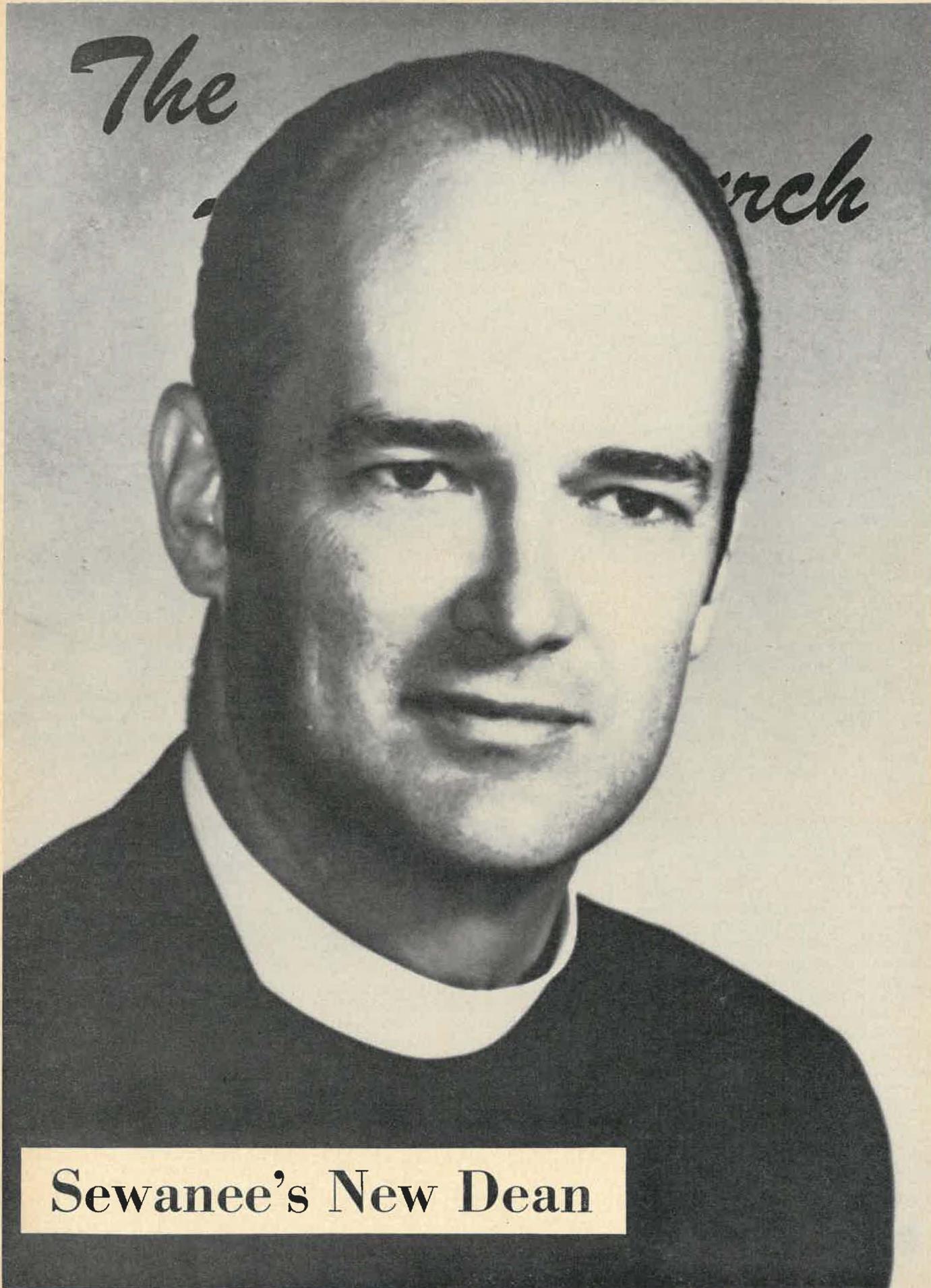
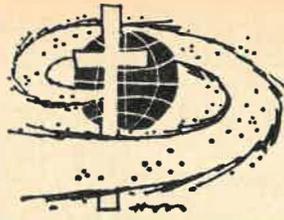


The
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Sewanee's New Dean



With the Editor

Notes to the Overworld

To Jane Eversley: I like to think that you yourself wrote the epitaph for your tombstone in the churchyard at Ayot St. Lawrence in England:

*Jane Eversley. Born 1815. Died 1895.
Her time was short.*

Recently I saw it quoted by somebody whose guess about your meaning appals me. He thought you were complaining! So let me guess; I can't miss the mark more than he did. There are two possible (and mutually contrary) reasons for finding time short. One was expressed by poor Job: "My days are swifter than a weaver's shuttle, and are spent without hope" (Job 7:6). If that was your reason, I pray that the Lord showed mercy in his good time and way. The other reason for finding life short was Jacob's, as he served his seven years for Rachel "and they seemed unto him but a few days, for the love he had to her" (Gen. 29:20). My guess is that this was your reason. And now that you are beyond time but not beyond love I wonder how you find it. Allow me one more uneducated guess: In Heaven, amidst what Matthew Arnold calls "the rustle of the eternal rain of love," eternity seems even shorter than time was; Jacob's temporal experience (and I hope yours) is glorified and eternalized. If I am wrong, I should prefer not to be corrected.

To Enrico Caruso:

Happy birthday to you, and a whole eternity of happy returns, on this your 100th birthday (Feb. 25, 1973). And above all, thanks. When I was a small child we had one of those old crank-up phonographs, and several Caruso records. Long before I had acquired any adult knowledge of music, and I never did acquire much, you gave me a standard by which to judge all male vocalists. A man's singing is good in direct proportion to its resemblance to yours. There is no other standard. I have total recall of my response to you at six because it was identically what it is now when I'm 60. Among all my male idols, and these include figures in the sporting world, no one has ever struck me as more utterly masculine than you—not even Vince Lombardi. (Score two for the Italians.) An editorialist in this morning's *New York Times* calls your voice "that incredible instrument with the baritone underpinning; that sound of sheer exultation; that feeling of triumphant virility."

That's it—your triumphant virility. I want men to be triumphantly virile and women to be triumphantly feminine. You were all man, and from earliest childhood I have associated singing with quintessential masculinity. My favorite among your solos in my present collection is your rendition of George Cohan's rouser of WW I days, *Over There!*, which you sing first in English, then in Italian. I devoutly hope to hear you in Heaven, and if I'm granted a request number it just might be that. Meanwhile—*Forte! Forte!*

To Thomas Jefferson:

You were honest in opposing what you considered the corruptions of Christianity, but I'm afraid you were also the victim of an ancient and persistent error. In your letter of 4/21/1803 to Dr. Rush you said that you were opposed to these corruptions "but not to the genuine precepts of Jesus himself. I am a Christian, in the one sense in which he wished any one to be; sincerely attached to his doctrines, in preference to all others; ascribing to him every human excellence; and believing he never claimed any other." Sixteen centuries before you a man named Marcion did likewise. He accepted as authentic whatever in the scriptures he had antecedently decided ought to be there, and rejected the rest. When he got through purging the Bible there wasn't much left. Haven't you done this with the gospels? To arrive at your position you had to reject all the miracles of Jesus, also a large portion of his recorded sayings which, if he regarded himself as only a man, he had no conceivable right to utter. Strike all these from the gospels and what is left? Yet there is one implicate in your position that is very sound, I think. If I hear you, you say that we should concern ourselves most, not with the difference between Christ's divinity and our humanity, but with the difference between his humanity and our pre- or sub-humanity. *That* is Christian doctrine so orthodox that merely conventional Christians never think of it!

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THE KALENDAR

April

1. Lent IV
2. James Lloyd Breck, P.
3. Richard, B.
8. Lent V

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 to the Editor

Ordination of Women

In an article *Female Priests: Another Opinion* [TLC, Feb. 4], the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, undertakes to explain his vote for the ordination of women as priests and bishops. By his leave, I wish to comment on his comments.

First of all, I object to mere assertion — be it the bishop's or anyone else's — as a basis for taking unprecedented action. The bishop asserted he is "convinced" that "none of us will . . . live to see a woman bishop (even if the matter is passed at the next General Convention)," and further, he "doubt(s) that any present reader of this will see a woman rector." That connotes a sort of "generation of peace" idea that I don't

find especially attractive where the church is concerned. Be that as it may, I take about as much comfort in the bishop's assertions as I do in my own. For that reason they carry very little weight with me.

Then too, I'd like to say a word in defense of Dorothy Sayers. I suspect she would be the first to demolish the analogy drawn by the bishop between acceptance of women at Oxford and ordination of women as priests. The emotional makeup of a woman — the tigress in her that makes her overreact; her peculiar habit of seeing the trees and not the forest — this makeup present in a student at Oxford would have very little effect upon the university. But it would have a profound effect at either the local or national levels of the church. The analogy is not a valid one.

And the bishop implies that women would be ordained where it would be "natural," where they would fit in. For example, a "woman priest for work in a children's or a women's hospital." For such to be the case, a very complete set of rules and regulations would have to so stipulate. My own observation of the modern woman is that she is rarely content with those places where she fits naturally. Ordination would be an invitation to do the right thing for the wrong

reason, a challenge to enter a domain heretofore reserved to men. For my own part, it would introduce an element of skepticism which I hope I will not have to cope with.

Taking the bishop's next point, I doubt that my understanding of the creation is altered as much by Charles Darwin as his is. It was presumptuous of him to impute his thinking to us all.

I cannot presume to discuss this issue on a theological basis — there the bishop has the advantage of me. True, Christ never said, "There shall be no women priests." But if actions spoke as loudly as words in those days, as they speak louder than words these days, then the safe assumption seems to be that women ought not be ordained. The bishop as a theologian extrapolates learnedly about what Christ said and did on this point. I cannot. I must play it safe and let his actions speak. At the same time I must refuse the bishop's instructions and revelations regarding ordination of women, especially since he seems to urge it on the ground that it would be a "sincere mistake" rather than on any solid grounds of logic. "If Rome can make sincere mistakes, so can we," says he with a kind of happiness at the close of his article.

Is this the kind of logic and reason advanced in the high councils of the church? Lord, have mercy!

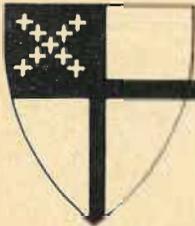
MAY B. SHAW

Mount Airy, Md.

Fundamentally, the question appears to be this: If a woman were to be ordained as

The Cover

On this week's cover is the Rev. Urban T. Holmes, presently professor of pastoral theology at Nashotah House. Fr. Holmes is the new dean-elect of St. Luke's School of Theology at the University of the South. A full story appears in this week's news section.



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a priest, would she actually be a priest in the eyes of God, one capable of consecrating the body and blood of Christ? Unfortunately, no objective tests can be applied in answering this question. Consequently, the church should recognize that the answer to the question might be yes and it might be no.

If a woman is capable of becoming a true priest of the church, then it certainly is most unfortunate that this has been denied for so long and that barriers still exist to the ordination of women. Even so, there is no crying need that women be ordained. No shortage of male priests exists and most laywomen are quite happy with the present situation. The error in refusing to ordain women—if this is an error—does not involve a serious hurt to the church.

If a woman is incapable of becoming a true priest of the church, then even if she were to be "ordained" by some bishop, she still would not be a true priest and the bread and wine consecrated by her would not be the body and blood of Christ. Thus the error in improperly ordaining women—if this is an error—would be very serious indeed.

Now, the church teaches that Holy Communion is necessary to salvation and has always leaned over backwards to make sure that it never administers an improper communion. Thus it has ruled that unfermented grape juice may not be used instead of wine at Holy Communion. Obviously, the Holy Spirit is quite capable of converting corn bread and grape juice into the body and blood of Christ at the Eucharist. But since Christ did use wheat bread and wine at the Last Supper, the church refuses to put its stamp of approval on the use of any other materials. And since Christ did call men only as apostles, the church has always refused to ordain women to consecrate the body and blood of Christ. By going perhaps a bit further than necessary on these points, the church seeks to guarantee that at its communions one will always receive the body and blood of Christ. And if the church

is to continue making this guarantee, it must continue to refuse to ordain women.

Naturally I hope very much indeed that General Convention will uphold the traditional teachings of the church and will refuse to approve the ordination of women. But if female ordinations are approved and the church starts to ordain women in the near future, I certainly am not going to withdraw from the church. I do not believe that many women would be ordained, and while their ordinations and the Eucharists celebrated by them might lack efficacy, the ordinations of our male priests would not be affected. So I would "play it cool" and trust that if the female ordinations were improper in the eyes of God (as I believe they would be), the error would soon die out as the Women's Lib movement recedes.

CHARLES F. BARWICK

Guthrie, Okla.

Concerning women in the priesthood: Is Eve offering another apple to Adam? Read St. Luke 6:12-16 and I Thessalonians 5:21. In due time God will give us his answer.

MARLIS J. BREISCH

Eau Claire, Wis.

Why Be an Episcopalian?

Why would anyone wish to become an Episcopalian except for the Book of Common Prayer?

M. B. ABRAHAMS

Trumansburg, N.Y.

Cost of General Conventions

Many churches in the cities and suburbs, as well as small missions, need financial help. Most bishops and vestries would like to raise priests' salaries, but are unable to do so. In this present state of affairs, with foreign missions and seminaries receiving less aid from the national church, why have a General Convention every two years instead of three, with the greatly increased expense this must bring? Wouldn't it be simpler to extend the conventions a day or two, if necessary?

Each of us, as Christ's steward, should be ever zealous to use the church's money wisely.

(The Rev.) JERRY VAN DREW
Rector of Holy Trinity Church

South River, N.J.

The Green Book

In reply to Bp. Krumm [TLC, Feb. 25], there are some of us who are quite familiar with the theory that you can do the thinking for 96 percent of the people by telling them long and loud enough that something is so. But remember this: Isaac too was laid on the altar of sacrifice, as our Book of Common Prayer is now, and God intervened. I pray that God will intervene again in history and place the abominable Green Book in its place.

FRANCES BEARDMORE

Manhattan, Kan.

Church and Indians

I found the news story "Diocesan Donation to Indians Stirs Controversy," [TLC, Feb. 4], a regrettable bit of bad reporting. It contained about 75% misinformation, 25% distorted fact, and gave 100% wrong

The Living Church

emphasis to what is taking place in this Indian community.

Had you bothered to check with Bp. Thornberry or myself instead of relying only on a non-church news source you might have been able to tell your readers of a beautiful and historic effort that is being made by the Episcopal Church in support of one of the most outstanding and successful acts of Indian self-determination to be found anywhere in the United States.

The important news story is that over 100 Arapahoe and Shoshone high-school students (many of them previously dropouts) are now attending the Wyoming Indian High School at Ethete on the Wind River Reservation. Fifty acres of land, including a large gymnasium and other buildings, were indeed given to help launch this all Indian project. The land and buildings were part of St. Michael's Mission at Ethete. The land had been purchased and later developed by the Episcopal Church for the Arapahoe people under Bps. Thomas and Zeigler. The donation of the land for the Wyoming Indian High School was requested by members of the high school board of directors and voted for by the members of St. Michael's Mission before any action of the trustees of the diocese took place. As far as any controversy is concerned, it should be reported that while there is a certain amount of feuding and nitpicking between various elements of both tribes, one only has to attend a basketball game at the WIHS gym to see both Shoshone and Arapahoe parents and students proudly cheering the team of "their own school," which is also composed of members of both tribes.

(The Rev.) DAVID S. DUNCOMBE
Vicar of St. Michael's Church

Ethete, Wyo.

Abortion

I have just finished reading TLC for Feb. 11 and I would like to make the following comment regarding the article on abortion reform, written by the Rev. Dale L. Moyer: Three cheers for you, my brother in Christ!

I cannot begin to say how refreshing it is to read the words of a man who has the courage of his convictions and makes no apologies for them. As for those who would take the life of an innocent human fetus, may God have mercy on their souls.

Note: Before some "progressive liberal" consigns me to the fiery abyss, let me say that I am the father of two daughters, the oldest of whom was born with the crippling defect known as Spina Bifida.

(The Rev.) GARY F. GLOGG
Curate at St. Andrew's Church
Oceanside, N.Y.

Letters on the Liturgy

My interest was held by the imagery and the rhetoric in *Letters on the Liturgy: 1* [TLC, Feb. 18]. The image of the church as a fat woman in a tight miniskirt, although aged, is an arresting one. But in toto, my reaction is one of sadness and dismay at the hostility and petty fear so often evident in TLC.

Abigail's second letter to Tirzah is a textbook example of closet judgment-making, a sort of under-the-counter exercise in theological and liturgical disputation to which Anglicans are increasingly accustomed. Her thoughts in the second letter are a blanket

April 29, 1973

indictment of the church adjusting to secular America. The local church is full of no-no's forced upon it either by the all-powerful, all-unknowing national administration, or by the products of our humanist-agnostic seminaries. I suggest there is a hidden agenda of unresolved hostility in Abigail, a vague paranoia which finds expression in the vitriolic quality of her rhetoric.

And the rector—where is his pastoral concern, that he is not dealing with her, and maybe the parochial, paranoia? If he has a parishioner (and an involved one at that, since she has taken the time to write out her concerns), whose reaction to opposing pews and a central altar are as one-sided as Abigail's seem to be, then his concern for intra-parochial communication and understanding seems woefully inadequate.

Let's get on with it. Let's outgrow ecclesiastical clap-trap and move on to the external problems which face witnessing Christians.

B. G. C. BAYNE

Cambridge, Mass.

GCYP

Fr. DeVore says it exactly as it is [TLC, Mar. 4]! He says it clearly. He says it persuasively. May God grant us thousands of ears which really hear what Fr. DeVore has said about the General Convention Youth Program, for it is what the Spirit is trying to say to all of us!

(The Rev.) PAUL HOORNSTRA, Th.D.
Rector of Grace Church

Madison, Wis.

If I do not comment on the editorial by the Rev. David G. DeVore I think the "very stones will cry out"! I have not read the report to which he refers but the substance of what he says is on its merits instinct with the fulness of the gospel of God. He writes simply wonderfully; his style is clear and concise, and the substance is wonderful. He has given the whole gospel of God. I can only hope that all would read, mark, learn, and inwardly digest what he writes. Their souls' salvation depends on just that. Blessed are the people who have him for their pastor. There can be no better, I'm sure.

(The Rev.) RUPERT F. TAYLOR
Rector of St. John's Church

Albany, Ga.

The Cure, At Last?

Several ideas to help the problems of the church:

1. Ordain all people to priesthood at birth—with baptism;
2. Phase out all existing laymen;
3. Cut out all \$\$ spent on education and support of laity;
4. Save \$\$ for church (Episcopal).

CHARLES D. BATES

Cleghorn, Ia.

| Uh-uh. Won't work. Makes sense. Ed.

Identification

With regard to "Around & About" for Jan. 28, I am sure that if you hear the rustle of her wings it is Dorothy L. Sayers.

MIRIAM J. STEWART

Brooklyn, N.Y.

| So that's what that sweet sound is! Ed.

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COVER STORY: SEMINARIES

New Dean for Sewanee

The Rev. Urban T. Holmes III has been named dean of St. Luke's School of Theology at the University of the South. He has been professor of pastoral theology at Nashotah House, Nashotah, and in charge of the Church of St. Simon the Fisherman, Port Washington, Wis., since 1966.

He will succeed the Rt. Rev. George M. Alexander, Bishop of Upper South Carolina, who was dean of St. Luke's for 19 years.

The seminary's interim dean is the Rev. Stiles B. Lines, Ph.D., professor of church history and applied Christianity.

Fr. Holmes is a doctoral candidate at Marquette University, writing in the field of theology and society.

Prior to his appointment at Nashotah, Fr. Holmes was a chaplain at Louisiana State University. He is the author of numerous articles and has written two books: *The Future Shape of Ministry*, and *Young Children and the Eucharist*. He is co-author of *The Sexual Person*.

The search committee for Bp. Alexander's successor consisted of three bishops, a parochial priest, two members of St. Luke's faculty, one seminarian, and a layman who is a regent of the University of the South.

CHURCH OF ENGLAND

Synod Would End Priests' Deprivation

Church of England clergymen against whom a divorce decree for adultery has been pronounced no longer will be necessarily subject to "deprivation"—the loss of office and disqualification—as the result of action taken at the spring session of the General Synod.

Since 1892, when the Clergy Discipline Act was passed, "deprivation" has been automatic if a clergyman was convicted in a civil court and sent to jail, was divorced on certain grounds, or found to have committed adultery, or had an affiliation, or a matrimonial order lodged against him in a magistrate's court.

Now the case of a clergyman involved in such matters will automatically be referred by his bishop to the archbishop of the province, and the final decision will rest with the archbishop.

This situation results from the synod's completion of the revision stage of the

Ecclesiastical Jurisdiction (Amendment) Measure to bring it into line with the civil Divorce Reform Act of 1969.

The church measure will now go back to the synod's revision committee for redrafting before being returned to the synod for final approval.

Revision of the penalties suffered by clergymen involved in divorce has been made necessary by the changes in Britain's civil law. The law allows an innocent partner in a marriage to be divorced against his or her will on the assertion of the other partner that there has been an "irretrievable" breakdown" in the marriage.

SEX

Priest Sees New Code Emerging

A new sexual code is emerging in the world because fear of "conception, infection, or detection" is no longer effective, the Rev. W. Norman Pittenger said in Minneapolis recently.

The former General Seminary faculty member said the sexual mores of today's youth may be "more honest, more realistic, and more loving" than those of 50 or 100 years ago.

He said today's youth revolt is partly a reaction against a "bourgeois culture built on the protestant ethic of rugged individualism." Today's young people believe in working together, have a strong sense of community and "little regard for those who advance themselves with no genuine contribution to the social whole," he declared.

Dr. Pittenger gave three lectures in the annual Stephen E. Keeler Memorial Lectureship, which honors the fourth Bishop of Minnesota.

Since 1966, Dr. Pittenger has been a lecturer at King's College, Cambridge, England.

JUDAISM

Data Disputes Christian Claims on Isaiah

Reform Jews are receiving material disputing a claim, made by many Christians, that the book of the Prophet Isaiah predicts the coming of Jesus of Nazareth.

A discussion of passages from Isaiah is included in kits containing responses to questions Jews may be faced with in a time of Christian evangelism. These kits

have been mailed to the constituency of Reform Judaism, including 710 synagogues, youth groups, and student organizations, by the Union of American Hebrew Congregations.

The material was prepared by the Commission on Interfaith Activities, a joint agency of the union, the Central Conference of American Rabbis, and the Jewish Chautauqua. Rabbi Balfour Brickner directs the commission.

The discussion of passages from Isaiah focuses particularly on references to "the suffering servant"—chapter 53, and elsewhere in the same book. It says the servant image, rather than referring to any individual, actually refers to the Jewish people, who as God's servants are charged with the responsibility of bringing justice into the world.

Christianity has traditionally identified "the suffering servant" with Jesus Christ, although that view is not universally held today.

Rabbi Brickner said the kit of material is necessary in order to help Jews to respond to "evangelical Christians." In a covering letter, he spoke of the preparation of the material in a year when numerous churches and Christian groups are taking part in the evangelism program, Key 73.

The Key 73 effort, he said, does not consider Jews special targets for proselytization. Yet, he said, some groups are organized with the specific purpose of converting Jews. Rabbi Brickner singled out "Jews for Jesus" for special mention.

The rabbi quoted Dr. Bernard Anderson, a biblical scholar, as saying: "The concept of the servant in Isaiah vacillates between portraying the servant as the people of Israel and seeing him as the personal servant who would perfectly fulfill Israel's mission. . . . In the prophecy of Deutero (Second)-Isaiah, the servant is a person, although no single person, past or contemporary. . . .

"The person also includes and represents Israel, the community that is explicitly designated as God's servant. In other words, the servant is portrayed as the true Israelite and as true Israel."

Another school of interpretation does not say the Isaiah passages predict Jesus but does hold that "the concept of the servant was fulfilled in Christ," to use the words of *The Westminster Dictionary of the Bible*.

In criticizing "either uninformed, or rigidly traditionalist Christians" who claim Isaiah predicted Jesus, Rabbi Brick-

ner cited other sections of Isaiah to support this position that the servant figure represents the corporate Jewish people.

"The prophetic writer speaks of the covenant relationship between God and his people," the rabbi said. "The covenant was established between God, who had shown his deeds of benevolence, and his servant (the people of Israel), whose responsibility was (and is) to serve God through the doing of *mitzvot* (commandments, or good deeds) in gratitude and reverence. The people are God's agents, endowed with his spirit, who will bring justice to the nations (Isaiah 42:1)."

Also included in the material distributed by the Union of American Hebrew Congregations was a fact sheet on "Christian Love vs. Jewish Law," prepared by Rabbi Daniel Syme, assistant director of the National Federation of Jewish Temple Youth.

Rabbi Syme wrote that the statement that Judaism is a religion of law while Christianity is based on love "is a startling distortion of the real nature of Judaism" and serves those who "denigrate Judaism and dismiss it as a harsh and mechanical legalism unresponsive to the human condition." He said that love and law are not mutually exclusive categories in Judaism.

LITURGICAL RENEWAL

Completion of Revised BCP

The Standing Liturgical Commission of the Episcopal Church met in Dallas for three days to consider reports on uses and suggestions concerning the trial liturgies authorized in 1970.

Some 60 dioceses had sent their reports to the commission, and of these 45 have been summarized. The remaining reports and those still to come in will be studied at later commission meetings. But already the commission has reached tentative agreement on a list of changes for submission to General Convention this fall.

The commission also reviewed draft texts of Christian Initiation—Holy Baptism with the Affirmation of Baptismal Vows and Dedication to Mission (Confirmation)—prepared after consultation with the theological and Prayer Book committees of the House of Bishops. It is now expected that this draft, the third produced by the commission, will be sent first to the two committees of the House of Bishops and then to all the bishops and the deputies to General Convention. The Church Hymnal Corporation will publish it as a Prayer Book Study.

The commission approved a more convenient arrangement of the Daily Office and a lectionary for Morning and Evening Prayer.

At its next two meetings the commission will consider a lectionary for Sundays and holy days, and a table for the recitation of psalms.

Both the Holy Eucharist and the Daily

NEWS in BRIEF

■ A memorial service was held at St. Philip's Church, Harlem, for Dr. Amilcar Cabral, leader of the African Party for the Independence of Guinea-Bissau and Cape Verde Islands (PAIGC) who was slain last January. Speaking at the service sponsored by the N.Y.-based Africa Information Service (AIS) were Abel Guinaraes of the Popular Movement for the Liberation of Angola (MPLA); Robert Van Lierop of AIS; Owusu Sadaukai of the National Africa Liberation Support Committee; and the Rev. Lucius Walker of the Interreligious Foundation for Community Organization (IFCO). Over \$700 was collected at the service for PAIGC.

■ Giving to international, national, and regional missionary programs of the United Church of Christ in 1972 increased three percent over the previous year. Dr. Sheldon E. Mackey, executive head of the church's stewardship council, said that the upswing in giving shows "our constituency believes in the ministries of the United Church of Christ and is ready to support them in increasing measure."

■ St. Paul's Cathedral, Christopher Wren's edifice in the heart of London, is "safe" for the foreseeable future—the result of a successful multi-million-dollar drive to finance repairs and maintenance. The

appeal, launched in 1971, received a last-minute gift of \$2,400,000, putting the total well over its goal of \$7,200,000. Nearly two-thirds of all contributions came from London firms. The final anonymous gift was made in the form of a capital fund with a market value of \$2.4 million. Major restoration, now underway, is expected to continue for 10 years.

■ The World Council of Churches has launched an initial five-million-dollar appeal to its 263-member churches for the first stage of "an expanding program" of reconstruction and reconciliation in Indochina. In addition, the council said it would need an estimated 1.5 million dollars each year for the next three years to support the existing service programs of the Asian and the American churches in South Vietnam, Laos, and Cambodia as well as provide medical assistance to North Vietnam.

■ Nearly 100 members of the North Carolina state legislature attended Holy Communion and were guests of the Episcopal parishes of Raleigh and the Diocese of North Carolina at a communion breakfast as they began a new legislative session. North Carolina Episcopalians have been hosting the solons in this way since 1965.

Office will be proposed in two forms—a First Service using the traditional language of the Prayer Book, and a Second Service using a more contemporary style of speech. It is the declared policy of the commission to propose that both the contemporary and the traditional forms be included in a future Book of Common Prayer.

The commission approved new translations of 21 psalms, thus bringing to 139 the number of psalms translated for the future Prayer Book. The remaining 11 psalms will be completed before General Convention.

The commission agreed that it will continue to "welcome" comments and suggestions on all trial rites, and in particular on the eucharistic collects and the three-year cycle of scriptural readings for the church year.

The Proposed Revised Book of Common Prayer is scheduled for completion one year before the opening of the 1976 General Convention (or 1977 if a system of biennial conventions is adopted).

VIETNAM

Faith Is Key to POW Survival

An American Baptist Naval Chaplain says that God sustained the U.S. prisoners of war in Vietnam during their most

difficult and darkest days and "enabled them to get through."

"The key to their survival and to their mental and emotional health was a deep, abiding, and growing relationship to God," Chap. (Lt. Cdr.) Alex B. Aronis said. The story of the religious experiences of these POWs is inspiring beyond words, he added.

Chap. Aronis, who is stationed in the Philippines, said one returnee told him: "The moment my feet touched down on North Vietnamese soil, God was standing next to me. He was three buildings tall, and the tip of his shoes came to my forehead, and he said to me, 'I'm going to be with you and I'm going to take care of you.'"

The stories just kept coming, the chaplain said, "not because I was pumping but because they just had to be told. It was the kind of spontaneous sharing of Good News that is apparent in the New Testament."

Another returning POW told the chaplain: "Without God I would not have been able to survive."

"In other words, God really helped you," Chap. Aronis replied.

"No," the returnee corrected, "not merely helped. I mean it when I say I could not have made it without God pulling me through."

The chaplain said POWs told him of

Continued on page 12

AGONY IS LOVING

By OSCAR W. SWENSEN

WE are all familiar with the word agony. We use it many times, though very often the event or activity does not quite warrant a word of such strength. A teenager "agonizes" over whether the right boy is going to call. A man "agonizes" over the condition of the stock market. A woman "agonizes" over what to make for supper for company. On occasions we are hurt deeply, by some physical accident or disease, and bear agony. This abates, it passes with time or is released by death, or other. Mental agony is borne by some as they suffer through the worry and fretting over things that seem to have gone wrong, over a problem in the family or with a friend . . . again the agony passes . . . again it moderates as days go by. This is our only hope when we have agony . . . that it will pass.

Agony is being a parish priest. Agony is loving people and being involved with them. Agony is sharing another's burden sometimes more deeply than they themselves bear it . . . for age produces knowledge, and knowledge produces a strong ability to see consequences that others do not see. Agony is hearing the good news of the Gospel of our Lord, learning it, but watching people suffer because they fail, do not try, misapprehend, pervert, or simply disregard what that "Good News" has to say. Agony is hearing a great message, trying to proclaim it, and finding a blank wall before you, built by the very people who most need to be listening. Agony is hearing the standards, the goals, of a world moulding people, changing them, and not being able to "get an oar in" for that which would cause their future agonies to be abated. Agony is being turned off on the basis of someone's ideas about what you stand for, without ever hearing you, but letting it all pass because the James Taylors are far more "with it." Agony is listening to John Lennon's record, "Lonely People," and knowing for certain that the words about Father MacKenzie are too true: "Father MacKenzie, writing the words to a sermon that no one will hear



. . . no one comes near . . . all the lonely people."

Agony is recognizing the truth, trying to break through to people in spite of it, and having other people say, "Give up on them, forget them, they are servants of worldly materialism, and we have too great an ideal to follow to bother with them." Agony is knowing that, on the one hand, but being sensitive enough to realize what they are going to go through unless totally numbed by the world's anesthesia of false goals, aims, and placid stupidities.

AGONY is being involved with people. It is a friend in a hospital bed, young, with a fifty-fifty chance of living. It is a caring nurse, made an automaton without feeling by a profession which tells us it heals. It is a depersonalized machine of tests, retests, wrong reports, wheeling chairs, lying down, sitting up, tubes, pouring in, flushing out. Agony is caring for the object of all these things helplessly, confounded by an inability to be of help. Agony is a wife, standing by bedside, red-eyed, praying that rather than insanity, death will take a loved one. . . . Agony is a little boy running around playing hide and seek, screams of joy and delight, the face of a cherub, the activity of a peripatetic puppy, the glee of an angel triumphant . . . while Dad hovers between life and death. Agony is a little girl, trying to communicate from another language with playmates who are trying to comprehend—playing, yet reserved because somehow deep inside, a feeling pulls that all is not right. Agony is being involved. Agony is loving. Agony is the role of the Christian lover.

Agony is a celebration of the Eucharist around a kitchen table of people praying fervently that the inevitable will not be. Agony is loving them, having been a part of their lives in hopes and aspirations, in fellowship, understanding, in fun and sorrow, in joy and gladness. Agony is the claimer of the scene as the prayers are offered, the bread is broken . . . the wine

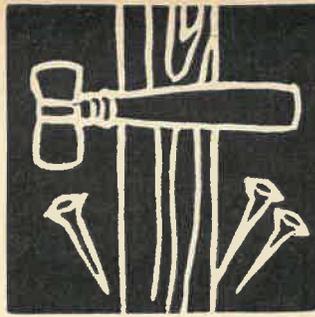
is passed around . . . and all the time knowing the inevitable telephone call that is to come.

Agony is the death of an uncle. We hadn't seen much of each other in recent years. Yet memories cloud back of the endless supply of candies there were from him . . . he seemed to have cornucopia pockets, always something. The jokes for the kids, the bouncing on the knee, the genuine love and affection felt and passed between each other. The aunt whose brother it was . . . tears in the eyes . . . yet gladness at a presence . . . the words of hope and assurance from that "irrelevant" gospel of hope. The trip to New Hampshire for the ordination of her godchild to the priesthood, and five years later, the same aunt in New Jersey for the funeral of sister. Now, what can we do . . . agonize with her for a loss we both feel . . . nothing can be said . . . no words . . . nothing but the agony of love . . . the agony of presence?

The agony of a confirmation class. How does one present this great history of a cross, a passion, an agony, a death, a resurrection, when more important things are being poured into their minds and hearts by a world that does not give a damn about people . . . that uses them, studies them, figures their gross contribution to the national product, their voting line, and their potential for the help of the structures of a society bent on self-worship and perpetuation? What help is there for them when they are sent to church school, sent to confirmation classes . . . and the involvement of their families is negligible in worship, education into the same gospel, and commitment, in almost half of their cases? Agony is trying to get excited when we know what is going to happen in a few years. Dates will mean sleep on Sunday mornings. Confirmation means "graduation from church school," and the church will abandon them, and be abandoned by them because we so strongly work on educating the younger ones and neglect those who are seeing the cutting edge of society, who might use best the help of a gospel of hope.

Agony is a telephone call: "Mother never woke up this morning." O God, it cannot be true. She did not look too well when we were up there snowmobiling together a month ago . . . or was it a year. . . . O my God, it cannot be.

This sermon was preached by the Rev. Oscar W. Swensen in Calvary Church, Danvers, Mass., of which parish he is rector.



Agony is giving a damn. It is loving someone. It is being involved.

Agony is a telephone call: "Will you tell the kids, please." Agony is trying to write a sermon, cursing the life around you, hating the pain and the anguish, abhorring the misery that this damnable world inflicts on its creatures, and knowing all the time that Father MacKenzie has something to say. But all the lonely people do not listen, cannot hear the whisper of God while the screams of the world and its ways are tolling the death knell to meaning and purpose in life. Russ Dewart spoke of the fact that the opposite of love is apathy. Do we hear him? Do we hear the waters of heaven running—through our steam baths, our luxuriant existences, our strivings and our goals? Agony is being in the world but knowing that God is in the world too, giving us our head like the bunch of mules we are, and then helplessly watching as we tear off down the wrong streets, chasing the wrong wagons, and pulling askew that which he ordered once, but we tore apart.

Agony is being a parish priest . . . it is being paid what people think your work is worth, and watching the bills pile up, feeling guilty about spending money to take the family skiing, or the wife out to dinner for the first time in months . . . and the budget dictates what personnel will receive rather than determining it on their worth. Agony is having to be on both sides, the budget and the people . . . but resenting it, hating it, because you know deep down that if only we could get the message, not a worry or concern would bedevil us—and yet knowing the unthinkingness of so many statements made in accusation of the church. "They're giving my money to people who do not want to work for a living." The church is irrelevant, "nothing interesting ever goes on." And, you love them too, even as they say it, even if you hate what they're saying because it is patently false. My brethren, I would not be a parish priest for all the money in the world. I would not even be one for status, or prestige value, or even because it was the dying wish of some dear friend. But, for the sake of God, and the love of God that agonizes over wandering creatures, I would, and I guess I shall . . . because, beneath the mess and misery sin has wrought in this world, the agony that

pours forth, because one dares to love and care, there is something far better than any of the junk the world has ever offered, and that is God's purpose for man and mankind . . . and his love which assures me that he had his moments and days of agony too.

AGYONY is the consequence of loving. It is as sure a factor in love as clouds are in daylight. Agony is the consequence of a hopeful Gospel that reaches out in love to every man, only too many men have their backs turned staring at other goals, aims, dreams, desires, and they do not see the hands of love proffered. Agony is continuing to hold forth the hand of fellowship, of love, hope, and understanding, even while it gets tired, droops from being held out, sags, and aches . . . but holding it there all the same! Because, deep within every fibre

of the being there is the knowledge that God is love, and in God's love there is always hope.

The only ones who can keep this hope alive are us. We are the hands and feet of God moving in the world to do his will. "The agony he must bear as he watches us quit on people, give up, forget, fail to pursue, argue that they will never change . . . even while he changes not in his love and care for them and us!" "I gave you my son, my only son, to suffer the exquisite agony of the cross for you and for every man. Is it nothing to you?" Or will we try to amend our lives in love, and offer hope, fellowship, love and understanding, charity, patience, and ourselves to a world of men for whom God cares? The cost is only agony—but the reason transcends everything else that the world offers in importance. Our Lord and our God!



The Highways

DEAR LORD, the highways of life are a problem.
I try to miss the pot-holes of pride —
The soft shoulders of anxiety —
The detours of doubt —
And the curves of daily confusion.
I am disturbed by the road-blocks of sin —
And the exits of decision frighten me.
O Lord, take over the steering wheel of my life.

Amen.

Helen Redett Harrison

AS WE FORGIVE THOSE

By GEORGE W. WICKERSHAM

WE do know right from wrong. Ideas as to just what is right and what is wrong may vary considerably, but that there is right and wrong is a universally accepted thought. Likewise, the commonly accepted standard of what is right appears to be what is best for society, and this, the world over. And here is precisely where the human burden becomes heavy. Most of us are fully aware that we do not live that way. So much of what we think or do is not aimed at the good of society at all. Consequently, we carry a load of guilt and we carry it constantly.

The Prayer Book could not be more on the mark in its insistence on the intolerable burden of our sins. I am always surprised when friends tell me that they are not aware of this sense of guilt. Actually, this should surprise nobody, because we must remember that human beings have an intriguing faculty of burying feelings which become too much for them. Thus we bury our resentments against our parents and persuade ourselves that we love them dearly. Similarly, we bury our anger at God and persuade ourselves that we are terribly religious.

These psychological defenses may help for a day or two but in the long run they turn out to be mere whistling in the dark.

For the resentments and the anger are still there. They simply lurk in the subconscious, haunting our dreams, tormenting our emotions. They are buried, yes, but, alas, buried alive.

Thus it is with the sense of guilt which every last one of us cannot fail to have. If we are unaware of it, we had better look to ourselves and to our neuroses, for neuroses we are bound to entertain. We love to tell ourselves that we have no neuroses. But here again we are clever at deceiving ourselves. We choose our friends carefully and with a keen eye towards those who have the same neuroses which we have. Birds of a feather do flock together.

Neuroses run the gamut of excesses: excesses in self-indulgence, excesses in self-denials. We go out on wild shopping sprees or we spend hours arranging every shoe in our closet with the right foot forward. We eat compulsively or we become dietary fanatics, eating only pickles and wild honey. Guilt is taking its awful toll—and yet we insist that we have no sense of it.

Psychiatrists have long known that to rid a patient of this deep-seated and usually hidden sense of guilt is to make him well. Psychotherapy is aimed at uncovering that resentment or that anger, the guilt for which is driving a man mad. The patient often resists the treatment simply because he believes that when the sin, or supposed sin, is uncovered he will not be able to face it.

The force of forgiveness! When someone commits a wrong against another, the greatest thing which the other can do is to forgive.

Potent Proclamation

People ask, "Why do the wicked prosper?" Foolish question! When did the wicked ever prosper? Every one of them staggers under a paralyzing burden. With each additional sin, that burden becomes greater. To relieve a sinner of one ounce of his guilt is to win his undying gratitude. There is no remedy, no therapy, no cure like forgiveness. "Which is easier," Jesus once asked, "to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk?'"

This is why Jesus laid such tremendous emphasis on our forgiving our neighbors their sins: "I do not say to you seven times, but seventy times seven." It has to be this way, because we are all sinners. The power of the Gospel lies in its proclamation that this is exactly what God has done for us.

The parable of the Unforgiving Servant could not be more to the point. For while our fellow mortals may have wronged us dreadfully, their debts to us could not possibly compare with our own debts to the Almighty. Therefore when we refuse to forgive, we are, actually, in a totally untenable position, an utterly unreasonable one. We are in precisely the

position of the man in the above parable.

In fact, it is my opinion that when people do not forgive others, it has to be because they do not realize what God has done for them. They may have piously intoned the credal words, "I believe in the forgiveness of sins" a million times, but somehow or other those words have never sunk in. They learned them in childhood and have said them mechanically ever since. Not only do they have no real sense of having been forgiven themselves, but also, and as a consequence, they do not have any real understanding of the crucial importance of forgiveness.

Green Pastures

How I wish that every citizen of the world could see the remarkable drama "Green Pastures"! I consider myself forever blest for having had the opportunity to see it (during the 30s) and for having had the opportunity also of meeting the great man who played "de Lawd."

This incredibly profound play is based on the mind of uneducated rustic black people and their interpretation of the Bible. Briefly, it centers around the education of God. Yes, it does. It portrays how Adam and his offspring fell into sin, provoking God to send a flood to wipe out the race and start all over again. When Noah's progeny turned out to be just as bad as Adam's, God learned something. He learned that people are people and that you have to bear with them. Floods and plagues accomplish nothing.

The final scene of the play shows God in his office, his back to his roll-top desk. Outside the door you can see the angels leaning far over the parapet, aghast at the drama transpiring on the earth below. God had sent down his son and the son is being crucified. The angels do not understand, but God understands. I will never forget the look on his face.

You simply have to forgive. If God did not forgive, there would be no human race. For him Good Friday is every day. If we did not forgive, that race would be equally doomed. Children could not be raised, students taught, or criminals redeemed. We too must learn to turn the other cheek. To refuse to forgive is to run counter to the obvious purpose of the Creator, namely, the redemption of humanity.

The bitter man consigns his enemy forever to his sins—and, indeed, himself to his own. For love is what it is all about, and where there is no forgiveness, there is certainly no love, and where there is no love, everything withers and dies. "As the Lord has forgiven you," writes St. Paul, "so you also must forgive."

"Forgive us our trespasses. . . ." Once we get the idea that he does, our sense of relief is so vast that we become apostles of forgiveness ourselves. It just becomes second nature—apt term!—second nature to forgive those who trespass against us.

The Rev. George W. Wickersham II, D.D., is rector of St. Luke's Church, Hot Springs, Va., and a frequent contributor to these columns.

EDITORIALS

Post-War Aid To Hanoi?

WE are baffled by the resistance of so many political leaders of both Left and Right to any program of post-war economic aid to North Vietnam. Senators McGovern and Goldwater stand on a common platform (though for differing reasons) for once: both against it, while Senator Edward Kennedy, equally strangely, evidently sides with the Nixon Administration on the issue.

The sheer emotional vehemence of the opposition is astonishing. There is outrage in it, as though the very thought of helping a nation which our planes devastated with bombs is monstrous.

More understandable is the objection that the money that would be spent on rebuilding North Vietnam is sorely needed to rebuild America in its poor quarters at home. Understandable, yes; but the objectors generally fail to consider that this is one of those situations in which the nation should, can, and must do both things that need to be done.

The precise nature and cost of what the President has in mind have not yet been disclosed, and Congressmen and the nation at large have every right to withhold assent until the details are known or have been worked out.

There is bound to be a demand by many, a wise and prudent one which we heartily endorse, that a sharp discrimination be made between rebuilding the fabric of civilian life and increasing Hanoi's military potential.

We do well at this juncture to recall the thinking and doing of Herbert Hoover at the end of WW II. He organized the \$7 billion food relief program for war victims on both sides as Europe suffered through a postwar famine. Asked why we were feeding Germans he replied: "Because we do not kick a man in the stomach after we have beaten him."

President Nixon and his colleagues are not motivated simply by compassion. They are thinking hard-headedly about what needs to be done to help the cause of permanent peace in Indochina.

Congress may well have just grievances against the Nixon Administration, but it could make a disastrous mistake if it chose to vote No on this issue simply because That Man in the White House wants it to vote Yes.

A Word of Encouragement

IS one of the last things that Bp. Barnds, Suffragan Bishop of Dallas, wrote before he died on Jan. 24. We think it is a splendid valedictory by him to his brother clergy. R.I.P.! Ed.

THIS is intended as a word of encouragement to priests who still have a clear sense of their vocation to the priesthood, who believe in the historic church, and who delight in exercising their priesthood but who see what they regard, rightly or wrongly, as deliberate efforts by some in high places to "sell the church out" or to weaken its position of spiritual leadership and direction. I would not minimize their apprehensions; it does not appear groundless.

But I would say that people need the ministry which you alone can give. Our people need, as they always have, the Body and Blood of our Lord in the Blessed Sacrament (and in this connection, be very kind and patient with those of your people who are "fed up" with liturgical experimentation!).

Furthermore, you have the opportunity to bring consolation to your people through the Gospel of Christ. I know that there are many people who need to be challenged and stirred from lethargy, but there are also many loyal, faithful church people who are trying to serve the Lord. Such people need not condemnation for not being better, but rather encouragement to meet in a Christian way the sorrows, joys, and frustrations of life.

Every person needs a pastor, and it is particularly true in these times. As long as this is so, you have a ministry. So, brethren, resist the temptation to give up and by the grace of God, "hang in there"! God is with us.

✦ WILLIAM PAUL BARND'S

What Sexual Revolution?

THE REV. ANDREW GREELEY, program director of the National Opinion Research Center at the University of Chicago, is a Roman Catholic sociologist and a prolific writer. Unlike some prolific writers he usually writes good solid Christian common sense. We especially admire his independence of the *Zeitgeist*; he thinks for himself, and doesn't seem to worry about whether he's thinking what everybody else is thinking or non-thinking.

Recently in Australia he told a news conference that "the sexual revolution never existed, or if it did it did not show up in the cold light of sociological research. . . . As a social scientist I am impressed by the absence of the sexual revolution."

He added that the "fundamental facts" of what people do, as distinct from what they say, have not changed in the U.S. in the past 50 years. "The bitter truth is that chastity has never been very popular," he remarked. (This editorialist reads more history than sociology, and is of the opinion that history confirms Fr. Greeley's sociological observation.)

Of course, what people do, actually do, in the way of sexual behavior will always have to be a matter for more or less educated guess work by sociologists, historians, and moralists. Our guess is that Fr. Greeley's guess is substantially correct. We know of no time in history when chastity was popular. Sex as such is more out in the open today than in some (by no means all) cultures of other times and places; but whether there is more or less sexual activity per capita, licit or illicit, exotic or merely erotic, who really knows?

The important fact for people trying to make sound moral judgments on the subject to keep in mind is that the actual behavior of people is no criterion of what ought to be their behavior. The fact that everybody's doing something doesn't make it right. The fact that nobody's doing something doesn't make it right either, or wrong.

News of the Church

Continued from page 7

worship services, choirs, and scripture studies which occurred in most of the POW camps. Their favorite hymns had been, "In the Garden," "You'll Never Walk Alone," "What a Friend We Have in Jesus," and "Holy, Holy, Holy." Psalm 23 was cited by POWs as their favorite Scripture.

The men also memorized and shared the Beatitudes, Romans 12, and I Corinthians 13. They reconstructed whole sections of scriptures from memory because Bibles were not available.

One POW said after his release: "You know, now that we are back we'll have to remember Philippians 4:13 all over again, and instead of, 'I can do all things,' it should be 'We can do all things, through Christ, who strengthens us'."

Chap. Aronis related his experiences with POWs in a letter to the American Baptist chaplaincy headquarters in Valley Forge, Pa. The story then was reported by the American Baptist News Service.

SEMINARS

Sewanee Symposium Set for Cathedral

"The Church's Involvement in Social and Political Issues" is to be the theme of the Sewanee Symposium on Apr. 28-29 at the National Cathedral in Washington, D.C. Mr. John C. Chancellor has been named moderator.

Keynote speaker will be Dr. Clifford Morehouse, former president of the House of Deputies and editor of *THE LIVING CHURCH*, 1932-52. He will be followed by the Rt. Rev. John T. Walker, speaking as protagonist, and by Mr. Stephen C. Shadegg, speaking as antagonist.

Panel members will include the Rev. C. FitzSimons Allison, the Hon. Howard Baker, Dr. Smith Hempstone, Hart T. Mankin, Dr. Harry C. McPherson, Jr., the Rev. Robert R. Parks, the Rev. Carroll E. Simcox, Wallace O. Westfeldt, Jr., and the Rev. Charles L. Winters.

The Rt. Rev. Girault M. Jones and Dr. J. Jefferson Bennett, chancellor and vice-chancellor respectively, of the University of the South, will also participate in the symposium. Summation is to be given by the Rev. John M. Gessell.

Twelve workshops have also been scheduled as part of the two-day program.

CONFERENCES

Impact of Civil Religion Probed

A panel of prominent scholars holds that civil religion exists in the U.S. and exerts enormous impact on society. But the theologians, historians, and literary

specialists, meeting in Madison, N.J., reached no consensus on what civil religion means, how it relates to organized faiths or politics, and whether it is good or bad.

Several lecturers and consultants were brought together by the graduate school of Drew University for one of the first major public airings of civil religion which has claimed attention in church, political, and scholarly circles in the past few years.

Civil religion was seen variously as giving unity and a sense of "higher meaning" to citizens, branded as "idolatrous," divided into several types, held responsible for the unjust treatment of minorities, linked to the military, and made synonymous with the "American Way of Life."

The term civil religion has also entered American journalism where it is usually left undefined but is used in reference to such events as non-sectarian prayer breakfasts, religious ceremonies at state events, and political rhetoric mentioning God and the nation together.

Dr. Robert Bellah, a University of California sociologist, borrowing the phrase from an 18th-century French philosopher, injected the term civil religion, into contemporary language. He was the keynote speaker at Drew.

The nation, he said, can learn from its heritage of civil religion if it will search the whole history of the American experience, subject everything found to "searing criticism," and open the search to streams of thought outside American traditions.

"Religion and morality and politics are not the same things and confusing them can lead to terrible distortions," he concluded. "But cutting all links between them can lead to even worse distractions. The concept of civil religion simply points to the fact that some links between them (religion, morality, politics) seem to exist in all societies." He urged Americans to find and use the best of its civil religion.

However, Dr. Will Herberg of Drew was not so optimistic about higher values in civil religion. He identified the term with the mass culture of commercialism and nationalism of the "American Way of Life." He said it is "idolatry" in terms of Judaism and Christianity and declared that virtually nothing can be done about it.

"By every realistic criterion, the 'American Way of Life' is the operative religion of the American people," Dr. Herberg stated.

Dr. David Little, a moral theologian at the University of Virginia, spoke on Thomas Jefferson's understanding of the "civil or political role of religion in America." He had strong criticism, he said, for the Founding Father for failing to understand the unavoidable tensions that arise between morality, religious belief, and civic responsibility.

Dr. Leo Marx, professor of literature

at Amherst College, explained how "vernacular," even "vulgar," writing in the U.S. — seen in such persons as Walt Whitman, Ernest Hemingway, and Norman Mailer—stands against the "genteel" European tradition which is the basis of whatever is called civil religion.

Other lecturers were Dr. Martin Marty and Dr. Charles H. Long of the University of Chicago; Dr. John F. Wilson of Princeton University; and Dr. Herbert Richardson of St. Michael's College (Toronto).

GENERAL CONVENTION

Reading the Wind X: To Pay

It is one thing to have a variety of church programs; it is something else to pay for them. The question of amount is always present; but the Executive Council had still another question: During the next two to three years, which method of funding should the church use?

To consider the question, three basic options were offered: (1) the voluntary pledge system; (2) percentage as a goal; and (3) the mathematical apportionment. Before getting into the specifics of these options it might be wise to back up a bit to take a look at the process of church funding in general.

Funds for the various mission projects normally come from congregations that have appealed to members and have secured pledges; from dioceses that have appealed to local units, usually through apportionments, and have secured pledges; and from the Executive Council that has appealed to dioceses, through apportionments, and has secured pledges.

The differences between the total of the apportionment sought from dioceses and the amount received in the past five years has been substantial. For instance, in 1968 a budget of \$13,694,053 was adopted by General Convention but only \$12,550,460 was paid by dioceses. In 1972, \$12,702,376 was adopted by General Convention and only \$10,289,140.41 was paid by the dioceses. The adopted budget has decreased but so has the level of giving, at alarming proportions.

The Present System

Currently, funding for the General Church Program (those activities that the church does together) is from a commitment from 92 dioceses. The budget adopted by General Convention sets the total asking for this General Church Program. This asking is apportioned to dioceses according to a formula based on current expenses of parishes and missions.

Diocesan apportionment for the General Church Program is based on the total local support expenses of the parishes and missions within the diocese as shown on the parochial report. Items included are salaries, social security, fuel, light, water,

power, bookkeeping, and other ordinary expenses of operating the local parish.

The total local current expenses of all the parishes and missions in all dioceses is then divided into the amount of the General Church Program (apportioned) to be assigned to the dioceses. This amount is determined by General Convention or Executive Council. The 1973 formula using 1970 current expenses of \$142,857,689 and an apportionment figure of \$12,702,376 produced a reciprocal of .088916. The total expenses of each diocese is multiplied by this reciprocal to obtain their share of the total apportionment. (Example: Diocese of Connecticut 1970 total current expenses of \$5,343,036 \times .088916 = \$475,083).

In 1971, of the 92 apportioned dioceses only 42 paid their quota in full, while 59 did not. Of the 92 apportioned dioceses, 13 of them received a direct cash subsidy from the General Church Program.

As reported in 1971 for 1970 in *The Episcopal Church Annual* (to give you an idea of how the church started this decade) total receipts for the church were \$307,399,313.93. In 1971 the total paid by the dioceses to this General Church Program was \$10,528,867. The General Church Program received 3.4% of the total giving to the Episcopal Church. To look at this another way, there are currently 3,445,317 baptised members of the church. What the General Church Program received represented \$3.06 per member for the year.

The range of diocesan pledges to the General Church Program as a percentage of diocesan income varies from 8% to in excess of 40%. For this reason, many dioceses feel the present formula system unworkable since the diocese has no real control over what it receives in relation to the current expenses of the parishes and missions.

The Options

The first option presented to the church via the diocesan visits was the voluntary pledge system. That is, each diocese responds but only as it chooses. There is no formula; it is based, rather, on criteria set by the diocese.

This system brings into play considerations such as: there will be less pressure on the diocese; planning beyond one year is difficult; no need for any formulas, relaxation of demand usually means less effort in the diocese; little evidence of continued support for such a system; less pride and/or guilt after comparisons are made between apportionment and pledge; gives rise for more enthusiasm for stewardship; requires sustained promotion. Of those 91 dioceses to respond to this question, 11 were in favor of this option.

The second option presented to the church was the percentage of diocesan budget income as goal. That is, the General Convention sets a percentage of

diocesan budget income (minus any grants from the General Church Program) as a goal.

This system brings into play considerations such as: it is simple and easily understood; goal could be out of reach to diocese; figures known by the diocese, therefore, they are readily applicable; an even percentage can easily create an uneven demand; usually responsive to general economic trends; no published apportionment plan available. Of those 91 dioceses to respond to this question, 42 were in favor of this option.

The third option presented to the church was the mathematical apportionment formula—that is, taking the General Church Program budget as adopted by General Convention and distributing it, via a mathematical formula, to each diocese; responded to in the form of a pledge from each diocese.

This system brings into play considerations such as: the church, in general, is accustomed to this system; diocese can easily feel pressured; when used as a goal, rather than a measuring stick, it can stimulate giving; verve for the missionary effort becomes stifled if boxed into formulas; a more widely accepted formula normally suggests greater equity for all; complex formulas are often too difficult to comprehend; general fear and/or suspicion for anything resembling taxes. Of those 91 dioceses to respond to this question, 33 were in favor of this option.

Finally, an opportunity was given for churchmen to indicate whether or not they favored each diocese having the right to designate up to 50% of its pledge for programs of its own selection. The results were: for up to 50% selection only 15 dioceses said yes; 70 dioceses preferred no selection by dioceses.

The funding issue will be analyzed further between now and the May meeting of Executive Council. The plans will be tested regionally, with the final budget and method of funding decided at General Convention. The question will be, as it usually is, how much to pay and how are we going to pay it.

CHARLES R. SUPIN

Fr. Supin, a parish priest from Long Island, is serving as Coordinator for Development for the Executive Council.

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Book Reviews

HISTORY OF AFRICAN CIVILIZATION. By E. Jefferson Murphy. Thomas Y. Crowell Co. Pp. xxiv, 430. \$12.50.

To write a history of the civilization of an entire continent, and that continent Africa, about which so much has been misrepresented and so little has been known, would seem too encyclopedic a task for one author. Yet E. Jefferson Murphy has created an eminently competent survey in depth of African history from the earliest origins of mankind 3,500,000 years ago to the current "revolution underway in Africa" with its inevitable "African thrust for modernity. . . ."

Mr. Murphy, who teaches at the University of Connecticut, has a felicitous style for the general reader. At the same time he draws on the findings of the most recent scholarly research as he skillfully reconstructs the African story, "a story of the largely successful efforts of the black African to create his own distinctive civilization in response to the African environment." This positive interpretation of African history Mr. Murphy first received from persevering scholarship of the late Leo Hansberry, his professor of history at Howard University. Prof. Hansberry imparted to his students an "empathetic understanding of African history," and to this faith in the dignity of African culture Murphy has brought

insights derived from the dual disciplines of anthropology and history. Also, for over a period of 20 years he has lived and worked in and traveled over the major regions of Africa. He writes African history from an African-centered view, the while holding it in the perspective of the whole sweep of human history.

With the rapid emergence of independent African nations after World War II and their stabilization in the decade of the 60s, the study of African history not only raises new kinds of questions, but also seeks the answers from a new point of view, namely, the nature of African culture, not the policies of European imperialistic exploiters. To this history that is about Africa and not just about Europeans in Africa Mr. Murphy brings his command of new techniques in historical research, anthropology, archaeology, historical geography, botanical history, historical research of linguists, and the demographic history which follows vast and intricate movements of ethnic groups across the continent. Thus the author is able to show, for example, how linguistic studies have contributed greatly in the tracing of the black African Sudanic civilization as it spread and reached higher development in the rain forests of West Africa and the Congo basin. "Sudanic civilization, despite its name, springs primarily from the Cong-Kordofian-speaking

peoples." A further example is the understanding supplied by botanical history, which provides firm indications that the adoption of a Malaysian food-complex (the yam, the banana, and the taro) by Sudanic and also Bahtu, peoples laid "the basis of a more productive agricultural economy in the forests" (pp. 87-90). Their new crops, combined with their earlier mastery of iron working, provided a new technology which enabled the Bantus to spread out over most of Africa south of the equator.

Mr. Murphy has organized his work most effectively as he unfolds for us the dynamic inter-connections of peoples and kingdoms from ancient Egypt to the new free nations of modern Africa. As Hollis R. Lynch, professor of history and director of the Institute of African Studies, Columbia University, comments, Mr. Murphy throughout the book "gives us a fine sense of cultural history of typical or significant peoples in various parts of Africa—their religion, their art, their social customs, as well as their economic and political institutions."

That dedicated intellectual leader of Africa whom Mr. Murphy considers to be "perhaps the most famous Negro of the 19th century," Edward Wilmot Blyden, didn't arrive at his profound appreciation of black African personality and cultural achievement until he had lived and worked with the peoples of Africa and saw the evidence first-hand. Perhaps our study of the evidence so cogently marshalled for us in this *History of African Civilization* will help us to sense the same great qualities Blyden denominated as "African Personality." If so, then we

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can enter with empathy into an appreciation of what Mr. Murphy in his conclusion sets down as that which Africa and its people now seek:

"The humblest African shares two deep yearnings with the most exalted: he is dissatisfied with personal and national poverty, and he refuses to accept the underprivileged, exploited, despised status that has been Africa's for the past four centuries" (p. 407).

(The Rev.) ROYDEN C. MOTT
Annunciation, Newport, Tenn.

THE LIGHT OF A THOUSAND SUNS. By Jacob Trapp. Harper-Row. Pp. 149. \$3.50 paper.

The subtitle of this amazing little book, "Mystery, Awe, and Renewal in Religion," gives an adequate clue to its contents. Jacob Trapp is obviously well versed in the field of comparative religion and he deeply appreciates the value of Hinduism, Buddhism, Zoroastrianism,

Judaism, Confucianism, Taoism, and Christianity, as well as the less sophisticated animisms through which "primitive pagans" have expressed their religious attitudes.

In all systems he finds a sense of the numinous, so well isolated and analyzed by Rudolph Otto some 40 years ago. His concluding chapters, wherein we find his own philosophy well articulated, are gems of precision and beauty in verbal expression. "The Abyss, the Wholly Other, the Ineffable, the terrifying transcendence, is hard to live with. So men keep trying to interpose nearer objects of worship. Man must worship, and to render worship bearable or comfortable, he manufactures idols. The holy mountains of this world are littered with wrecked and discarded idols." *The Light of a Thousand Suns* is highly recommended for the thoughtful Christian.

(The Rev.) CLIFFORD E. NOBES, S.T.D.
Retired Missionary Priest

PEOPLE and places

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The Rev. Craig W. Casey, former program coordinator for the Cheswick Center, Cambridge, Mass., is assistant to the president of the Church Pension Fund, 800 Second Ave., New York, N.Y. 10017.

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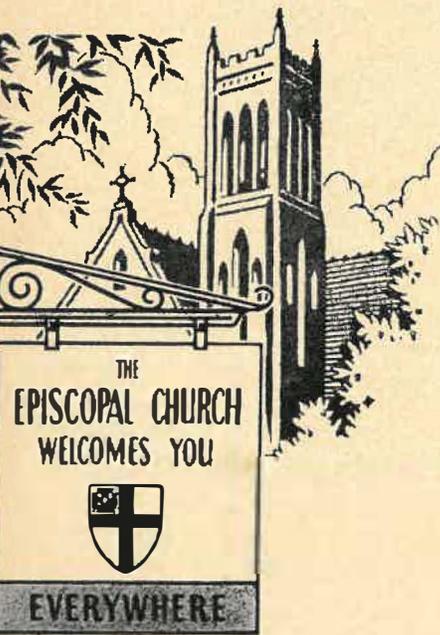
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Continued on next page



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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, 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; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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(Continued from previous page)

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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A.
Zinser
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.
Church open daily to 11:30

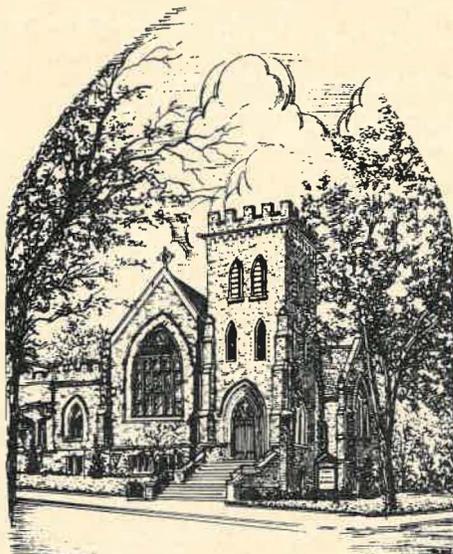
QUEENS, N.Y.

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

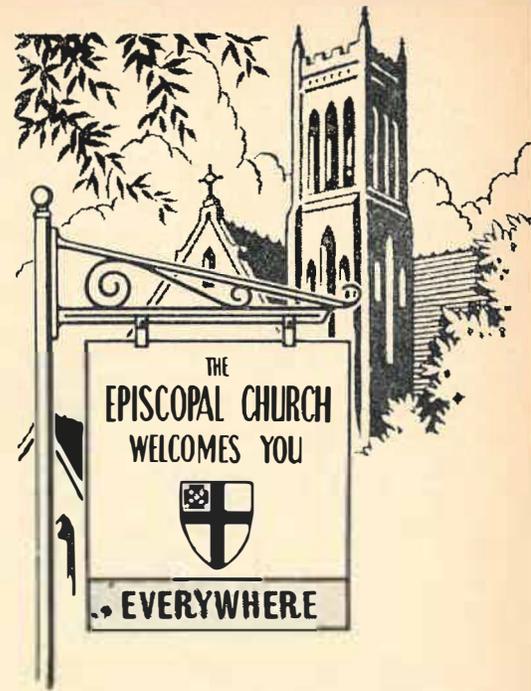
PHILADELPHIA, PA.

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

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), MP other Sun; Wed EP 12:30,
HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30.
Tel. (215) 922-3807



ST. PAUL'S CHURCH
KANKAKEE, ILL.



CHARLESTON, S.C.

CATHEDRAL OF ST. LUKE & ST. PAUL
126 Coming St.
Sun 8 HC, 10:30 HC & Ser (1S & 3S) MP & Ser
(2S & 4S); Thurs & HD HC 10:30

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

ODESSA, TEX.

ST. JOHN'S 4th & W. County
The Rev. D. N. Hungerford, the Rev. J. P. Haney,
the Rev. C. E. McIntyre
Sun 7:30, 9:15 & 11, Ev 7

HOT SPRINGS, VA.

ST. LUKE'S
The Rev. George W. Wickersham II, D.D.
Sun HC 8, 11 MP (1S HC)

RICHMOND, VA.

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

STAUNTON, VA.

TRINITY
The Rev. E. Guthrie Brown, r
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

PARIS, FRANCE

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

GENEVA, SWITZERLAND

THE AMERICAN CHURCH (Emmanuel, Episcopal)
Rue Alfred Vincent
The Rev. Donald G. Stauffer, r
Miss Theresa Scherf, Assoc.
Sun 8 HC; 9:15 Family Worship & Study Classes;
11 MP & Ser (HC 1S)

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.