-5

RIVERTON, WYO.

ST. JAMES' 6th St. & Park
The Rev. Robert M. Moody, r
Sun HC 8, MP 11; Mon thru Sat HC 7

PARIS, FRANCE

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

GENEVA, SWITZERLAND

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

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