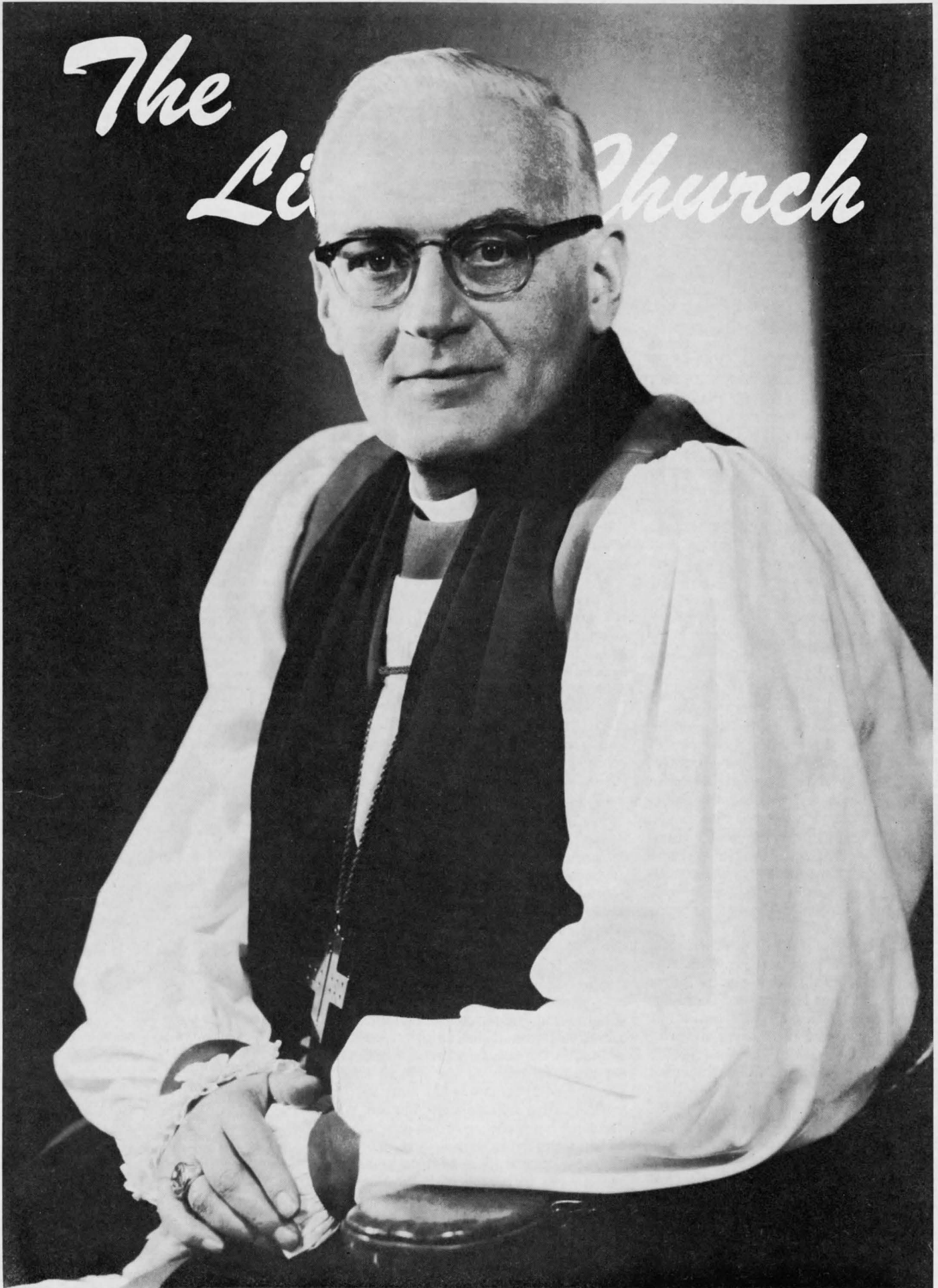
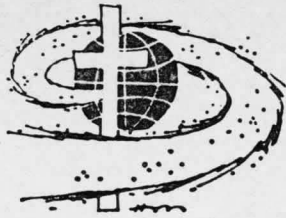


The Lighthouse Church



Around



& About

— With the Editor —

TO A WELL-WISHER IN DALLAS who sent me the text of Canadian commentator Gordon Sinclair's now famous editorial entitled *Americans*:

I appreciate your thoughtfulness, but am puzzled by your apparent assumption that perhaps I hadn't heard or read this before. Living in these U.S. today with eyes to read or ears to hear how could one miss it? It's everywhere. You seem to be telling me that because a Canadian has said some nice things about the American people there can't be anything wrong with the American politicians now in command.

As another has said, let me make one thing perfectly clear: I too like what Mr. Sinclair says about us. "I can name you 5,000 times when the Americans raced to help other people in trouble," he says, and asks: "Can you name me even one time



when someone else raced to the Americans in trouble?" I am a 100-percent American. I ponder those thousands of times when nobody raced to me in trouble, and those thousands of times I raced to others in trouble, and with a hard, rough hand I wipe a tear out of my eyes.

It is well that a citizen of another country speaks good of America. Nations, like persons, need encouragement in well-doing no less than castigation in evil-doing. But it is not well that America should respond with such Jack Hornerism as yours and those millions of others who just can't get enough of Mr. Sinclair's generous accolade. It has sent us into a national ecstasy of Narcissism. There has to be something sick about a nation, as about a person, that listens over and over again to the nice things that other people have to say about it—has them recorded for the purpose. *Americans* is available in any one or all of three recordings, depending upon which background music you prefer—*Battle Hymn of the Republic*, *America*, or *America the Beautiful*. Don't be surprised if your neighborhood record shop is sold out of all three.

If this country were in a state of spiritual health it would have said, "Thanks, neighbor; you Canadians are mighty nice friends to have," and that would have

ended the matter. As it is, we listen to that sweet talk over and over and over: "Play it again, Sam. Play *Americans* are beautiful by that Canadian feller."

Sick.

TO L.C.C.:

I am not familiar with the writings of Abraham Kuyper and so cannot comment on him "as a whole." But your quotation from him is more than enough of the man for me, if it is typical of his mind: "A nation consisting of citizens whose consciences are bruised is itself broken in its national strength." My God, how dreadful! Does he mean by a bruised conscience one that is troubled by its guilt? It's hard to imagine what else he can mean. And if so he's saying that a nation will prosper and flourish only as long as its people have no operative conscience. One would expect to find such a political philosophy in ancient Carthage (of which old Cato so justly remarked *delenda est*—it just had to be wiped out), or in Hitler's Germany. But I am shocked to hear you quoting such monstrous doctrine, or at least its author, with approval. I shouldn't give our nation much time to go if it were to acquire the kind of collective conscience that is impervious to bruising.

TO GEORGE:

Yes, I believe that the true contemplative is better equipped to deal with the so-called practical problems of life than anybody else, *ceteris paribus*, but of course in so saying I invite a proper challenge to state what I mean by contemplation. As I (and I hope not only I) use the word, it means looking before leaping, as distinct from looking while, or after, leaping. Spiritual contemplation consists of looking at God before doing God's will. ("Before" in that statement implies logical as well as chronological priority: Looking at God is the constant premise and precondition of knowing the will of God.) Thomas Merton said what I mean: "A contemplative will concern himself with the same problems as other people, but he will try to get to the spiritual and metaphysical roots of these problems—not by analysis but by simplicity." By "simplicity" he meant a combination of two things: stripping the mind of all extraneous and irrelevant concerns, and fixing upon the substance rather than getting hung up in the accidents.

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February

17. Epiphany VI
23. Polycarp, B & M
24. Last Sunday after the Epiphany

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Letters to the Editor

The President—Right or Wrong

You asked for letters from those of us who feel that the president should be supported regardless of all questions of right and wrong. I am one of those persons.

I have always felt that the prophets of Israel were a "conscience." Some of them have been such a conscience for me that they scare me to death. Whenever I brave their exhortations I fear the worst. Yet I also receive comfort from their assurances that God loves us and wants us back in the fold despite our sinfulness. The prophets warned—cautioned that God would punish if evil ways were not mended, but I don't recall any incidences in which they shouted "Off with their heads."

Isn't this what the Watergate board is doing today? And what about the members of that board? Are they really qualified (innocent) to cast the first stone? The president is a human being with both good and bad in him. I feel he is also a human who has erred and is trying to correct his ways. Also, despite his errors and failings, he has been a good president. I do not feel that some of those hounding him have been good senators, or newspapermen, or television reporters. They have not always been honest with us, or even themselves. Greed and lust for power have guided them just as much as they have the president. *No*, I don't like it, and I tell them so every opportunity I get, but I don't scream "Off with your head."

We are "a country under God." Whenever I go to the polls I do my best to be informed, but then I pray for guidance and pray also that God's will be done, and that the best man—the man best suited for God's purposes—will win the election. I have faith that Mr. Nixon is the best man for that purpose, whether it is because he has been shown to be greedy and after power, thus causing reforms in our political system, or whether it is because he has done an amazing amount of good as a president, which I think he has.

I don't think that I'm qualified to judge any man. I can only say "I don't like what you are doing." However, I would then add, "but I still love you." This is the way I feel about the president. I would also like to add this: In my 57 years of living, I have never ceased to be amazed at the way God changes evil into good. Good will come out of this. Just wait and see.

LUCILLE B. COONE

Manassas, Va.

I am confident that, if we are faithful to God, history will record that during Richard Nixon's presidential term, the Constitution, the Bible, and even Truth Itself, were challenged by a powerful, venomous enemy within our borders. The present floodlighting on a man as though he were a devil causes confusion and hate, because what we actually see is a Christian being tortured.

There is nothing that President Nixon has done, is doing, or plans to do, that disturbs me one bit. He has served the people well. When he was first elected, people had been distressed, shocked, and felt helpless at the

apparent overturning of authority in every phase of the human existence, and we had been praying to God to save the nation. God answered our prayers and gave us a leader who does not quake with fear at the thought of authority and stands firm for it. He is also a God-fearing man, and we have nothing to fear from his leadership.

If the president is forced to resign, this will mean to a large percentage of the people that we have a new kind of government, in which conservatives have *no* influence.

MARTHA GUERARD

Columbia, S.C.

Your reference in "Around and About" concerning OT prophets is not quite pat. Kings had their dynasties; we as a republic can change the occupant of the White House in an orderly way every four years. We did get one president, to be sure, whom the people did not elect—witness 1960 when Texas and Illinois piled on the graveyard vote. The moral outcry then, if any, was very feeble. Our nearest thing to a dynasty, by the way, was that of Franklin Delano Roosevelt, that paragon of morality who was nominated for a fourth term in 1944. I still recall being seated in my car with an official of a large industrial firm listening to the radio when the word came that Harry Truman was nominated as vice-president. My friend said to me, "Lord, they mean the next president." I asked why. "Roosevelt is more than half dead, he will hardly last the year." Now that is a most excellent way to foist a near dead man on the people.

I really believe Mr. Nixon does not suffer in any comparison with any 20th-century president but is superior to most. With Elliot Richardson I do not believe Mr. Nixon personally had a hand in Watergate or the milk dealers or any such blah-hah. You are witnessing a present-day attempt at crucifixion.

EDWIN A. GABEL

Columbus, Ohio

The ARC Talks

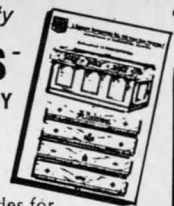
I would like to respond to Fr. deBordene's article, *A Look at the ARC Talks* [TLC, Jan. 6]. The author interprets a sentence from the official ARC "Statement on Doctrinal Agreement and Christian Unity" to mean "that 'past doctrinal utterances' were bound to the space and time of their occurrence but are not to be bound to the church that conceived them"—in other words, that a church is not to be held accountable today for a position it held in another time and culture. The consequence, he suggests, is that "crucial differences" are allowed "to co-exist under the umbrella of doctrinal pluralism and relativism in authority."

The sentence in question reads, "It should be recognized that past doctrinal utterances were made in definite cultural situations that are not our own, and hence that they reflect the presuppositions, terminology, and concerns of their times." These words themselves are capable of interpretations other than Fr. Bordenave's, for instance, that the commission wants to study the context of a

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particular doctrinal statement, the historical period and theological method that gave rise to it, in order to get as careful and precise an understanding of the intent and meaning of that doctrine as possible.

Fr. deBordenave argues that his interpretation of the sentence is correct by citing "illustrations taken from the book, *Episcopalians and Roman Catholics—Can They Ever Get Together?*"

The point I wish to make is that "this volume is," to quote the forward by Ralph Thomas, S.A., "designed to share with interested clergy and laity the results of *informal and unofficial* bi-lateral conversations . . . co-sponsored by the Graymoor Ecumenical Institute and the Episcopal Church Foundation" (italics mine). Only four of the speakers are involved in the official ARC talks: Fr. Ryan and Bp. Vogel in the 21-member international commission, and Bp. Vogel, Fr. Wright, and Dr. Shipman in the national commission of some 15 members. This book, then, is not an official document of the ARC talks. It is not the result of consultations sponsored by ARC or the member churches, but by two unofficial organizations within them. And it represents the personal opinions—which may not be the positions taken as representatives of the two churches in the formal ARC talks—of only four persons officially involved in these talks.

While Fr. deBordenave may have done a service in warning us that the theological presuppositions he discovers in this book would make a travesty of Christian unity, he cannot claim to have said anything about the epistemology of the ARC talks. His evidence is drawn from documents that arise from neither the national or international ARC

commissions, but from personal statements made at an unofficial conference. Surely, so serious an ecumenical consultation as the ARC talks should be judged on the basis of its own statements, and not those of others working in the same area.

(The Rev.) WARREN V. TANGHE
Curate at St. Michael's Church
Bristol, R.I.

As a former Roman Catholic priest and seminary professor who is now a priest in the Episcopal Church, I share the Rev. E. A. de Bordenave's concern for the theological integrity of the ARC talks [TLC, Jan. 6]. However, I assess that integrity at a much higher level than he, and do not believe that they have dealt with the past quite as cavalierly as he suggested.

Neither Fr. Dulles nor Bp. Vogel would accept any doctrinal agreement that did not reflect substantially the theological traditions of their respective communions. Both do question, and rightly so in my estimation, whether, in the light of present day substantial agreement on previously bitterly contested points, the past disagreements really reflected differences in faith or whether they were simply differences of theological formulation.

There is a difference between theology and faith though it is often difficult to pinpoint this difference in the case of specific doctrinal statements. Nevertheless, the Christological controversies of the first six centuries amply demonstrate both the possibility of seemingly incompatible theological formulations of one and the same orthodox faith and the difficulty of determining whether different theological formulations are, in

fact, expressions of one and the same faith. (On this score it is interesting to observe that the official dialogue between the Orthodox churches and the non-Chalcedonian churches of the East has concluded that on the question of one person and two natures in Jesus, the churches, while possessing seemingly incompatible formulations, are, in fact, united in one and the same faith.) The ARC talks have as their purpose to determine whether in the case of Anglicanism and Roman Catholicism different theological formulations do mask one and the same faith. On the questions of the Eucharist and the Ministry the answer has been a substantial yes.

I find it somewhat puzzling that Mr. de Bordenave should feel uncomfortable with the notion of the same faith in different theological formulations since theological pluralism has been characteristic of Anglicanism since the Reformation. With him, I agree that the issue of authority in the church, especially as regards scripture and the Marian dogmas, presents an area of significant difference between the two communions. I do dispute, however, that Anglicans regard "scripture as the sole authority for the rule and teaching of the church." In the area of teaching, yes. But unless by "rule" he means the three-fold structure of the ordained ministry, his position is puritan, not Anglican.

(The Rev.) JOHN M. FLYNN
Baltimore, Md.

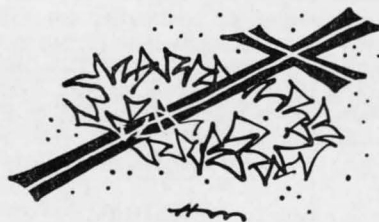
The Lord's Prayer

Concerning that theologically gimcrack phrase no longer proposed for the Lord's Prayer, "Bring us not to the test," your comments [TLC, Jan. 13] are illuminating and should be helpful to many. Far more important, it may be hoped that they will help lead the Liturgical Commission in the future to arrive at a translation of the whole prayer which will be pleasing to Divine Headquarters.

Actually, that line noted may be called "The Great Non Problem"; at least it would have been had thoughtful attention been paid to a proposal of a liturgical commission three or four years ago, from which spiritual obediences I now have forgotten. The excellent in content and meter and also simplicity were honored in that group's proposal of a translation of the entire prayer. They proposed a line which caught all you said and all Haecker noted as well: "Save us in the time of trial." That puts the whole matter of Creator and created, giver and receiver, need declared and need answered in their essence and states the plea succinctly. They had a keener sense of realism as well in following that with an exact statement of the source of all evil in the ultimate. They had the insight to translate the following line so: "And deliver us from the evil *one*." It hardly makes one a prophet now to say that there would have been no groundswell of aversion to "that" former bad line in the new translation, and therefore the whole translation probably, had the *proper* sense of the line been declared in something as worthy as "Save us in the time of trial." Anyone alive and then sane can attest to the total of life as supporting the clarity and realism of that line!

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COVER STORY

Bp. Bayne Dies

The Rt. Rev. Stephen Fielding Bayne, Jr., 65, well-known leader in the Anglican Communion, died Jan. 16, in a Santurce, P.R., hospital. He and Mrs. Bayne were vacationing in the Caribbean area when he became ill.

Bp. Bayne held many responsible positions during his ministry. Consecrated Bishop of Olympia in 1947, he was named the first executive officer of the entire Anglican Communion in 1960. With this appointment, he became the first American bishop ever to set up an office in Lambeth Palace, London.

His principal responsibilities in this post were to act as executive officer of the Anglican Advisory Council on Mission Strategy and to exercise general supervision on behalf of the consultative body of the Lambeth Conference over all matters affecting the welfare of the worldwide Anglican Communion.

While serving in this post, Bp. Bayne was also in charge of the Convocation of American Churches in Europe.

In 1964, the bishop was named director of the Episcopal Church's overseas department and vice president of the Executive Council.

Bp. Bayne returned to his own alma mater, General Seminary, in 1970, as professor of Christian mission and ascetical theology. Later he was named acting dean and then dean of General until his retirement at the end of the 1973 academic year.

The list of institutions presenting the bishop with honorary degrees is long and varied both at home and abroad—Africa, Australia, Canada, Japan, and the United States.

The bishop was the author of numerous articles and books, namely, *Gifts of the Spirit*, *The Optional God*, *In the Sight of the Lord*, and *Christian Living*.

In addition to Mrs. Bayne, the bishop is survived by five children.

Services were held in Trinity Church, New York City, where Bp. Bayne had been serving as assistant to the rector.

The Presiding Bishop has written of Bp. Bayne:

"Bp. Bayne left to this church, and to society, a legacy of Christian ministry difficult to match. His Creator was profligate in conferring upon him talents and gifts of particular brilliance and magnitude. He himself infused these with such depth of devotion to Christ and His

church as to adorn whatever position and responsibility to which he was called. He combined immense learning with a straightforward simplicity that endeared him to people of varying ages. He was at home in the elementary school as in a university or theological seminary. And the whole field of ecumenical relations listened when he spoke. For his brother bishops, Stephen Bayne occupied a position of particular affection and respect. And he reciprocated by enhancing their concept of the episcopate. His life and death remind us of the richness of God's grace in His dealing with the children of men, for which we who knew and loved him remain grateful."

CONFERENCES

Students and Faculty Seek Community

Episcopalians — students, faculty, and clergy — from more than 50 universities in the U.S., Mexico, Puerto Rico, and the Virgin Islands met in Miami to seek a unity of purpose that goes beyond individual needs — a transformation to community.

The Rev. Tom Woodward, chaplain at the University of Rochester (N.Y.), found a "great yearning for a common pilgrimage. Most of the participants had a sense of loneliness and they are yearning for unity," he said.

The self-described bizarre five-day encounter, called a "Morning Star Happening," was held in a carnival tent pitched on the campus of Biscayne College. Represented in the 350 people attending the conference were Marxists, Jesus Freaks, blacks, Spanish-speaking, and women's libbers.

An all-night worship service included a rock band, drama, dance, a mime, multi-media art, poetry, and a "liturgy of babel."

Discussion groups dealt with topics ranging from prayers to political transformation of society to interpersonal relations.

The Rev. John Worrell, Episcopal chaplain at Rice University, Houston, said after the encounter that "privatism is just as bad as we feared. Even in groups discussing the future, people were concerned with their private futures."

Yet according to the Rev. Richard Tombaugh, Episcopal chaplain to universities in the St. Louis area, one of the purposes of the encounter was to "challenge privatism."

"People who are not accustomed to talking to others whose language is different were forced to, and later wanted to, talk to people with a different language, whether it was pietistic, political, or something else," he said.

Fr. Woodward said one of the benefits of the conference was that participants were "raised to a level of consciousness about their real, and not just imagined, differences while at the same time they found that their unity is not fragile."

Other chaplains agreed that despite the differences community was maintained.

Fr. Worrell said that while there was not a great deal of agreement in the various discussion sessions, "there was developed such a movement toward the idea that all Christians are on an historical pilgrimage that there are plans to follow up the encounter with regional meetings."

The "Morning Star Happening" was the first such national encounter within the Episcopal Church since 1967.

ECUMENISM

Episcopal Church Window Honors Late Pope

Pope John XXIII, long after his death, is still a promoter of the ecumenical movement.

St. Thomas Church, New York City, has a new window that honors Pope John. It was dedicated by Terence Cardinal Cooke, Archbishop of New York, during an observance of the Week of Prayer for Christian Unity.

The window was given by the Burden family in memory of the late Florence Vanderbilt, a long-time member of St. Thomas Church active in religious and charitable works.

In his address, Cardinal Cooke said "that in a spirit of reconciliation during this year, we will find many opportunities to witness together as Christian peacemakers."

This was a reference to the call of Pope Paul for a Holy Year of Renewal and Reconciliation.

"As we come to see ourselves and each other more truly and deeply as brothers and sisters in the Lord," the cardinal said, "we will strengthen and revitalize the whole church and its mission—in prayer, in works of mercy, in the pursuit of the Beatitudes, in securing peace and justice for all, in serving the least of His brethren with the conviction that we are serving Him."

Others taking part in the service were

the Rev. John Andrew, rector of St. Thomas; the Rt. Rev. Paul Moore Jr., Bishop of New York; the Rev. Robert G. Stephanopoulos of the Greek Orthodox Archdiocese of North and South America; and Dr. Franklin Graham of the Council of Churches of New York City.

Dr. Graham affirmed the need of the whole church to commit itself to "breaking down the barriers of race, class, and sex which divide us."

"Prayer in our society is beginning to be given new vitality," he said, "and we are beginning to appreciate the depths that prayer can have."

Dr. Stephanopoulos, representing Abp. Iakovos, read the Gospel appointed for the service.

Bp. Moore called upon the congregation as "the body of Christ" to "stand as one against the force of corruptions." He urged Christians to work together "even more deeply and strongly."

At an earlier service, Fr. Andrew had described the Week of Prayer for Christian Unity as a time that gives Christians "a chance to rid ourselves of religious prejudice."

ENGLAND

Church-State Clash Looms

A clash between the Church of England and the English government over the appointment of bishops by the Prime Minister and the Crown may be imminent, according to the 1974 Church of England Yearbook.

The preface, by an anonymous writer, claims: "The Church of England is very close now to the point where it will insist, whatever the consequences, on choosing its own bishops."

Publication of the book coincided with an official announcement that the Rt. Rev. Arthur S. Reeve, Bishop of Lichfield, expects to retire Dec. 1. This will bring to five, the number of diocesan bishops who plan to leave their sees this year. The others are the Bishops of Winchester, Lincoln, Chichester, and Sodor and Man.

Discussions on successors to these men are under way. Choices will be submitted to the Prime Minister, who in turn will submit them to Queen Elizabeth for formal nomination.

There is another stage at which these names are submitted to diocesan electoral bodies but this is considered a formality, for the actions of the Prime Minister and the Monarch have already decided the outcome.

In recent years, there has been a growing concern within the Anglican Church about this system of choosing prelates.

The yearbook preface makes two points:

"First," it says, "if the church is to choose its own bishops, the choice cannot be left to a purely diocesan body—the wider church must also have its say.

"Secondly, the Church of England is

unlikely to be trusted with choice of its own leaders until there can be the guarantee of confidentiality which other provinces bring to the appointment process but which is notably lacking in the Church of England's conduct of its affairs."

The fact that there are five vacancies pending for the bench of bishops is seen by a number of churchmen as being "unusual."

One source said it opens the way for a significant shuffle of the church hierarchy and will "certainly result" in the bench taking on a completely "new and younger look."

SUNDAY SCHOOLS

Parents Must Teach the Faith

"Christianity will not be transmitted to another generation unless Christian parents start teaching children the faith themselves," the Rt. Rev. Lewis Garnsworthy of Toronto said recently.

"Sunday schools, as we know them, are withering and many are actually dying," he said.

In addressing the Council for the Faith, an Anglican group opposed to unity with the United Church of Canada and the Canadian Christian Church, the bishop discussed the proposed new initiation rite for the church, which would provide for baptism and confirmation of infants in a single ceremony. These youngsters would then receive Holy Communion at age 5 or 6.

Bp. Garnsworthy said studies show there is a large dropout after confirmation at the present age of 13 or 14.

"Of the hundreds of kids we confirm, all we have left afterwards is about 3 in 10," he said.

The early teen age, the bishop claimed, is "the worst possible time" to instruct youngsters for confirmation. It is an "age of rebellion" and a time when many young people "just look at the rite as a sort of graduation right out of the church altogether," Bp. Garnsworthy declared.

MIDDLE EAST

Layman Defends Fr. Berrigan on Arab Stand

A lay official of the Antiochian Orthodox Christian Archdiocese defended the stand of the Rev. Daniel Berrigan, S.J., on the Middle East situation. Dr. Frank Maria, a member of the department of Near East and area refugee affairs of the Antiochian Archdiocese, said:

"Truth and justice are the foundations of peace. Fr. Berrigan deserves the highest possible award for courageously publishing the truth regarding the Middle East, including the Zionist State of Israel, and for urging that injustice done to the Palestinian Christian and Moslem people be remedied."

Fr. Berrigan, whose talk before an Arab group in Washington was interpreted by many Jewish and Christian leaders as being largely critical of Israel, was described as a victim of "slander" in Dr. Maria's comments.

Dr. Maria took issue with remarks made by the Rev. David Hunter of the National Council of Churches and Rabbi Arthur Herzberg on Fr. Berrigan's address, claiming Berrigan critics "see Israel through a Zionist prism and . . . equate criticism of Israel with 'anti-Semitism'."

He charged that Israel has violated civil, legal, religious, and moral rights of Arab Christians and Moslems involving "28 United Nations resolutions. . . ."

"Surely," said Dr. Maria, "it is time for Americans to distinguish between political Zionism and the religion of Judaism and between the State of Israel and Jews."

"The State of Israel came into being violently at the expense of the country of Palestine and has continued to expand by military force at the expense of the homes and lands of Arab-speaking Christians and Moslems (Palestine, Jordan, Syria, Lebanon, and Egypt)."

Dr. Maria serves as a member of the governing board at the National Council of Churches and as a member of the NCC Middle East and Europe working group.

ANGLICANS — ROMAN CATHOLICS

Unity May Result from Renewal

The Archbishop of Canterbury said he is convinced that unity among Christian churches will come "not quickly, but through a process of renewal in each of the churches."

In a talk before the Catholic Writers Guild, London, Dr. Michael Ramsey remarked that when he moved to Canterbury in 1961, he had expected to make some progress towards unity with the Free Churches and the Orthodox Churches.

But with Rome, the archbishop said, he expected "a certain slowness." However, with the coming of "good Pope John," everything was "utterly changed," he declared.

Dr. Ramsey said he had been astonished and delighted by what had happened. He mentioned that he had twice preached in London's Westminster Roman Catholic Cathedral and had celebrated the Anglican liturgy in a Roman Catholic cathedral in Belgium.

"None of this would have been thinkable nine years ago," he said. He said he and Pope Paul are pledged to a dialogue based on the Holy Gospel and our "ancient common traditions."

He praised the recent statement on the ministry prepared by the Anglican-Roman Catholic International Commission as one more significant step toward eventual reunion of the two bodies.

Film Termed "Baloney"

A Georgetown University priest has one word to describe the "exorcism" in the movie, "The Exorcist,"—"baloney!"

The Rev. Juan B. Cortes, S.J., a psychologist, said in a talk at the Washington Press Club that he believes in the existence of the devil, but not in "demons."

He emphasized that he does not believe that the devil, or Satan, is a possessing spirit, pointing out that there is not a "single case" of possession by the devil in the Bible.

Furthermore, he added, when the Bible speaks of persons being "possessed by demons," the victims in question were "probably" suffering from some form of epilepsy or other identifiable medical condition.

Fr. Cortes said he feels that exorcisms brought to bear on persons believed to be possessed of "demons" are "completely superfluous" and "even dangerous."

Referring to the exorcism portrayed in the film, the Jesuit asked, "You call that a successful exorcism?" and expostulated, "My goodness! Baloney! Three persons die in the process of the movie ritual, including the two priest exorcists." Further, said Fr. Cortes, "I've never heard of a person being 'cured' by a single exorcism."

Showing obvious contempt for formal exorcism rituals, the psychologist played a tape of an exorcism performed recently in Italy. "I want you to listen to the moans and groans," he told his audience as he flipped the button on a recorder he had brought with him.

"Our blessed Mother sends you to Hell," Fr. Cortes translated the command of an Italian priest exorcising the "demons" from an allegedly possessed person.

Turning off the tape with a shrug that suggested an attitude of "phooey," the psychologist remarked, "And that kind of thing goes on for four hours."

COCU

Dr. Crow to Resign His Post

Dr. Paul A. Crow, the first full-time general secretary of the Consultation on Church Union (COCU), plans to resign about May 1 to become president of the Council on Christian Unity of the Christian Church (Disciples of Christ).

"In reality, I am moving only from one side of the COCU table to the other side, from that of staff to policy maker," he said. In the Disciples position, he will succeed the late Dr. George Beazley.

Dr. Crow has emphasized that his resignation "in no way minimizes my commitment to the consultation and it is not a signal of disillusionment," he said.

The idea of organic union has been described by the Disciples minister as "still a realistic goal for the American church-

es," although "in COCU we have found that it can come in new ways and in new directions."

He pointed out that COCU has been promoting ecumenical experiments on local and regional levels, as well as nationally. "I think a lot of people have a static view about what organic union is," Dr. Crow said, "but COCU has developed a new, dynamic concept. It's not the monolithic, structural unification concept any more, but something that is much more pluralistic."

With regard to the significance of the charismatic renewal for ecumenism, Dr. Crow asserted that "any lasting effort must also affect the institutional life of the church. The Spirit works through institutions as well as through individuals. To take seriously the given spiritual unity that we have in Christ is to go beyond individualism."

As for his own church, he hopes that the Disciples will be able to give "more articulate and committed leadership to the Consultation on Church Union."

This, he added, ties in with his belief that "the main push for COCU in the coming years is to help the participating churches give it more priority."

CHURCH AND LABOR UNIONS

Episcopal, Roman Catholic Priests Promote Accord

An Episcopal priest and a Roman Catholic priest have prodded United Farm Workers' boycotters and a major food store chain in St. Louis into an agreement on handling UFW lettuce. The men think the accord might entice wide segments of both churches to patronize those stores retailing UFW picked lettuce, giving the boycott strong likelihood of success in the Greater St. Louis area.

The two priests said they acted "mainly as catalysts" in keeping the two sides in discussion until an agreement was reached.

Msgr. John A. Shocklee of the Roman Catholic Archdiocese of St. Louis said he decided to take direct action late last fall after the National Conference of Catholic Bishops (NCCB) gave its unanimous endorsement of Cesar Chavez and the UFW boycott of non-UFW lettuce.

About the same time, the Rev. Bill Chapman, an Episcopal priest long interested in the UFW cause, was encouraged by the Rt. Rev. George Cadigan, Bishop of Missouri, to step into the months-long dispute.

For some time, the UFW had run a pressure campaign against the locally owned Schnuck chain of super markets, which resisted the efforts, claiming it was a matter of union jurisdiction—Teamsters vs. United Farm Workers.

The chain obtained a restraining order that prohibited the UFW from storefront picketing in such a way as to encourage a boycott of its products. Only informational picketing concerning the UFW

stand on grapes and lettuce was allowed, the court order said. Nonetheless, in December UFW demonstrators appeared at all Schnucks' markets and strongly implied to shoppers that they should boycott the stores entirely.

Through meetings at various times with the store owners, with the Rev. Richard Cook, a Baptist minister and active organizer of the UFW boycott effort in St. Louis, and with each other, Frs. Chapman and Shocklee found hope for cooperation. Mr. Cook was "sincere," and the Schnucks, "from the way they cooperated with the grape boycott some years ago" had shown themselves to be "an organization that had real social concern."

The result: earlier this year, the UFW made a public announcement that something of an agreement was reached by the two sides.

However, the store's public position is only that it agrees to handle union lettuce, including that of the UFW "when it is competitively available." The store's legal counsel maintained that it would be illegal for the retailer to favor openly one union or another.

Mr. Cook observed: "The salient point is that Schnuck's has made a decision to cooperate, and that's satisfactory to us. We're more concerned with what they sell than with what they tell people. . . ."

The next step according to Msgr. Shocklee and Father Chapman, is to broaden the effectiveness of the accord and thus give more "clout" to the UFW cause.

Father Chapman also said that "there is more to be done" than just resolving the dispute between the UFW and the grocery chain. "Now, we have to go to our own constituencies, our own dioceses, and get these people and institutions to purchase the UFW produce."

ORGANIZATIONS

Church Army Holds Annual Meeting

The only official body of lay evangelists within the Episcopal Church, the Church Army in the USA, held its annual meeting in New York City.

In making a report to the board of trustees, members of the Church Army, and other officers, the Rev. Logan E. Taylor, executive director, said that all elements of the society are progressing well and that the work itself is emerging on a new day of service in the church.

Fr. Taylor also reported that the demand for Church Army officers has exceeded the number of those available for assignments. During 1973, three new officers were commissioned. At present there are seven trainees in the new program now in progress at General Seminary, New York City.

In the eleven months that he had "been on the job" with Church Army, the execu-

Continued on page 15

A PRISONER

OF THE

By GEORGES N. BABICH

IN December, 1944, I was a Yugoslav military cadet, searching for a friendly band of Greco-Serbian guerillas in the mountains between Greece and Serbia. Instead, I encountered a heavily-armed Nazi border patrol.

I wore no uniform and carried no military identification. Since college students and cadets were the special targets of the Nazis, I could feel the three middle-aged soldiers eyeing me suspiciously. Realizing at once that I was caught like a dove in the clefts of the rocks, I immediately volunteered to show my papers to them in order to prove my civilian identity. As soon as I produced the papers, one of the men snatched them out of my hand and tartly demanded:

"Bist du Jude?"

"No, sir. I'm not a Jew. I'm a Serb," I replied.

"Ach, du kannst doch Deutsch!"

"Well, I do understand some German, but I can't speak it."

"Ein Spion, was?"

"No, sir. . . . I'm no spy," I said in a humbler tone.

"Was machst du denn hier mit der Schaufel?"

"Oh, the shovel? I'm looking for my dog. He's lying dead somewhere. I'd like to bury him properly," I answered sadly.

"Ach ja. Es stimmt schon! Hunde suchen Hunde, was?" he mumbled, his eyes bulging menacingly at me.

"No, sir. Dogs aren't looking for dogs. It's only that a chap's searching for his dead dog. That's all," I said quietly and my head drooped.

He cursorily examined my papers and quickly pushed them into his overcoat pocket. Another soldier instantly seized me. He twisted my hands behind my back and tied them with a piece of telephone wire.

The cursed wire bit into my wrists and the pain became excruciating at the slightest movement of my hands. Anyway, there I was. . . . I had, incidentally, just turned twenty-one that morning and, by later afternoon, had become a Nazi prisoner. What a birthday present!

I was blindfolded, searched from head

to foot, and led away. After walking on a muddy village road for at least twenty minutes, I heard a train approaching in the distance. We halted and I was ordered to stand still. I could hear the voices of many people, coming closer and closer. They spoke Serbian, Greek, German, and Italian. I knew then that I had been brought to a local railway station. The train quickly arrived and the hissing noise of escaping steam drowned out all the surrounding sounds.

The arrival of the train reminded me that I might very well be taken to a destination from which no traveler returns. Almost simultaneously powerful hands grabbed me by the elbows. I was lifted off the ground, carried across several railway tracks, and flung to the earth again. The impact made me fall on my knees and face, but I managed to stagger to my feet. Discouraging apprehensions and fears arose in me.

Then the squeaking door of a railway car was roughly slid open and I was hurled inside like a sack of flour. The door was then shut and locked. I remained lying doubled-up on the floor in the dark, utterly helpless.

At this point I began to hear a strange ringing in my ears, and I recalled, oddly enough, a bit of my grandmother's wisdom: "One mustn't really hate one's situation; rather, one should endure it in order to conquer it." But I was convinced that my immediate existence had assumed unpredictable proportions. How could anyone, I thought, professing any religion, or any system of ethics, or any moral code of human decency, treat another with such heartlessness?

Now the train started moving at a snail's pace. As it gradually gained speed, the rhythm and clatter of the wheels lulled me to sleep. Several hours later the train came to a jarring halt, and I awoke to hear a voice, announcing: "Frankfurt! Frankfurt!"

Frankfurt

In Frankfurt, still blindfolded and with my wrists tied, I was taken to a Gestapo headquarters. There the band was finally removed from my eyes. Now I could see again, I found myself, surprisingly, flanked on each side by two British prisoners of war. We were five captives in the presence of four Nazi secret service men. The

British chaps were quickly taken away, and I remained alone with two of the Gestapo agents. These henchmen unslashed my wrists and sarcastically ordered me to undress, to leave my clothes on the floor, and to withdraw three paces. I obeyed at once. They then started, very meticulously, searching and examining every piece of my clothing and effects. They did not, however, resort to an examination of my body. This slip-up made me instantly realize how lucky I had been. For, had they ordered me to raise my arms, the "thing" that I had hidden would probably have been discovered.

The "thing" in question was a fine, Elgin, golden pocket watch which I treasured. It was given to me as a gift by my godfather from Chicago. As I had decided, against fearful odds, to take it with me, I had sewn it very tightly between two pieces of rubber. Then, two days before my capture, I had fastened it under my left armpit with heavy strips of adhesive tape. The colour of both the rubber and the tape closely resembled my skin. This fact, of course, considerably reduced the possibility of a first-glance detection.

After the Gestapo were cocksure that I had been thoroughly examined, they shouted to me to dress immediately. Then followed a long and painful interrogation. When they were through with me, I was taken to solitary confinement. This deathly hole was situated in another building—at 13 Gutleutstrasse in Sachsenhausen.

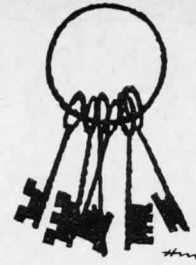
The solitary cell, with its low ceiling, was narrow and dark. It was dreadfully filthy and so depressing as to make your heart burst. It had only one tiny window with wide, heavy iron bars, and in the corner near the door stood a bucket that served as a toilet. My bedding consisted of two lice-infested blankets and a cemented floor, sparsely covered with straw.

I was cut off from all contact with other prisoners. Twice a day, however, a guard came to the cell: once in the forenoon and again late in the evening. He would, without a word, open the cell-door, put a bowl containing some inedible contents on the floor, lock the door, and leave. By the end of the third month, I had become incredibly thin.

One day the guard thoroughly surprised me. He had brought a penknife to me and

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NAZIS REMEMBERS



a piece of oak wood about ten inches long. The knife was open and pierced through a brown, soiled paper which bore, in the Serbian Cyrillic alphabet, these words: "Evo ti gade! Zabavljaj se dok jos donekle dises!" meaning, "Here you are, repellent claptrap! Amuse yourself while there's still breath in you!" I recoiled from the shock of these dreadful words, as their implication soon became painfully clear to me.

Inanimate Companions

I knew that depression had to be fought off. Thus I gradually entered into daily communication with seven of my mainly inanimate companions. Their constant presence became more significant to me than the fate of empires. They each, in my despair, spoke to me in a language that very often controlled my emotional stability.

I established my first communication with Watch. One day it seemed to say to me:

"Georges, it's ten o'clock sharp."

I looked, sighed, and said, "Thanks." And then I mumbled, "Oh, my Soul, what should I do to avoid a mental crack-up in this hell?"

"Carve Wood!" replied Soul. "It'll keep you occupied."

My pale, bony hand touched the piece of oak. "Yes, I'm all yours," said Wood. "Only do make something symbolic and memorable out of me."

"I, too, shall help," said Knife. "Try me out and you'll see that I'm not so dull."

"Thank you, my friends. I shall follow your advice." And from here on, I worked daily at carving a cross out of the piece of oak.

Then, one morning, I awoke with a strange, thick fluid in my mouth. Moving to a faint streak of daylight near my cell-window, I spat on the palm of my hand.

"What's the matter?" asked Mind.

"We shall soon see," I answered. And soon, indeed, I saw it. Blood—hideous, black, slimy!

"Ah, so it is blood, isn't it?" said Mind.

Suddenly I was seized with an overwhelming desire to die. It was a craving—something more furious and more dominant than I had ever felt before. I wanted to die! And the thought of it made

me inclined to weep. My temples throbbed violently, my nerves ajar, and an irresistible demon goaded me on. I called upon God—and my will—to help me against it.

"Don't tremble, Georges!" said Soul.

"Stop telling him not to tremble, you blind fool!" said Spider sharply. "Can't you see that he is being tortured, that he is all skin and bones, and can hardly breathe? He is already half-way in my territory . . . half-way in the slough. Let me sting the wretched fellow, choke the life out of him, and end his misery!"

My eyes then fell upon Web, whose dismal voice intoned: "Your life is in the balance and the Angel of Death is approaching ever closer."

"Ever closer . . ." I whispered, nodding. I wondered: "Well, if that's how it is, I'll face him . . . and join the other world—whatever it may be." I gritted my teeth and clenched my fists. I was determined to accept the inevitable with at least a modicum of courage.

"You're in a grave situation," said Mind. "But lie down and rest and try to get some sleep. You will yet live to enjoy the sun again and find yourself full of color, odor, and savor—like a fruit."

I lay down. The silence about me became so deep that even a thought seemed to disturb it. I realized that I was physically deteriorating and peeling off like a mask of paint. Yet something seemed to stir the most delicate and deepest fibres of my being.

"Look at the window!" said Soul with enthusiasm.

I raised myself on my elbow and saw the iridescent, dancing rays of the sun. And my heart danced with them, while tumultuous thoughts whirled incessantly in my brain.

"Why are you moving your lips?" asked Soul.

"Oh, I've been wondering. . . ."

"What about?"

"Well, if some bit of luck might just make it possible to survive this daily rotting . . . this cursed war."

"Ah, you're a dreamer, young fellow!" interrupted Watch. "And that's the trouble with you. Don't you see how calm and steady I am?"

"But I do see! And as I carve this wood and listen to your ticking, you help to keep me from losing my senses."

"You must remember, Georges," said Soul, "that the bitter must come before the sweet and, as you will see, it will make the sweet sweeter."

"I humbly agree. But which of you, my friends, can tell me how I am to retain my sanity?"

"You must use me more effectively," replied Mind. "And the more you keep me occupied the easier it will be for you. But you must also keep listening to the voice of your past as it recalls even the slightest details of your life."

"I see what you mean. Let then that voice carry me along with all that it recreates!" I sat up, slipped off my shoes, and lay on my back again.

"May I join you two on this journey?" asked Soul.

"If you like," answered Mind and I in unison.

"I, too, am going with you," said Web.

"No, you mustn't. You'll get all tangled up and only be in the way. Sorry, I shan't need you this time. Now let's start!" I sighed and closed my eyes, sinking deeper and deeper into memories that awoke scenes of the peaceful Balkan countryside that I knew and loved so much. There were the maize-fields . . . and further on, the meadow-land surrounded by gently sloping pastures, where the lush grass is mown twice a year. . . . There were little Greek and Serbian rivers, ponds and pools with reflections in their still waters. And on the other side of the valley, in those opulent meadows along the River Morava, great oxen and fat cows grazed contentedly.

"That's it! You're doing a fine job," said Soul. "Just keep yourself busy and be patient."

"Patient! My patience, my confidence, my will to go on, and my belief in almost everything have practically vanished! In fact, I've been hoping that the Grim Reaper is already galloping my way. . . . He might yet have a spot for me in his . . . global museum of skeletons."

"Now don't be so hasty and gloomy, young fellow!" said Soul.

"I'm not. But that's the way I see it," I said with finality and continued with my past to a point where, in the distance, the sea could be divined.

Suddenly I heard a strange sound.

Continued on page 14

THE NEW PRAYER BOOK STUDIES

By HEWITT V. JOHNSTON

WHEN the editor asked me to take on the task of reviewing the latest additions to *Prayer Book Studies* I agreed to do so with fear and trembling, particularly when he suggested that it was impossible to say anything on either side about Prayer Book revision without antagonizing someone. And so I shall, for I, too, have been highly and vocally critical of much that has been done under the guise of "revision." I am also certain that a pronounced, and very obvious, bias will appear in this article, for in spite of much rhetoric to the contrary *objective* reporting is an Olympian height few mortals are capable of ascending.

In candor I must also disqualify myself as a liturgical scholar. I am, for want of a better term, a bibliophile, but I hope I am not so obtuse and wedded to the past that I am blind to any present good.

With that *caveat* let us begin!

THE new material consists of a new rendering of all of the *Psalms*, the new *Catechism*, *Holy Baptism* and a supplement to that service, the *Dedication and Consecration of a Church*, the *Concelebration of a New Ministry*, and *An Order of Worship for the Evening*. Certainly a great deal of time and effort, to say nothing of money, has been put into these latest efforts and I hope that they will all be used frequently during this next period of trial use. The new baptism service will be widely used I'm sure, as will the *Psalter*, but it will take an effort on the part of clergy and congregations to test the mettle of the rest—and that doesn't mean using them once each!

One of the most infuriating things about the Green Book is its rather consistent appointment of *Psalms* that were nowhere to be found in it. That meant using yet another book—and another kind of English—if one wanted to preserve the continuity and relationship within the new lections. Then there was the "precious" language: *Psalm #1* sets a wonderfully



grim example: "Blessed is the man . . .," which was apparently too archaic and meaningless to the revisors, became "modern": "How blest is the man . . ." Somehow that seems to miss the point of being contemporary, and thankfully the newly-completed *Psalter* has changed that woe-be-gone example to "Happy is the man . . ." which is, among other things, more rhythmic and a good choice. There are other examples of a general "house-cleaning" nature—some of the more "contemporary archaisms" have been removed—and I think the work well done for the most part, although I shall miss deeply "How lovely are thy dwellings, O Lord of Hosts." Somehow "How dear to me is your dwelling" just simply doesn't come off, and if the reworking of the *Psalms* was to rid them of the more grossly alliterative passages, which Dr. Boone Porter, at a diocesan clergy conference on the trial rites, assured me was a prime force in the consideration, then I simply adjourn to *Psalm 116*, verse 3 (BCP) or verse 2 (Revised):

And the pains of hell gat hold of me.
[Coverdale]

The grip of the grave took hold of me.
[Revision]

Catechism

Anyone who has ever had to listen to forty-odd children saying "Yea, verily, and with God's help so I will. And I heartily thank our heavenly Father who hath called me to this state of salvation . . ." will be only too glad to see a revision of the BCP *Catechism*. I suspect many of us have reworked the BCP *Catechism* on our own, if we haven't dispensed with it altogether, and certainly concise, modern language in such a vehicle is admirable and necessary. But I find some remarkable omissions and changes

which to me, at any rate, leave some lingering questions.

For instance, why has the question concerning one's Christian name been omitted? The significance of beginning a *new* life with a *new* name is not lost on children and is a marvelous point of departure for discussing the whole concept of "personhood."

For instance, the eighth commandment: "to seek justice, freedom and plenty for everyone" is a grand and glorious goal, but hardly conveys the *reality* of stealing that "to keep my hands from picking and stealing" does.

For instance, I remain unconvinced that *consecrate* and *ordain* mean the same thing. The essentially mission-oriented investiture of a priest at his ordination I find to be very much different from the setting apart of a priest among priests to be the "chief pastor."

For instance, while I approve wholeheartedly of the addition of a section on prayer and find such an offering of great value, I am dismayed at the pretentious "religious-speak" of the answer to "What is Prayer?"

Prayer is responding to God in the Spirit, with words and without words, by deeds and by contemplation, and by my glad and humble acceptance of his presence in all that is.

Somehow that last phrase, in the midst of a liturgical ethos that celebrates man as perfectly as does the Green Book, seems dreadfully out of place.

Christian Initiation

The new service of Holy Baptism, *Prayer Book Studies #26*, comes in two parts: the service itself with an introduction by the Standing Liturgical Commission, and a lengthy supplement written by the Rev. Daniel B. Stevick, a member of the drafting committee on Christian Initiation. I shall not comment on the supplement; that task should fall to a theologian. However, I will say in passing that it seems to me that a great deal of difficulty is being anticipated by the Standing Liturgical Commission, since it has seen fit to present the supplement which is some 110 pages long.

Two things come to mind in commenting upon the baptismal service. First, the only time I presented candidates for "confirmation" with the service currently in use in the Green Book, I moved to as-

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Catechism, Initiation

Evening Worship

Dedication of a Church

sist the first candidate to arise when the bishop had finished saying "You are sealed by the Spirit!" when, to my surprise, he continued with the words from the BCP, "Defend O Lord . . . etc." I asked him about it after the service and his reply was that "You are sealed . . ." didn't seem to be enough really. Well, that difficulty has been remedied in the new service. But an attendant difficulty has not been, although I think the lengthy supplement is an attempt to head off this latter concern. There is no other way to put it except to say that it's all very well and good to change things, to revise and make current, to try something new, but when it comes to such weighty matters as Christian initiation at some stage something must be said about the apparent reversal in thinking, *e.g.*, no more "confirmation," and it must be said in such a way as to attempt to satisfy the minds of countless people who won't have the energy and/or the capacity for wading through *Prayer Book Studies* #26 and its supplement.

And I strongly object to the implication of the priest assuming what had been for a long time the role of the bishop, that of confirming, or "sealing," if you will. Although this proposed change is carefully and fully explained in the supplement it still appears to be a subterfuge and an attempt to relegate to minimal importance the role of the *episcopate* as it has been known in Western Christendom for centuries. Once again, there are, perhaps, good and valid theological reasons for doing this, but the difficulty comes in attempting to delineate theological minutiae to good and faithful "soldiers and servants" who see this as a complete reorientation of much that they have held dear for a long time.

The final comment I would make about the proposed changes in Christian initiation is this: At least doing it the "old way" presupposed a modicum of instruction at some stage in the process of Christian growth. We all know that often the instructional aspect of confirmation class was woeful, but some measure of interest was demanded on the part of the initiate before hands were laid upon him. If the Episcopal Church had as much awareness of the need for a sound educational system as, say, our Lutheran brethren, then such instruction as is necessary would be a part of the life lived in the

church. But in how many of our parishes and missions is education emphasized? We all know the answer to that one, and I stand as guilty as many of the rest of our clergy, limping along on a haphazard attempt at real education in the Faith. I would tend to view the new approach to Christian initiation in a more favorable light if there were a head-on confrontation with this problem of training in the material someplace, but I find none.

Dedication of a Church

One of the first things I noticed in *Prayer Book Studies* #28, "The Dedication and Consecration of a Church" and "The Celebration of a New Ministry" was that the question of women in holy orders has apparently already been answered in the affirmative by the Standing Liturgical Commission. In both services when the function of a deacon is discussed in the rubrics both male and female pronouns are used!

One of the commendable things about "The Dedication and Consecration of a Church" is the suggestion that each part, as it is dedicated, be used immediately for the purpose for which it has been set apart, *e.g.*, when the font has been dedicated baptism should immediately follow. This reflects the 17th and 18th century Anglican rites, but is more concise and economical than were they. I look forward to taking part in this service, for it appears to be a well-planned and nicely-executed form for the dedication of a church and I would like to see if it works as well in practice as it seems to on paper.

There are several aspects of "The Celebration of a New Ministry" that puzzle me. First of all the letter of institution leaves much to be desired when compared to the one in the BCP. I find missing the clear indication of the relationship between bishop, rector, and congregation that is so explicit in the BCP version in the matter of disputes arising between rector and congregation. I look wistfully for a contemporary rendering of:

You are faithfully to feed that portion of the flock of Christ which is now entrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here and to the Chief Bishop and Sovereign Judge of all, hereafter.

The delineation of authority, however *implicit* it may be in the new rite, should,

I am firmly convinced in this case, be *explicit*.

I am pleased to see that the Liturgical Commission saw fit to frame this service in the context of the Eucharist. That is as it should be, and as the BCP allows, although does not necessarily encourage. But I am dismayed with the suggestion that, in the absence of the bishop, the newly-instituted priest should preach the sermon. Sermons at institutions which I have attended have always been a forum for the explication of the relationship between a priest and his congregation, and I think it unseemly for one party in that relationship to be the initial arbiter of what it should be in such a liturgical setting as the institution.

I think it right and proper to make such institution available to vicars and chaplains, although I am concerned about the term "minister" which is used so frequently in the rubrics. It does not seem to me to be as specific as in its use in the BCP where it is very specific.

And, unfortunately, the language is rather less than what one should expect of good, authoritative, clear, and contemporary liturgical language, but that seems to be a rather dreary norm which is common to most of the services above.

Evening Worship

This brings me to the last of the current offerings of the Standing Liturgical Commission which I have been asked to review, "An Order of Worship for the Evening." If fault must be found, and I fear this reporter must find it, it reflects a personal distaste for the pedestrian language in what is surely, that objection aside, an altogether lovely concept and form. Those of us with antiquarian proclivities will mourn the passing of *Compline*, but this current effort is certain to be more useful and, one would hope, more used. There is an integrity of form that seems to elude most of the rest of the *Services for Trial Use*, as if there were one guiding mind behind the entire rite. From the opening salutation, "Light and Peace in Jesus Christ, Our Lord," through the *phos hilaron* [O Gracious Light], to the several references to "light" in the collects at the end of the office, there is a clear, unified theme—the Light of the World is Jesus, and we come to that light in the darkening hours with thankful hearts and joyful voices.

In retrospect I am certain that much

Words Fitly Spoken . . .

Every now and then some physician or other man whose eye is fastened principally on man's physical structure stands up with the plea that if a man is sick with an incurable disease and doomed to hopeless suffering it is the right and even the duty of science to relieve him of his sufferings by gently taking away his life. It is an atrocious insult to the essential and inalienable sacredness of life. "There is nothing but suffering for this poor creature," cries such an arrogant doctor, "therefore let him die!" Nothing but suffering! As if God were not every day using the body's suffering to cultivate the soul's eternal life. As if just as soon as there was a hard lesson to be learned you ought to kill the scholar. One trembles as he thinks what pictures of human patience, what visions of ripened character which have been revelations and inspirations to generations of mankind, what spectacles of the spiritual possibilities of humanity, nay, what sights of refined and exalted happiness in the triumph of the spirit over the flesh, must have been lost to the world if doctors such as these had had their way from the beginning. No! The life of the human body is a sacred thing, because in it and through it comes the deeper life. Man must stand by his post, and no other man must drive him from it, because only can God give man His best revelations and use him for His most effective work.

—Phillips Brooks—

(The Sacredness of Life)

of the criticism of the current offerings of the Standing Liturgical Commission will be seen as carping criticism from a "negativistic nabob" and I should like to address myself to that for a moment: certainly few things have presented such a storm of controversy as have the trial rites, and that storm appears to be abating not one whit; if anything the clamor for change—or against change—goes on with increasing cacophony and shrillness. We are finding ourselves being divided into warring camps, and one need only think for a moment of our Lord's comment about the house divided against itself.

AS I indicated in the opening paragraphs of this article, I hope that I am not so completely immersed in the past that the efforts of the present are of no effect. But the obverse of that must surely be true as well, and those members of the Body whose task it is to see to the orderly process of growth and change in that body should be willing and anxious to listen to a large and increasingly articulate number who have no great animosity to change. They feel, I think rightly, that any group or organism—or even language!—which cannot tolerate and support change is moribund, dead, *kaput!* The objection, though, is the complete *intolerance* shown by so many members of the liturgical commissions, diocesan and national, who in effect say "Get used to it, because this is the way it's gonna be baby!" Or words to that effect. Is there no room for loveliness and grandeur? Must beauty and glory always be subservient to "with-it-ness?"

I am reminded of one of the few pieces of contemporary Chinese music I have heard. It is a concerto for piano and orchestra entitled "The Yellow River" and it was written by the "standing committee on music" of the People's Republic of China, and it reinforced my belief that nothing—*nothing!*—of lasting beauty and quality can proceed out of the minds of a committee. The genius of the BCP was Thomas Cranmer, however diluted and adulterated with the passage of time. Where is the cohesive force of genius in any of the offerings of the Standing Liturgical Commission? I find none, and while the presence—or absence—of that quality of greatness should not be the sole criterion by which the work of the SLC should be judged, somewhere, sometime, somehow it should enter into the discussion, for those of us who love the church through her great liturgies of antiquity, those of us who still approach the act of public worship with fear and trembling, those of us who find the Mystery not in "Man Come of Age," but in "God became Man and dwelt among us" are legion and we can and must be heard. Language may be a primitive tool in the approach to the infinite glory of God, but it is the only tool we have yet discovered. Let us use it wisely and lovingly.

EDITORIALS

Bishop Bayne — Soldier and Servant

BISHOP STEPHEN F. BAYNE, JR. lived long enough in the Church Militant to have finished his work in it, but all who knew him must regret that he was not given more time in which to rest, temporally as well as eternally, from his labors.

To recount his achievements here would be idle. A summary review of them is contained in our news report in this issue. To that we would add here simply our sense of personal bereavement, for he was a true friend of this magazine and its editor despite frequent disagreements between us on issues confronting the church and especially on how such issues should be dealt with. But we have known him all the way through as an able, devoted, and diligent Christian leader and ecclesiastical statesman, and friend and fellow disciple.

To his gifts of leadership he brought a personal warmth and charm which not everybody could see. Stephen Bayne had to be known to be appreciated. (That is not a truism because it is by no means true of everybody.) To those who did not know him he sometimes appeared reserved and aloof. But we know of many whose opinions of him changed, and decidedly for the better, as they came to know him.

In trying to sum up his career and his contribution it seems fairly accurate to say that Bishop Bayne accomplished more than any other man of our time to make the world-wide family of Anglican Christians truly aware of themselves as a global communion. And, ecumenical though he was, he was himself an Anglican churchman who graciously but firmly stood on the conviction that God has a special gift for the whole Body of Christ to be mediated through the Anglican inheritance and life and witness.

We thank God for his life and labor among us and pray that he may go on from strength to strength in the life of perfect service of the Lord he loved and knew.

Essay Contest on Clergy Retirement

AFEW entries in our essay contest on clergy retirement, which we announced in our issue of Dec. 23, have already come in.

Since the deadline is not until Mar. 15 (though entries must be postmarked not later than Mar. 1) we expect many more. But perhaps we had better repeat the announcement here and now, in case you missed it the first time or in case you need a memory jog.

The subject is: "The Challenge of 'Retirement' to the Clergy." Essayists may be of any order in the church, of either sex, of any age; they need not be members of the Episcopal Church, or of any church at all. It is wide open to anybody except employees of THE LIVING CHURCH or members of their families.

Essayists should write with these facts about clergy retirement in mind: that the retiring clergyman often faces an acute financial problem; and that because he remains a clergyman he does not "retire" from his ministerial status and ability to function. This is his opportunity. Unlike most other retirees, he may well

be able to function and serve as well as, or better than, he did before.

No essay is to exceed 1500 words in length. Every entry will become the property of THE LIVING CHURCH upon submission. The board of judges will contain at least one retired clergyman. The prizes will be: first prize, \$100; second prize, \$50; third prize, \$25.

Does One Right Make Two?

EVERYBODY knows that two wrongs don't make a right. Perhaps we need a corresponding maxim to remind us that one right doesn't make two rights, or that one right doesn't rectify two wrongs.

It was right that Egil Krogh should be convicted and punished for the crime of organizing the burglary of the office of Daniel Ellsberg's psychiatrist. But that right does not make right the fact that Mr. Ellsberg escaped punishment for the crime of stealing classified government documents and peddling them to newspapers. Of course the two crimes were somewhat different: one was burglary, the other larceny. But it can be argued that Ellsberg's larceny was a good deal worse than Krogh's burglary.

An unidentified member of the Nixon administration has complained bitterly about Krogh's conviction and Ellsberg's non-conviction. He failed to mention the fact that the case against Ellsberg was dropped because of the improper way in which the administration had tried to get him. The presiding judge ruled that a fair and proper trial would be impossible in the situation resulting from that interference by the government with the judicial process. It was a lucky break for Mr. Ellsberg. But it did not serve justice.

We agree with the administration spokesman that if Mr. Krogh must go to prison it is not right that Mr. Ellsberg should go free. And so we offer this new maxim to the moral wisdom of the race, with no copyright strings attached: One right doesn't make two rights. Or, if you prefer your maxims less abstract and more concrete: An Ellsberg and a Krogh should bite the same bullet.

Flowers

Beautifully fresh on Sunday
The flowers on the altar
And Thy love in my heart
Bloom gloriously!

By Wednesday —
Why does my spirit fade
As do the flowers
On the altar?

Alice G. Rouleau

PRISONER

Continued from page 9

"What was that? Are the Skull and Crossbones getting closer?"

"Don't be frightened!" said Soul. "It's only Spider, crawling out of his net. You needn't worry. I shall keep you posted. Just resume your journey. I assure you that the thrilling re-discovery of life is yet to be yours."

"Oh, I'd once wished that the *Lord* would have assured me of that. But now I feel that I've been abandoned. At any rate, you've always served me well. But listen! Do you hear? It sounds like the flapping of wings—of ducks, of geese . . ."

"Ah, that proves," said Mind optimistically, "that your past is gradually re-asserting itself."

"Now, regardless of what Mind tells

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Clergy: Making Your Vacation Plans?

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

Use the classified section, too, if you want to find an out of print book, if you want to sell used books, furnishings, etc.; if you want to find the right people for your staff, if you want supply work or want to make a change. Details on the nominal rates are on page 15.

you," interrupted Soul, "the end of your journey is not far off. None the less you might yet find yourself between Scylla and Charybdis. But hold on! Perhaps. . ."

At this point the shattering sounds of Allied gun fire and bomb explosions ended all communications with my companions. I sat up abruptly. At the same moment the spider, which had started crawling on to my neck, fell off between my feet. I moaned faintly and kicked it away. As I started to reach for my shoes, it began advancing on me. With my feebly clenched fist, holding a few straws, I struck at the spider again and again, but it still kept advancing. I got up and stepped on it, and could feel its softness flattened under my foot. Then stepping back, I saw it lying motionless in a crack of the floor. Frightened and sick at heart, I turned away and paced up and down my cell. Glancing again at the spider, I saw that it had crawled out of the crack. The beastly thing had assumed its original shape, and started stretching and bending its hairy, threatening legs, crawling towards me.

"Why, you bloody squirming Nazi! So, you only pretended to die, eh?" I muttered. This time I spat on it and thoroughly mashed it into the floor with my foot. I broke into a cold sweat.

The defeat of my adversary gave me an odd feeling of victory over Death, which, indeed, I knew, was seeking to enfold me with its wings.

I put on my shoes, hid the cross inside my shirt, and lay down again. Shortly the door of the cell was flung open and the strong beam of a flashlight glared in my face. I was picked up by two British soldiers, carried outdoors, and left lying in the courtyard.

Now in daylight for the first time in five months, I discovered that not only had I physically greatly deteriorated, but my vision had also become severely impaired. After sixteen weeks of treatment and recuperation at an Allied Field Hospital, my health and sight were restored.

This entire, nearly fatal experience had created in me a keen and never before known appreciation for life, and a profound spiritual and philosophical strengthening at all levels of my awareness.

I could not but sigh and let a murmur break from my lips: Oh Creator, Thou art truly the aroma of blossoming trees, a warm breeze, the buzz of insects, a hawk's eye, and—a gentle tear.

I might yet return to the sandy banks of Morava and toss pebbles in the sun.

The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

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PEOPLE and places

Positions Accepted

The Rev. Canon **Donald Boyer** is dean of St. Paul's Cathedral, Cathedral Square, Burlington, Vt. 05401.

The Rev. **Peter Chase** is rector of St. James', 8 Church St., Greenfield, and vicar of St. Andrew's, Turners Falls, Mass.

The Rev. **Fred G. Coleman** is a non-stipendiary member of the staff of St. Paul's, Akron, Ohio.

The Rev. **Dale Cropper** is rector of St. George's, Valley Lee, Md. 20692.

The Rev. **James P. Daughtry** is rector of St. Paul's, 2430 K St. N.W., Washington, D.C. 20037.

The Rev. **Bryan W. Dennison** is assistant rector of St. John's, Saginaw, Mich.

The Rev. **Jack H. Eastwood, Jr.**, is associate, All Saints', 1539-59 Central Ave., Indianapolis, Ind. 46202.

The Rev. **Don R. Edwards** is rector of St. Stephen's, 6004 Three Chopt Rd., Richmond, Va. 23226.

The Rev. **Robert J. Elliott** is rector of St. Mark's, Cleveland, Ohio.

The Rev. **Wilbur J. Ellis** is rector of St. John's, Cleveland, Ohio.

The Rev. **Norman C. Farnlof** is assistant, St. Uriel's, Sea Girt, N.J. Address: Admiral Farragut Academy, Pine Beach, N.J. 08741.

The Rev. **Quentin Ferguson** is in charge of Trinity Church, Delran, N.J. Address: 13 Mulberry St., Bridgeboro, Riverside, N.J. 08075.

The Rev. **William St. J. Frederick** is vicar of St. Mark's, Keansburg, N.J. Address: 247 Carr Ave. (07734).

The Rev. **Kenneth J. Hafer** is rector of St. Michael's, Trenton, N.J. Address: 218 Woodbrook House, 865 Lower Ferry Rd., Trenton (08628).

The Rev. **Harry Harper** is rector of Redeemer Parish, 6201 Dunrobbin Dr., Fairway Hills, Md. 20016.

The Rev. **Paul E. Meglathery** is assistant, Trinity, Asbury Park, N.J. Address: Gables Apts. #64, Neptune, N.J. 07753.

The Rev. **Hugh C. Laughlin** is rector of Trinity Church, Bloomington, Ind.

The Rev. **William T. Lawson** is rector of St. Andrew's, Milwaukee, Wis. Address: 2420 N. 55th St. (53210).

The Rev. **R. Bradley McCormick** is administrative assistant to the Bishop of Northern Indiana, canon to the ordinary, and bishop's chaplain.

The Rev. **Herbert G. Myers** is rector of St. Christopher's by the Sea, Key Biscayne, Fla. Address: 95 Harbor Dr. (33149).

The Rev. **Paul Nicely** is professor of pastoral care, Methodist Theological School of Ohio, Delaware, Ohio, and supply priest in the Diocese of Ohio, presently at St. Paul's, Marion.

The Rev. **Richard N. Ottaway** is a visiting lecturer at the University of Manchester, Manchester, England.

The Rev. **Dudley R. Pendleton** is in charge of St. Mark's, Winslow Crossing, N.J. Address: 507 Pine Lake Village, Lindenwold (08021).

The Rev. **Peter M. Peterson** is vicar of St. Paul's, Picayune, Miss.

The Rev. **James L. Shaunessy** is in charge of St. Martin's, Lumberton, as well as St. James', Bozarthtown, N.J., where he has been for some time. No change of address.

The Rev. **Thomas Richard Smith, Jr.**, is rector of St. Augustine's, 600 M St. S.W., Washington, D.C. 20024.

The Rev. **Robert D. Spencer** is rector of the Chapel of the Cross, 7244 Peterson Rd., Columbia, S.C. 29209.

The Rev. **Anthony C. Thurston** is assistant to the dean of St. Mark's Cathedral, Minneapolis, Minn.

The Rev. **John W. Tucker** is assistant rector of St. Thomas', Miami, Fla.

tive director had traveled some 400,000 miles to see members of the organization, had visited in 37 dioceses, and filled some sixty speaking engagements telling the story of the Church Army and the work of its officers.

The Church Army was started in England in 1883 by the Rev. Wilson Carlisle. In 1925, he accepted an invitation by American bishops to conduct the "Bishops' Crusade," which was so successful that the Church Army was invited to stay.

In 1927, the first training school was opened, and the incorporation papers were completed in 1930. The organization was recognized officially by the General Convention of 1931 and placed under the jurisdiction of the Presiding Bishop who is automatically honorary chairman of the Church Army board.

President of the organization's board of trustees is the Rev. H. Boone Porter, Jr., D.Phil., who is director of the Roanridge Conference and Training Center, Kansas City, Mo.

Church Army officers and interns serve in a variety of ministries: parishes, missions, institutions such as mental hospitals, homes for the elderly, migrant worker camps, inner city areas, and to American Indians in the Dakotas and Alaska.

RHODESIA

Black Bishop Permitted to Travel Abroad

The white regime in Rhodesia allowed United Methodist Bishop Abel T. Muzorewa, its chief black critic, to travel abroad for the first time in months.

But the church conference he was to attend in Malawi was not allowed to meet. The reason given by government officials was "insufficient notification." Churchmen from the U.S. and various areas of Africa had planned the conference for some time.

Bishop Muzorewa had not been permitted to leave Rhodesia since his passport was seized in 1972. He is chairman of the African National Council, the major black organization opposed to the white regime of Ian Smith.

Last minute permission for the bishop to travel was seen as a possible result of recent contacts between the churchman and Premier Smith.

The views of the bishop are considered paramount in reaching a constitutional settlement acceptable to Rhodesian blacks.

In a separate but related development, black militants in the Caribbean announced they had written to Bishop Muzorewa warning him of the danger in seeking to negotiate with Ian Smith.

The Caribbean Steering Committee of the forthcoming Sixth Pan-African Conference protested meetings between the bishop and the Premier.

ROMAN CATHOLICS

19th Century Nun Proclaimed Saint

A 19th century Spanish nun who founded a religious society to care for lonely old people was solemnly proclaimed "Saint" by Pope Paul VI during a ceremony held in St. Peter's Basilica.

The latest person to be added to the list of canonized saints in the Roman Catholic Church is Teresa de Jesu Jornet y Ibars, foundress of the Congregation of the Little Sisters of the Poor and Aged, who died in 1896.

Pope Paul, speaking in Spanish and Italian, praised the new saint as "a new gift to the Church of God and to humanity from Catholic Spain."

"May she be an inspiration to that noble and generous nation, enabling it to find in its religious and historic tradition a free, organic, interior unity to serve as a springboard for the fulfillment of great and grave duties that confront civilized and progressive society everywhere," the Pope said.

"Today, more than ever," the Pope observed, "in this age of tremendous progress, large numbers of the elderly find themselves faced with material poverty, neglect, and loneliness. None better than the Little Sisters of the Poor and Aged know the sufferings of these people. . . . They have been chosen by God to reaffirm the sacredness of life and to underline the truth that man is a child of God and can never be regarded merely as a tool of cold utilitarianism. . . ."

St. Teresa's foundation has about 3,000 members in some 14 countries, including the United States.

DOMINICAN REPUBLIC

New World's Oldest Cathedral Being Renovated

The oldest cathedral in the New World, Santa Maria la Menor, is being restored and renovated, thanks to private donations, church funds and aid from the Dominican government.

The cathedral was consecrated in 1541 and the same building is still in use today. The remains of Christopher Columbus, his son, and grandson were originally buried near the altar.

Santa Maria la Menor sustained heavy damage in 1586 when Francis Drake sacked the city of Santo Domingo and used the cathedral as barracks. More recently it has suffered from the erosions of time, earthquakes, insurrection and vandalism. In 1970 the cathedral was ransacked by strikers.

Restoration, which began in 1972, goes forward slowly and carefully as workmen peel away layers of paint and plaster that have been laid over the original building, uncovering blocked up windows and remains of murals.

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THE LIVING CHURCH

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Sun Masses 8:30 & 11 (ex summer 8 & 10); Tues 6:30; Wed, Thurs, Sat 9; Fri 12 noon; Ev & B & C 1st Sat 4

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The Rev. Richard S. Deitch, r
Sun Masses 9, 11; Daily (ex Fri & Sat) 7:30. Fri & Sat 9; HD 6:15; HS Fri 9:30; C Sat 9:30-10:30 & by appt

WASHINGTON, D.C.

ALL SAINTS' Chevy Chase Circle
The Rev. C. E. Berger, D. Theol., D.D., S.T.D., r
Sun HC 7:30; Service & Ser 9 & 11 (HC 1S, 3S, 11); Daily 10

ST. GEORGE'S 160 U St., N.W.
The Rev. R. C. Martin, r
Sun Mass 7:30, 9 & 11. Daily as announced

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; C Sat 5-6

COCONUT GROVE, MIAMI, FLA.

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Sun MP & HC 8, HC 10 & 5; Daily 7:15 except Wed; Wed 6; C Sat 4:30

WEST PALM BEACH, FLA.

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Sun 10 HC; Daily 12:10 HC

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Sun HC 8, 9, 11; Daily HC, Hours posted

SPRINGFIELD, ILL.

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Sun Masses 8 & 10; Daily as announced

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

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Sun HC 8, 9, 11; Thurs HC 10

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CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8 & 9, Family Eu 10 (Sung), 11 Liturgy & Ser (Sung), Organ Recital 3:30, Ev 4; Wkdys MP & HC 7:15, HC 12:15, Ev & HC 5:15. Tours 11, 12 & 2 Wkdys, Sun 12:30

ST. BARTHOLOMEW'S Park Ave. and 51st St.
The Rev. Terence J. Finlay, D.D., r
Sun HC 8, 9:30, 11 MP & Ser; 4 Ev Special Music; Weekday HC Mon, Tues, Thurs & Fri 12:10; Wed 8, 1:10 & 5:15; Saints' Days 8. EP Mon, Tues, Thurs & Fri 5:15. Church open daily 8 to 6

EPIPHANY 1393 York Ave. at E. 74th St.
Clergy: Ernest Hunt, r; Hugh McCandless, r-em; Lee Belford, assoc; William Tully, ass't
Sun 8 & 12:15 H Eu, 9:15 Family Service (Eu 2S & 4S), 10 Adult Forum & Ch S, 11 MP (Eu 1S); Thurs 12 noon Eu & Int.

SAINT ESPRIT 109 E. 60 (Just E. of Park Ave.)
The Rev. René E. G. Vaillant, Th.D., Ph.D.
Sun 11. All services and sermons in French.

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

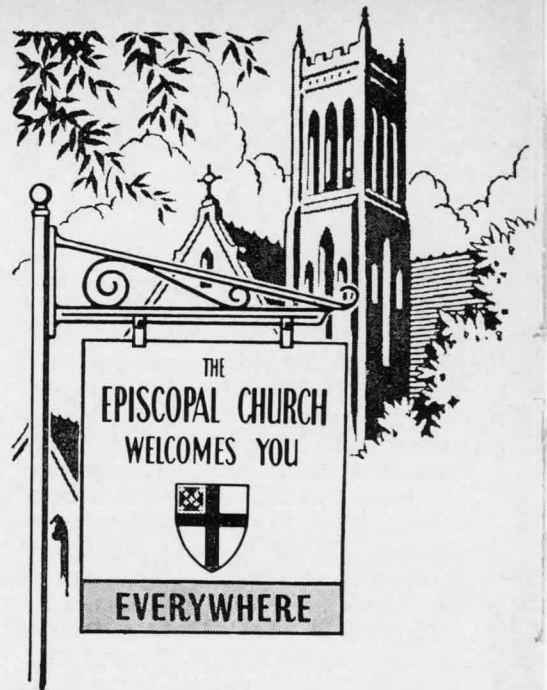
CHAPEL OF THE INTERCESSION (Trinity Parish)
Broadway at 155th St.
The Rev. Frederick B. Williams, v
Sun Masses: 8, 9, 11 (Solemn) & 12:30 (Spanish); Daily Masses: Mon, Wed & Fri 12 noon; Tues & Thurs 8:30; Sat 6; P by appt. Tel: 283-6200

ST. MARY THE VIRGIN

46th St. between 6th and 7th Avenues
The Rev. D. L. Garfield, r; the Rev. J. P. Boyer
Sun Mass 7:30, 9 (Sung), 10, 11 (High), 5; 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

RESURRECTION

115 East 74th St.
The Rev. James H. Cupit, Jr., r; the Rev. H. Gaylord Hitchcock, Jr.
Sun 8 H Eu, 9:15 H Eu & Ch S, 11 Sung Eu & Ser; H Eu 7:30 Daily ex Sat; Wed & Sat H Eu 10; Thurs H Eu 6; C Sat 10:30-11 and by appt



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

ST. THOMAS 5th Avenue & 53rd Street
The Rev. John Andrew, r; the Rev. Canon Henry A. Zinser
Sun HC 8, 9, 11 (1S), MP 11, Ev 4; Mon thru Fri HC 8:15; Tues HC & HS 12:10; Wed SM & HC 12:10, HC 5:30. Church open daily to 11:30

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; Tues HS 12 noon; Wed HC 12 noon; Dial-A-Healing-Thought 215-PE 5-2533 day or night

ST. STEPHEN'S 19 S. 10th Street
Sun HC 9 (1S & 3S), 11 HC (1S & 3S) MP (2S & 4S); Wed EP 12:30, HC 5:30; Thurs HS 12:30 & 5:30; Fri HC 12:30. Tel. (215) 922-3807

CHARLESTON, S.C.

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

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; the Rev. David W. Pittman, ass't
Sun 8 HC, 11 MP (ex 1st HC); Wkdys HC anno

ACAPULCO, GRO., MEXICO

HOLY CROSS (1 blk. east from the Marriott)
Tels. 2-26-39 and 4-14-94
Sun Lit & Ser 11; EP 6

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.