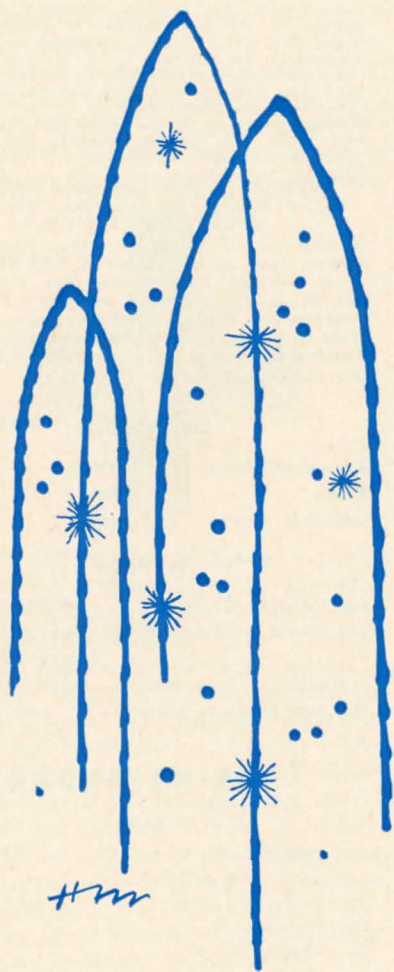


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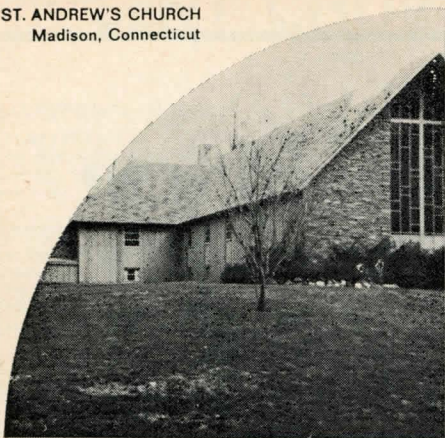
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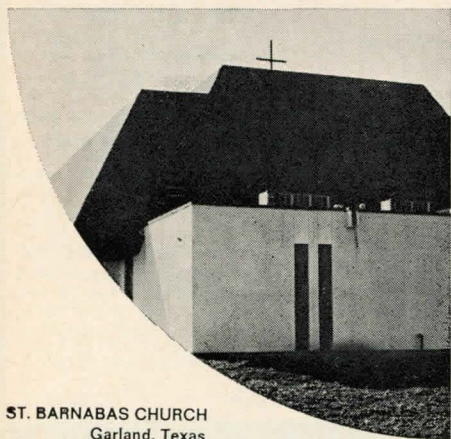
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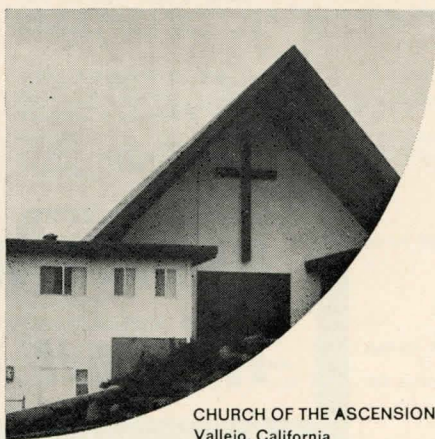
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Volume 168

Established 1878

Number 11

*An independent weekly record
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and the views of Episcopalians.*

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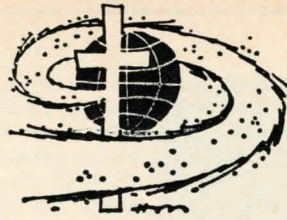
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PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs. THE LIVING CHURCH is a subscriber to Religious News Service.

THE LIVING CHURCH is published every week, dated Sunday, by The Living Church Foundation, Inc., at 407 E. Michigan St., Milwaukee, Wis. 53202. Second-class postage paid at Milwaukee, Wis.

SUBSCRIPTION RATES: \$12.95 for one year; \$23.90 for two years; \$32.85 for three years. Foreign postage \$2.00 a year additional.

Around

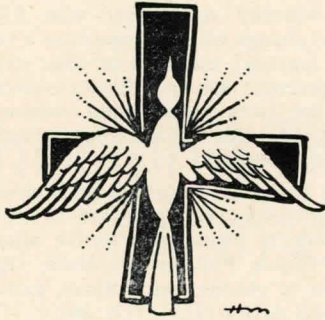


& About

— With the Editor —

TO JOE IN JACKSONVILLE:

You ask about the "gift of tongues." I don't have it myself and emphatically don't want it, for one simple reason: my one tongue is all I can handle, sometimes a bit more. I take very seriously the third chapter of the Epistle of St. James in which he deals with the tongue-troubles of the likes of me. If it weren't for the fairly substantial difference in our respective flourits I would believe that the unruly member he's talking about is my tongue. So one is quite enough for me. As for others, if they can use two or more tongues to the greater glory of God I have no objection, but I have a question or two about how they do it. We're not talking about languages, like French and German and Chinese; I envy those who have several of these. But the tongue is given to us for communication between



persons, don't you think? I want a tongue so that with it I can speak to you what is on my mind and heart to say to you.

Some say that with this "gift of tongues" they can express their love and praise to God in a "language" transcending human speech. I know that there are no words in my poor vocabulary to express a love and praise worthy of God. But God's greatest lovers and praisers have always told us that they adore God in silence. He hears that silence of the adoring heart and understands it perfectly. We need no extra tongue, or any tongue at all, to give him that. Or so it seems to me. According to "Occam's Razor" in philosophy, "Entities are not to be multiplied without necessity." I think that applies to tongues too.

TO MRS. L.D.:

You ask for some examples in the King James Bible (AV) of inaccurate translations which convey seriously erroneous meanings to the readers. Here are three:

1. "When thou doest alms, let not thy

left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly"—*Matt. 6:3-4*; see also vs. 6 of the same chapter, where the error is repeated. The word "openly" has no foundation in the Greek text. It doesn't belong, and it changes the sense of our Lord's words substantially, and for the worse, by suggesting that when we give alms and pray privately God rewards us publicly in the sight of all men. This panders to the publicity-hound in the corrupt heart of each one of us. God's rewards in themselves are always invisible to men; their fruits may or may not be visible.

2. "We know that all things work together for good to them that love God. . . ."—*Romans 8:28*. We know no such thing, if we follow St. Paul's words as they really are. Correctly translated the passage should read something like "We know that in all things God is working for good with those who love him. . . ." In God's world, no things work all by themselves toward good or any other end; yet that's how the AV has it. St. Paul's great affirmation is that if we love God we may be sure that even in our most adverse circumstances God is constantly working with us toward a good which will prevail and in which God and we shall rejoice together.

3. "We love him, because he first loved us"—*1 John 4:19*. It should be "We love, because he first loved us." The KJ translators gratuitously added "him" because they took for granted that what St. John was saying is that our love for God is our response to God's love for us. That is true enough; but St. John's Greek says that and significantly more—that because God first loved us we love, *period*. Because God so loved the world, we so love the world.

These discrepancies between the original text and the AV renditions are by no means trivial. I agree with you that the AV is of matchless beauty of language and it will always be "my" English version. Henry L. Mencken, hardly a Bibliolater himself, said that it was the most beautiful English ever written. But it is by no means peerless when considered as a translation. Let's not be like the dear old lady who said: "If the St. James Bible was good enough for James the brother of the Lord, it's good enough for me!"

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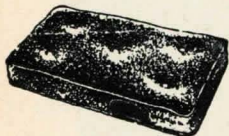
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Letters

No anonymous letters can be published, though names may be withheld at the writer's request; however, THE LIVING CHURCH must have the name and address of any contributor. You are asked to limit your letter to 300 words. The editors reserve the right to abridge.

Bishop Bayne Memorial

In the death of Stephen Bayne we have lost a loving friend, a wise counselor, a person of towering stature in the whole Anglican Communion. His death marks the end of an era.

Many of Bishop Bayne's friends have been inquiring about a suitable memorial to him. Lucie Bayne feels that an appropriate memorial would be an endowed chair in Ascetical Theology at the General Theological Seminary since this was Bishop Bayne's lifelong devotion and his faculty responsibility at the time of his death. Dean Roland Foster and the seminary trustees agree and estimate the cost of such an endowment to be \$250,000.

This is an opportunity for loving response for the life of a good and useful friend. If you wish to respond, checks may be made out to the Stephen F. Bayne, Jr. Memorial Fund and sent to 175 Ninth Avenue, New York, N.Y. 10011.

(The Rev.) ROBERT N. RODENMAYER, S.T.D.
New York, N.Y.

Our Meddling in Politics

If the prophets of the Bible had refused to criticize their corrupt kings and politicians, the scriptures would have been pretty unrealistic and bland. I am highly amused at letters to the editor condemning you for discussing Mr. Nixon and the national scandals which engulf us.

Since you lost a subscription from a complainer, please extend mine for a year.

(The Rev.) D. LINCOLN HARTER
Staten Island, N.Y.

Prayer Book Revision

In TLC of Feb. 3 is a letter from Mildred Brock complaining about Prayer Book revision and revisers of proposed rites.

She does not seem to know that much in the proposals are aimed at getting away from the pharisaic-Episcopal ways of washing only the outside of the cup; also to restore, from the historic tradition, much that was spilled and not poured into the 1928 revision cup.

When she becomes specific, she says something about throwing out the Ten Commandments. Who has thrown them out? The revisers haven't, nor have most of us who believe in the need for the proposed revisions! Perhaps she hasn't done her homework. I refer her at once to the inclusion in the proposed rites of the Ten Commandments, and also to the proposed revision of the Catechism also released by The Standing Liturgical Commission, in which the Ten Commandments are clearly included for our learning.

Even more important, such proposals also keep the heart of the New Testament ethic.

the Great Commandments quoted from Jesus as he used their Old Testament antecedents and brought them into a graceful, unique combination. It is strange that, in my observation (some 35 years of priesthood), too many parish churches, even cathedrals, hammer on the Ten Commandments, putting them on walls, but edit out the Two Great Commandments.

Otherwise, I don't know where Mildred Brock documents her charge about discarding the Ten Commandments or about the revisers subscribing to whatever she thinks is the "new morality." Too many who rant and rave about the "new morality" apparently have not done their full homework on the New Testament, let alone about responsible writers of Christian ethics.

I want to tell Mildred Brock that her generalized charges about "those men" are wrong, and, as I do for myself, to pay attention to the phrase "condemnation is easier than investigation." It is painful to see in print the implied character assassination of fellow churchmen, unfounded, generalized. For the love of God?

(The Rev.) SAMUEL E. WEST
Rector of Trinity Church
Marshall, Mich.

Stewardship in Investments

A minority stockholder who tries and fails to change what he regards as a corporation's immoral, unethical or other objectionable practices has an ultimate recourse. He sells the stock rather than continuing to accept dividends derived from operations he cannot condone.

The Episcopal Church is once more using its stockholder voting power in what will undoubtedly prove an abortive attempt to force Exxon, Phillips Petroleum, IBM and Gillette to change their policies, particularly in South Africa [TLC, Feb. 10].

The value of the church's holdings in these companies was reported as totalling \$4.934 million; actually at Feb. 9 closing prices the total was about \$4.7 million. During 1973 these stocks could have been sold for more than \$6 million. Further, the proceeds could have been reinvested to yield much higher returns, providing funds the church badly needs.

The question arises whether the church's investment policy is aimed at procuring the best possible financial results or at using the church's money for propagandizing what the leadership has unilaterally decided is the "social gospel" as applied to these corporations. Is this stewardship?

FRANK STARZEL
Denver, Colo.

Concerning Israel

If we in the USA had followed the logic of the plea on behalf of "Israel" to his fellow Australians by Sydney's Archbishop as quoted in TLC, Jan. 20, we could have been spared the Pearl Harbor blitz, and the loss of life in World Wars I and II. He called upon Australians to drop neutrality and support the conquests of Arab Lands by "Israel" so that the Zionists' nation could survive! Ac-



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cording to this policy, the USA should have supported Japan's conquest of Chinese territory, and eventual conquest of Malaysia, Indonesia, and Australia, because Japan claimed its survival depended upon a "co-prosperity sphere" which demanded the conquest of this area. Also Hitler's, and Kaiser Wilhelm's Germany claimed the security and survival of the German nation, the Herrenvolk, demanded "Lebensraum," the conquest of Europe, and beyond! Too bad we Americans were so idealistically Christian, and loyal to the Torah!

HAROLD F. BICKFORD

Arcadia, Calif.

Regardless of how open Australians may be to a favorable response in being censured by the Most Rev. Marcus Loane, Archbishop of Sydney, for not siding with Zionist-Israel in the recent Middle East War, instead of being neutral, citizens must be cautioned to take a stand at variance with the Archbishop. Loyalty to the USA Constitution, and the historic policy of the nation, makes this mandatory. The USA refused to recognize the Papal States, and today steadfastly denies recognition to the few blocks making up the miniscule Vatican State, because it is unconstitutional to recognize a theocratic sovereign state. Like the Papal States, Zionist-Israel demands the allegiance of every member of the Jewish faith throughout the world, creating dual citizenship in every nation, native-born, and naturalized, among members of this faith loyal to its claim upon them. Fortunately all American Jews are not so minded.

CAROL NEMATI

Glendora, Calif.

Shakespeare's Anti-Semitism

Your "Around and About" [TLC, Feb. 24] carries a shrewd comment on *The Merchant of Venice*. It reminded me of something I had read many years ago, and I went searching and found it in Bishop Spencer's *The Seer's House* (page 73). The bishop has just declared that "to be godless is to have God subtracted from you . . . Racial snobbery will subtract God. It will make an ugly rift in life." And then he continues:

"Let us think for a moment of what it did to so great a soul as Shakespeare. We call *The Merchant of Venice* a comedy, but it is, of course, one of Shakespeare's greatest tragedies. It is the tragedy of race hatred. Now Elizabethan England hated the Jews, and Shakespeare was an Elizabethan snob. In that play he tried to make Shylock ridiculous. But you cannot make ridiculous a man for whom God himself is sorry. Shakespeare could not make Shylock ridiculous. They put upon Shylock a preposterous false nose and a grotesque red wig, but still Elizabethan England, much as she hated the Jews, found it hard to laugh at Shylock. You know that *The Merchant of Venice* is the one marred thing that Shakespeare made. The play offends against the first law of literary composition, namely, that there must be unity. Why does the play lack unity? Because there was a war in Shakespeare's soul. The divine artist in him was fighting against the Elizabethan snob. You cannot laugh at Shylock; you can only weep. And those hypocritical words of Portia about mercy being a gentle rain from heaven, only make it worse. What

Continued on page 22

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PRESIDING BISHOP-ELECT

Bishop Allin Meets the Press

The Presiding Bishop-elect told reporters in Little Rock, Ark., that the issue of ordaining women is not a question of equality or competence, but of whether certain functions were limited "to some members of the church."

The Rt. Rev. John Allin of Mississippi commented, "We must be responsible in dealing with that question. We need to know more than many think or claim they know about the sexes and human sexuality."

He said that he had met earlier with 14 women deacons and seminarians "to let them know I was personally concerned. It was a learning experience for me, certainly."

On the subject of clergy who have called for the resignation of President Nixon, the bishop said he was "not prepared" to make that sort of call, and added, "I'm not sure that the change in leadership would be the cure-all some people might think it would be. If I am impatient, it is with the process moving so slowly in terms of getting at the problem."

Asked if he believed in exorcism, Bishop Allin replied that he disliked commenting on the subject because it might encourage some to see the movie, *The Exorcist*, a film he did not plan to see.

"I don't believe the devil really has to spend his time in exactly that way to possess people," he stated.

Bishop Allin, who becomes the Presiding Bishop in June, said he feels there is a need for the Episcopal Church "to find better ways to measure her strength than by the size of her budget and membership."

Another need, he said, is to "get rid of the idea of hierarchy."

ECUMENISM

Roman Catholics and Episcopalians Build Churches on Same Site

A new Roman Catholic parish and an Episcopal mission are building churches on the same site in the suburban Columbine area of Denver, Colo. Two houses of worship of compatible design will be about 50 feet apart. A third structure will provide a joint all-purpose facility.

Plans for cooperation between the Col-



Bishop Allin: The issue of ordaining women is not a question of equality or competence.

umbine Catholic Parish and St. Gregory's Episcopal Mission have been in process for many months. The laity has played an active part in the experiment. Roman Catholics and Episcopalians began to meet in 1972 to canvass the region and "get people acquainted."

Sharing of the same site is "truly a practical approach to unity at the grassroots level," said the Rt. Rev. William C. Frey, Bishop of Colorado.

Canterbury Praises Parish Covenanting

With the Archbishop of Canterbury looking on, a Roman Catholic parish and an Episcopal church in Albany, N.Y. signed a "Covenant of Mutual Concern."

Dr. Michael Ramsey praised it as a sign of grassroots ecumenism.

The covenant between St. John the Baptist Roman Catholic church and St. George's Episcopal church was also witnessed by RC Bishop Edwin B. Broderick and Episcopal Bishop Allen W. Brown of their respective dioceses of Albany.

In the covenant the two parishes pledge that each will include prayers in their liturgies for the reunion of their two communions, each will pray for the other, share facilities when feasible, include each other in programs, hold joint prayer services, work together for social justice and sponsor joint social events.

The archbishop was in Albany at the invitation of Bishop Broderick to address

clergy of the Roman and Anglican dioceses.

Asked at a press conference whether the issue of priestly celibacy is a barrier to reunion between Rome and Canterbury, the archbishop answered that it is not. He also expressed his view that Rome may change its position on celibacy.

ENGLAND

Bishop Urges Pressures to Obtain Help

The exiled Bishop of Damaraland is devising a plan to use oil as a "weapon" to urge Britain to help the people of Namibia (South-West Africa).

In an interview with *The Church Times*, the Rt. Rev. Colin Winter said that he hopes to visit Nigeria in an effort to persuade its president, Major Gen. Yakubu Gowon, to withhold oil supplies from Britain in an effort to aid Namibians.

"Oil must be used," he said, "as a weapon to bring Britain back to sanity over its policy towards South Africa—even at the risk of aggravating the present situation of people in this country threatened by inconvenience owing to dwindling oil supplies."

Asked about the effect of a Nigerian oil embargo on such aspects of British life as visits to the sick and elderly by people without public transportation or cars of their own, Bishop Winter replied, "There are old people in Namibia, too, where they are fortunate to live to the age of 34. No, they have suffered long enough because of our involvement in South Africa; and all our appeals for justice have fallen upon deaf ears."

Bishop Winter, who was expelled from Namibia in 1972, concluded, "I am sorry, but, if we find a peaceful but effective way of exerting pressure, then we must use it to effect change, painful though it may be."

SOUTH AFRICA

NCC Reports Rejected by Trade Union Official

Robert Kraft, assistant general secretary of the Trade Union Council of South Africa (TUCSA), has rejected a report by the National Council of Churches in the U.S. which asserted that foreign investments had made it possible for the South African government to push its policy of "separate racial development"

(apartheid), with "no improvement" in blacks' living standards, but rather a "worsening" of their condition.

Mr. Kraft said, "This is patently wrong," pointing to what he said were positive results of South Africa's "rapidly expanding economy," an expansion "due in part to foreign investment."

For one thing, "an acute shortage of skilled labor was drawing more non-whites into the skilled job area," he said.

For another, he went on, "the whites' healthy economic position" was making it possible to make more "concessions" to non-whites.

"Foreign investment can do much to improve the lot of non-white workers in South Africa," Mr. Kraft declared.

JEWS AND CHRISTIANS

Crucifixion Text Revision Asked by B'nai B'rith

Ginn and Company, which publishes the school textbook, *The Story of Man's Past*, has revised various passages describing Jewish history at the request of the Anti-Defamation League of B'nai B'rith and public school authorities of New Milford, N.J.

According to Judith Herschlag Muffs, program co-ordinator of the League, the first edition of the textbook contained passages that "blamed Jews for the crucifixion of Jesus and gave a distorted picture of the Jewish community and its religious practices at the time of the origin of Christianity."

In the original version, one paragraph that described Jewish involvement in the crucifixion of Jesus said that the Jews did not "want any further disturbance in their country," and had the attitude that "something must be done about this man whose preaching was so disturbing to the peace." It concluded, "Therefore, with Pilate's permission, Jesus was crucified."

The revised version omits all references to Jewish leaders and their attitudes. It says that "when Pontius Pilate heard that Jesus was being hailed by his followers as a messiah, he became convinced that this would lead to trouble for the Romans," and concludes, "Therefore, following Pontius Pilate's orders, Jesus was arrested and crucified."

According to the League, the original version "was typical of a pattern of faulty scholarship, inaccuracy, omission, and partial truth which perpetrates and presents as facts, ingrained myths and beliefs that critical New Testament scholars have long abandoned."

Miss Muffs said the League was "pleased and encouraged" that the publishers have corrected the text for the revised second printing and have printed and distributed the revised pages for schools to paste over the original material in the first edition.

David E. Owens, superintendent of the New Milford, N.J. public school system,

brought the matter to the League's attention after Dr. Herbert Meislich, a member of the local school board of education, told him that he had received expressions of concern from Jewish parents.

Thomas Neumann, community consultant to the League's New Jersey office, reported that the cooperation of the publishers was "unhesitating, immediate, and totally responsive."

MISSION

Primate: Missionaries from Africa Would Help Canada

The Primate of the Anglican Church of Canada said in Toronto that he wants African churchmen to work as missionaries in Canada "to help us be more Christian."

Interviewed after returning from a three week tour of Malawi, Kenya, Uganda, and Tanzania, the Most Rev. E. W. Scott, said: "African Christians have a vitality and excitement about their faith that is quite contagious. I want to bring more of them over here to assist us. I'm convinced they could bring us new insights."

Archbishop Scott contrasted the optimism and joy he found in African churches with the sense of defeatism that he said sometimes seems to mark the Canadian church scene.

Recently, Canadian corporations operating in Africa have been under fire in Toronto and the archbishop had something to say on that subject. "One thing my visit convinced me of was that if foreign corporations had more guts—say in South Africa—an enormous contribution could be made to the well-being of black people, the archbishop said. "We, in Canada, have to take our heads out of the sand and treat much more seriously the impact our decisions have on other people's lives."

Archbishop Scott accused Canadian businessmen of a certain naivete in their failure to evaluate the social consequences of their corporate decision making. He said they tended to concentrate too much on profit and in what their decisions meant for themselves as opposed to what they meant for others.

LUTHERANS

Seminary Controversy Goes to Moderator/Panel

Dr. Arnold Kuntz has accepted appointment as moderator of a 14 member committee named to help bring a resolution to a dispute between moderates and conservatives in the Lutheran Church-Missouri Synod. He was asked to take this position by Dr. J. A. O. Preus, president of the synod and leader of its conservative group.

The church's theological dispute came to a head in January when Dr. John Tiet-

jen, president of Concordia Theological Seminary in St. Louis, was suspended and a faculty majority and most students walked out.

The seven moderate and seven conservative members of the panel, have been instructed to "delineate the issues" at stake in the dispute and develop proposals for dealing with them.

Dr. Kuntz said he may be able to give a voice to a large group of Missouri Synod members who have, to date, remained silent on the Concordia situation. In a statement, the church leader said: "I believe there is an identifiable group in the church which is neither left nor right, nor 'moderate' or 'conservative' (in the pre-empted sense in which these adjectives are used among us these days), not permissive and not legalistic, a group which has disdained organization or titular leadership, a group which has patiently endured the machinations of very verbal and self-serving camps.

"It (that group) does not want to leave the historic positions of our church. But this group also believes in dealing in brotherly love and concern with one another. It believes all the old saws about 'putting the best construction on everything,' and 'speaking well of each other' are not options for the Christian but a straight picture of the manner in which Christians act.

"I believe it is time for this group to be heard and hope that I can help to that end," he declared.

Dr. Kuntz, president of the Southern California district of the church, is not aligned with either side of the controversy. His role on the panel, he said, is only that of being moderator.

CHURCH OF ENGLAND

"Unneeded" Churches Sold

The Church of England has sold an undisclosed number of unneeded and unusual churches during the last three years for more than \$3.3 million with two of the churches alone bringing nearly \$2.7 million.

Considered to be of no historic or architectural value, the churches were surveyed by the Church Commissioners and the Redundant Churches Fund.

The dioceses in which the churches are located will receive about \$2 million; \$224,000 will go to the Redundant Fund; the remainder, will be distributed among other dioceses.

The Redundant Churches Fund, which maintains historic and architecturally valuable churches, now has between 50 and 60 such buildings under its care. Annually, about 20 churches fall under its supervision.

By 1980, the approximately 160 valuable churches which will then be under the fund's care will cost about \$780,000 a year to maintain.

Voluntary Action Urged

The New York State Council of Churches has urged people to stop trying to place the blame for the energy crisis and to start doing something to meet the human needs it has created.

Emphasizing the importance of voluntary action in solving the problems of the fuel shortage, the council has suggested that there be designation of a specific building in each community to be used as shelter for people who have run out of fuel, and establishment of a system of pooled resources "to insure costs of fuel (are being met) until a longer range resolution of the problem by a designated agency can be reached."

The council also urged that arrangements be worked out with fuel suppliers to meet quickly short term needs while seeking to resolve the financial aspects of obtaining fuel.

At the legislative level, the council said that "there is little regulatory action on heating fuels, coal, oil, or wood" although legislation to regulate shut-offs by public utilities is now pending in the New York State Legislature.

Another suggestion made in the report was to have local social services offices meet needs "as they become visible and application made." Such action, the council said, should be "monitored at a local level."

ROMAN CATHOLICS

Quadriplegic Ordained Priest

The fact that he is the world's first Roman Catholic quadriplegic priest doesn't faze the Rev. William Atkinson, 28, paralyzed from the neck down since a tobogganing accident in 1965.

John Cardinal Krol of Philadelphia was the principal celebrant at Fr. Atkinson's ordination in St. Alice Church, Upper Darby, Pa., the priest's parish.

The new priest, who concelebrates Masses at Villanova with another priest raising the chalice and host for him, has long range plans of becoming a hospital chaplain with the aim of giving hope to people who believe their situations are hopeless.

The Rev. James Cassidy of St. Alice said the ordination was highly exceptional, that no community would have accepted the handicapped priest if he had applied after the accident because "one of the requirements is that an individual be in mental, physical, and spiritual good health." When Fr. Atkinson broke his neck in 1965, he was already a member of the Augustinian community.

What made him go on? He had too many friends and relatives "who wouldn't let me quit," he replied.

Texas

Delegates attending the annual council of the Diocese of Texas in Houston rejected resolutions endorsing amnesty and opposing capital punishment.

Delegates tabled a request that a commission be appointed to study the role of women in the church. In 1972, the diocese endorsed the principle of ordination of women but reversed that position last year.

Council also voted down a resolution asking churchmen to inform their U.S. Representatives and Senators on the impeachment of President Nixon, both pro and con. The measure had been submitted with the suggestion that "the church should take a position one way or another."

Delegates also

✓ Adopted a resolution asking churchmen to tithe to the church during Lent.

✓ Refused to ask local churches to increase their contributions to the budget by 10%, though the adopted executive budget of \$900,000 has a \$73,000 deficit. (The Rev. James Tucker of St. James' Church, Houston, declared: "I find it insulting to be asked for 10% more on top of what is already sacrificially being given in my parish.")

In adopting the deficit budget, council instructed the diocesan executive board to make cuts if necessary to keep the diocese out of the red.

A diocesan budget of \$460,000 was adopted. In contrast to payments for the executive budget which are voluntary, all churches are required to support the diocesan budget. The latter contains, for this year, an overall 7% pay raise for those on the diocesan payroll.

The Rt. Rev. J. Milton Richardson, Bishop of Texas, spoke to council of the need for the diocese to improve its financial situation. The diocese has had budget problems since 1970 and has been unable in recent years (as have numerous other dioceses) to pay its full assessment to the national church.

The bishop said he hoped that the downward trend in financial support, which began when conservative churchmen began withholding contributions, can be stopped this year.

"This is not an impossible dream," he said. "It can be done this year."

Southern Ohio

The Diocese of Southern Ohio will celebrate its centennial next year with the establishment of the \$2 million Second Century Centennial Fund. The money will be collected in the next three years and distributed by 1980. A fund raising firm will aid in the campaign.

Evangelism programs will receive \$220,000 plus matching funds in the three year drive.

CONVENTIONS

A \$100,000 support will upgrade the new patient service representative program at Cincinnati Children's Hospital, improve care, and bring in more "medically indigent" youngsters for treatment.

Hong Kong, Southern Ohio's companion diocese, will contribute \$100,000 for children's education as part of this program.

The Presiding Bishop's Fund for World Relief will receive \$150,000 to be used in Christian reconciliation in Southeast Asia.

A criminal justice grant of \$400,000 will be marked for education and involvement of church members in crime prevention and corrections, and to seek citizen support for halfway houses for runaway youngsters and for convicts re-entering society.

Capital to be risked will be pooled into a \$400,000 venture fund to help the diocese respond to needs that are not now budgeted. Parishes will be asked to submit requests for funds.

The \$500,000 Faith in Life Endowment Fund will be invested in efforts to help members of the community define, confront, and try to resolve ethical problems in their daily living as Christians.

West Texas

In the face of what was described as a major threat to the church, delegates to the annual council of the Diocese of West Texas adopted unanimously a resolution urging Episcopalians in the 60 counties of the diocese to write to their U.S. Senators and Representatives to defeat two bills that would deprive churches of two tax privileges they now have.

The bills, presently being considered by Congress, were introduced by Rep. Wilbur Mills and Sen. Mike Mansfield.

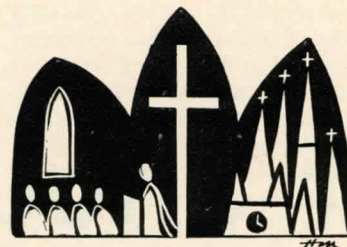
The S-3657 (Senate) bill and HR-15230 (House) bill are entitled "Tax Policy Review Act of 1972."

Churchmen reported to council that the reason these bills would affect the church is that one would do away with the housing allowance now permitted to ordained clergy and would cut their salaries as much as \$100 per month, and the other would do away with charitable contributions made by individuals.

Aside from discussion of this threat to religious institutions, the atmosphere at council was buoyant as the centennial year for the diocese was launched.

Council adopted a \$646,000 budget, an increase of \$20,700; approved negotiations for a possible merger of Texas Military Institute and St. Luke's School, whose properties adjoin in Alamo Heights; and agreed to continue the new thrust of evangelism, a program so effective last year that the diocese received national recognition by the national church.

Members of the parish can be helpful in the planning of sermons.



Don't Just Sit There!

By HERBERT G. MYERS

One of my objections to X-rated movies is that I've never considered sex as a spectator sport. Neither do I consider preaching! The pulpit can never be effective without the active involvement of the pew. Pulpit and pew, preacher and parishioner, must work together if the Word of God is to be effectively preached and meaningfully heard.

There is widespread unrest in the church today about preaching. There are those willing to say: "Preaching is dead, forget it!" Others speak of "the empty pulpit" and feel that preaching has no relevance for modern man. Some have substituted audio-visual aids or tried discussion groups in an attempt to communicate God's Word. I do not share this depression and frustration over preaching. Let us not be too hasty to pull the plug and let preaching go down the drain. We ought to recall, as Bishop Emrich of Michigan recently pointed out to a class of student preachers: "Remember that Jesus, Peter, and Paul were all preachers. 'This Gospel of the kingdom shall be preached in all the world for a witness unto all nations' (Matt. 24:14). And again, 'How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?' (Rom. 10:14)."

If there is a gap between the pulpit and the pew perhaps it is because for too long we have been shortsighted in our ap-

The Rev. Herbert G. Myers is rector of St. David's Church in Southfield, Mich., and adjunct professor of homiletics at St. John's Provincial Seminary (Roman Catholic), in Plymouth, Mich.

proach to preaching. We have looked at sermons as self-contained entities. We have believed that if only we could master some new technique of writing, some better way of putting together what we wanted to say, God's Word would be more effectively communicated. Perhaps we thought we needed more snappy introductions, better illustrations, or succinct conclusions that would lift people off the pews. Other preachers have been prone to retire to their study and out of their own experience, training, and scholarship write lengthy treatises on the faith. The preparation of a sermon is both an art and a craft. To have something to say and to say it well, is of the very essence of effective communication. But, for too long we have ignored the absolute importance of the congregation in the planning, the preparation, and the delivery of sermons.

Here, then, I would like to suggest some ways that could be most useful in overcoming the "preacher-centered" approach in the sermon, and to offer some ideas that, if carried out, could work toward overcoming the present-day gap that seems to exist between the pulpit and pew.

One of the accusations hurled at the church presently is that clergymen spend a great deal of time answering questions that people are no longer asking. Members of the church complain that many of the sermons to which they are exposed do not speak to the problems of daily life. At the same time, preachers are quick to express both frustration and loneliness because week after week, month after month, they talk "into a vacuum," they preach but with little or no real response

on the part of their congregation. One clergyman compared preaching to trying to fill a case of empty pop bottles with a garden hose—you aimed in the general direction and hoped that something would go in!

Members of the parish can be helpful in the planning of sermons. How long has it been since you talked over a problem with your clergyman and asked him to preach on it? How long has it been since you sat down with your rector or vicar and shared with him where it is you are, what kind of problems you are facing at home or at work? Pastoral care and concern is the other vital half of preaching, and any clergyman worth his salt rejoices in real ministry when he can share with his people in their joys and sorrows. Preaching comes easy and it comes with both power and grace when it is focused in on the real needs and wants of people. This, however, can come only from the pew side of the church. Begin a return to meaningful preaching by helping your clergyman prepare to preach. Be open to him, share with him where you are, let him know your concerns, your needs, your problems. Ask him to bring the Word of God to bear on your life and he will thank both you and God for that privilege!

My second suggestion for the active involvement of those who occupy the pews in preaching is the support of prayer. It was Alfred, Lord Tennyson who said: "More things are wrought by prayer than this world dreams of" (*Morte D'Arthur*). It is most certainly true of preaching. Why not make it a daily habit to remember

Continued on page 18

We are influenced by the model
of the corporate business organization . . .

But Should The Church Be Growing?

By GEORGE C. L. ROSS

A RECENT production in Milwaukee of Thornton Wilder's *Our Town* contained in the program a reproduction of the playwright's map of the hypothetical town of Garner's Corners, a small town in New Hampshire. One of the interesting things about the map was the location of the various churches. On the main street, right across from each other were the Presbyterian and Congregational churches, down at the river was the Baptist church, and over in "Polish town" was the Roman Catholic church.

An interesting socio-historical study of the patterns of migration and settlement of the various regions of the United States could be done based on the locations and denominations of the churches of our cities and towns. This is particularly true of our small, rural towns.

However, I looked in vain on Thornton Wilder's "map" for the Episcopal church! Some of the reality of the play was impaired for me by the omission of it from the town's geography. This was more than a kind of ecclesiastical chauvinism on my part, there almost always is one there somewhere. Usually it is a

block or so away from the main street or square of the town, not on the latter periphery like the Baptists or Roman Catholics but a little out of center, sort of uneasily tending toward "downtown" but not quite making it.

This is the case with hundreds of small towns and cities throughout the country. The dominant and large and centrally located churches will be Lutheran or Methodist or Presbyterian or Congregational or Baptist or Disciples of Christ and a few blocks away will be a small stone Gothic or clapboard Episcopal church.

The care and feeding of these small churches, which probably constitute a majority of the Episcopal churches in the United States, is the largest single administrative and pastoral concern for our church. Because the congregations which worship in these churches are small and usually lacking in financial resources, they rarely have consistent and regular professional clerical leadership. Despite long-term and heavy subsidization by their dioceses, only the barest minimum of physical maintenance and repair of their plants is possible.

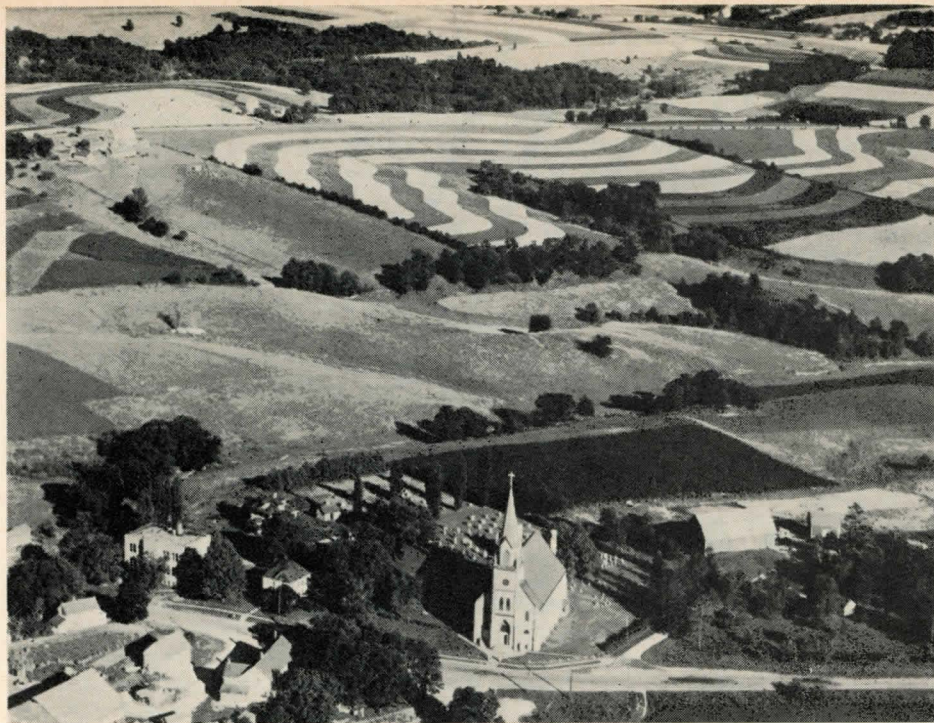
Further, their isolation both from one another and from the diocese (not only geographical isolation but a kind of emotional and spiritual inferiority complex

born out of their never-ending and never successful struggle to balance a tiny, incredibly austere budget), make these churches basically inward-oriented and ineffective in their own communities and among their own members.

This is, obviously, not a problem limited to the small town. All of our metropolitan areas, of whatever size, abound in Episcopal churches like these—in the inner city, suburbs, and exurbs.

Much thought and prayer has been brought to this problem. One of the most recent is a study by the Rev. H. Boone Porter, Jr., at the Roanridge Town and Country Institute. In this perceptive and imaginative study, Dr. Porter proposes a number of solutions that have worked with a considerable degree of success in some areas. Chief among these solutions are two basic structural or programmatic changes. He proposes a much greater use of the non-stipendiary ministry. Using the same insights as Roland Allen achieved over a century ago in the overseas mission field, Dr. Porter proposes recognizing the already capable leadership in small congregations and ordaining men (and women?) for sacramental ministry. The other change that Dr. Porter proposes is a smaller geographic grouping than our present diocesan structures wherein these

The Rev. George C. L. Ross is rector of St. Mark's Church, Milwaukee, Wis.



Small churches struggle to balance an incredibly austere budget.

small congregations may come together for mutual strengthening, planning, strategy, and service, both for one another and for mission to the communities outside themselves.

However, imaginative as this proposal may be, it does not get at the root of the problem acutely suffered by these small congregations and masked by the comparative affluence of larger churches. The question these small churches ask themselves desperately is: How can we grow and increase our budget? I believe the same question is usually not very far from the minds of the leadership of even the largest of our parishes!

With all the best will in the world, the examination of this question leads inevitably to a feeling of frustration and futility. Frustration, because not only do the facts that we deal with seem to be subject to varying (and often, contradictory) interpretation but also some of the constituent bases of the facts themselves are arguable. For example, there are fewer reported members of the Episcopal Church, but what is the present basis of determining a member in good standing? Is or was there a discernible trend in removals from or additions to our churches? Futility, because most, including many aspects of proposals like Dr. Porter's,

seem already to have been tried with only limited degrees of success.

One of our basic assumptions is that a healthy church can and must be a *growing* one. Further, we believe that growth is homogeneous and will result in more of the best of what is already there without change. Thus, we assume that an influx of members into our parishes will result in a larger group of people committed to the same goals (both conscious and unarticulated) that we are.

Not only are these assumptions not self-evident, they are themselves based on uncritically accepted cultural and historical influences as well as a faulty and misunderstood view of the biblical understanding of the church.

When we analyze our understanding of growth, especially as applied to the church, we find that we are largely influenced by the model of the corporate business organization. This, by its very nature, is necessarily competitive and expansive and aggressive. If it fails to demonstrate growth in sales, profit, and production, it has begun a decline which unless arrested and reversed will lead to its death and failure.

The problem with this model is twofold: (1) It forces us to adopt all sorts of unrealistic assumptions about the life

and goals of the church and (2) it is completely unbiblical.

We are led by this understanding to see the church as an institution in a competitive milieu (competing with other institutions like the school, the family, other churches, etc.) in which it must also be aggressive and expansive to survive. Thus, if the church is not competing well and showing a "profit" in numbers or an excess of receipts over expenditures then the same criteria are applied to it as to a business corporation. The trouble is further sought according to these same criteria in management policies, production methods and techniques, product merchandising, sales operations. Against these assumptions, it may fairly be asked, can and should these criteria be applied to the church?

If we look at the New Testament, we do, in fact, find St. Paul referring to the church as a *body*. However, his concern is not at all a biological one wherein he is trying to enunciate an ontological principle of the church's essence but rather his concern is with the relationships between the individual members and the total subordination of these relationships to the head, Christ.

This can be seen more clearly if we compare his use of the image of body with the other images that he uses: bride, temple, field. In each of these other images he is stressing the qualities of election or chosen-ness and the absolute existential dependence of the church upon God. The very word "church" (in Greek, *ekklesia*) underlines this meaning, for in the New Testament its chief emphasis is on the root word *kaleo*—"call". In contrast to the pagan Greek word, this word was stripped of all elitist connotations and referred solely to the will of the One who called, and not at all, as in the Greek city-state, to the qualifications or activities of those who were called.

We do find in the New Testament a concern for numerical growth of the church. This can be most clearly seen in the Book of Acts. We are told a number of times there that large numbers of people were baptized and joined the church (3000 in one day!). It should be noticed, however, that the author's purpose in giving us this information was again not a comment on the inherent nature of the church but rather a kind of polemic against those who might be able to argue that this group (the Christians) was a completely heretical and outrageous sect of Judaism (and thus forfeiting the hard-won and precious rights of a *Religio licita* in the Roman Empire). The increase in numbers then is the obvious sign of God's approval and election of the church, not a function of her being.

Further, the various missionary commands that we find in the Gospels seem less to be referring to increasing the size and stability of settled churches than to be the outgrowth of an eschatological

concern that enough people be told of the Good News of Christ before the end of the world (cf. Mark 13:10 and parallels, Matt. 28:19-20).

It would seem from these considerations that "growth" as a concern for the church is foreign to the biblical understanding of the church. On the contrary, the very opposite seems to be the case. The very being of the church is completely dependent upon the free and gracious gift of God in Christ. It exists only because he has called it into being, each and every member individually is there because God has added him to the body. Thus, the whole concern for the church can only be to know and follow his will.

The only analogy or model that the New Testament lets us rest with very long is the very life of Jesus himself. In each socio-political epoch we have attempted, with varying degrees of success, to incarnate the church institutionally and then to draw from our experience to enrich our life of worship and mission. Thus, the ancient Olympic games have given us the image of the untiring and dedicated runner; the Middle Ages, that of the warrior loyal to his Lord; the Enlightenment, that of questing and soaring freedom. So now our age has yielded the image of continuous growth and development.

However, no age has given us more than a partial picture and when as now the culture itself is in crisis, the images begin to lose their force and meaning. It is at just such times as these that we must re-examine the New Testament witness and in its light re-interpret critically our own situation.

With this in mind we can now return to our original question. Have we (or are we now) losing members because we are unfaithful to the Lord whom above all else we must serve? Behind this lies a deeper question: Are *we* now faithful to him? The rest of the verse from Acts 2:47 is often forgotten: "Day by day the Lord added to their community *those destined to be saved.*" The same questions must be asked about an increase in numbers.

The above rephrasing of the first part of the original question is not without its impact, obviously, on the second part: How can we expand our budgets? We would say that we need money to "do the Lord's work." A better understanding, it seems to me, is that if we are doing it, then we will receive it. This is not meant to be flip or irresponsible. It is meant to be completely responsible—but, as in the first part of the question, primarily responsible to the Lord.

So our concern and analysis of the problems of all of our congregations must be much more theologically critical. We can, of course, adopt and adapt any methods and forms of structure that are useful but only if we are *first* thoroughly grounded in and guided by the Lord whom we meet in scripture and sacrament.



A Ministry To Clergy Wives

By JEANNIE ROE GILMORE

A PRIEST'S wife is expected to be intelligent, but not too intelligent; of good class, but not too good; a good housekeeper, but not too good; and a good mother, but not too good.

The group sitting around the table nodded and chuckled appreciatively. They were all clergy wives themselves and their speaker was Fr. Paul, a well-seasoned Franciscan Friar who describes himself as one with a special calling to counsel clergy wives. He does it very well, too, as groups of clergy wives around the country can tell you.

One such gathering was in the Diocese of Georgia last year, when all priests' wives were invited to be guests of their Bishop, the Rt. Rev. Paul Reeves, at the diocesan Conference Center near Brunswick. Fr. Paul of the San Damiano Community in San Francisco, was on a speaking tour of the South, during which he spoke to various groups, including the clergy wives.

A native of Pocono, Pa., Fr. Paul has been an Episcopal priest for 42 years and

Jeannie Roe Gilmore is the wife of the rector of Grace Church, Waycross, Ga.

was a chaplain in World War II. He began his "special ministry" several years ago at the Cathedral in Orlando, Fla., when he offered a course for area clergymen on techniques of counseling. The wives requested a course for themselves and for four years he had weekly classes with them. Now it is almost a full-time calling for him. His mixture of spirituality and practicality, humor and seriousness, earthly things and heavenly things, have made him a delightful and popular speaker.

A Quaker lady once said of a book she had read that "it speaks to my condition." In like manner, Fr. Paul speaks to the condition of clergy wives, for he has become very much aware of the problems they have—problems as wives, mothers, and as just "the priest's wife." He says to them, "Your success, failure, happiness make it possible for your husband to do his job. Your vocation is a greater one than that of a priest." A strong statement, that, but he believes it.

Commenting that he realized the pressures under which the women work all the time, Fr. Paul set a relaxed schedule for the two-day conference in Georgia. In between meals, meditations, and services the wives found themselves gathered around the same table, asking Fr. Paul a thousand questions.

At a conference such as this, the discussion might have been expected to turn into a mass gripe session, in which the women aired their grievances against people in their separate parishes. "Old Mrs. So-And-So says I wear my dresses too short and use too much make-up." That sort of thing.

But this was not the case. Many clergy wives have no "spiritual father," because they cannot always talk their problems over with their husbands, and are sometimes too isolated to go to their bishop or to another priest. So, not too surprisingly, most of the questions asked Fr. Paul were on spiritual matters. The women wanted to know how to become better Christians, and most of the meditations and discussions were directed toward this need.

"God is unknowable except as he reveals himself in the world and in you and me," Fr. Paul said. "In our frailty as human beings, we believe that God loves everybody except us. But he does love us, and you can't meditate too often on that. You should choose a time, once a week perhaps, to think about that fact alone. Each of you needs to be fulfilled and to be a fulfilling person. Each of you needs happiness and joy among the nagging small-mindedness of the environment in which you live."

Reflecting the humility of St. Francis and his followers, Fr. Paul spoke of the vastness of the universe and how small man feels when he looks up at the stars. But God loves us, just as he loves the beautiful universe, which he made and sustains. "Man is no more and no less than he is in the eyes of God," as St. Francis said.

"Because I love you, enjoy me," was God's message to Dame Julian of Norwich, a 14th century writer and mystic, whose *Revelations of Divine Love* served as a basis for much of Fr. Paul's meditation. This is the clue, the key, the heart of Christian living.

So often, says Fr. Paul, we think of God as a mean old man sitting up there in heaven with a book, keeping score, and when we sin, he cries, "Aha, I caught you

out!" But this just isn't true. As a loving Father, he wants us to have a good time in our relationship with him.

"The disappointed, complaining, Puritanical, sour kind of life has no place in Christianity. Saints are the most joyful people you can imagine. We can almost measure our growth in the Christian life by our happiness. If we spend a large part of our lives being miserable, then we need to change our attitudes," according to Fr. Paul.

With a little effort, he added, our disgruntled early-morning exclamation can be changed from "Dear God, another day," said in weary disgust, to the same words, spoken as a prayer of thanksgiving.

We must seek God with diligence and deliberation, said Dame Julian in her *Revelations*. And we must live a planned, disciplined prayer life. "Your own meditations must have to do with you and your problems," Fr. Paul said. "Three things are necessary for a meditation—read a little, think a little, pray a little."

With wry understanding, he added, "And for heaven's sake, when you pray don't chatter all the time—listen, too. Meditating is rather like being a bird-watcher, as one author has put it. You must be silent and still and at the same time, be alert for any movement of the birds."

Sometimes we don't feel the emotional presence of God when we pray. But emotions are not to be trusted. They must be viewed in combination with intelligence. "Emotional love can become pure sentimentality, and loving only with the intellect is cold. You must love with heart, mind, and reason. When you truly love, it is with understanding and also with emotion."

Sacrifice is the backbone of love, he said. "You can measure how much you love by the cost. Jesus figured the cost and was happy to die for us. To him we were worth it.

"What are you willing to do for your loved ones? God doesn't usually call us to great, heroic deeds, but to irritating, piddling little sacrifices. We can all rise

to the great occasions or catastrophes that strike, but it is by doing the necessary that we measure the quantity of love.

"If something must be done, such as getting out of bed on a cold night to warm the baby's bottle, we do it because it needs doing, not because it is something we really want to do. The 'doing' is for love alone."

Getting on to practical suggestions, Fr. Paul commented that parish expectations of what a priest's wife should be frequently create trouble for her and cause guilt feelings. "You are no more responsible for what goes on in the parish than any other parishioner," he told the women.

"Although we are unique (created individually by God), we are human beings with all the qualities human beings have. Any problem you have is not a unique one—thousands of people have faced the same situation."

On the subject of anger, he advised the wives to attempt to find out who has brought on the anger. "If your husband makes you angry, take it out on him, not on the kids. You must either learn to live with the situation that causes the anger, or bring it out in the open and discuss it," he said.

Anxiety, which he defined as "an unidentified feeling of impending gloom with a dreadful outcome," plagues all of us at times. Frequently, if you can identify the cause of the anxiety, it will go away. But if you can't, there are several concrete things you can do, according to Fr. Paul.

"First, get a legal pad and write down everything that comes into your head. Second, work off the extra adrenalin in the body by some kind of exercise. Third, tell God all about it."

He tells a funny-sad story of a woman who came to him repeatedly for counseling. Her troubles were so enormous, she said, that she couldn't sleep at night. Fr. Paul advised her to find a big box and imagine herself putting all her troubles in it. She was then to gift-wrap it, tie it with a big ribbon and go place it on God's altar.

The next day, she called him to say she had followed his instructions and that the most wonderful thing had happened. "I immediately went to sleep for two hours." And then she added, "But unfortunately, Father, I woke up and took the box back home with me."

"You must take the package back and back and back and finally leave it with your heavenly Father," was his reply.

Fr. Paul shared with the clergy wives a prayer that he wrote some years ago. It goes this way:

"Oh, God, teach me to respect myself as you respect me; teach me to accept myself as you accept me; teach me to forgive myself as you forgive me; teach me to love myself as you love me; teach me to respect and accept the dignity and worth of every man and to love my neighbor as I love myself."

Parish Visitation

The Bishop comes, like Laud,
With honor, and with questionnaires
For parish self-appraisal. We appraise,
And all due homage render, fearing
To be dunned by as we would dun others.
Thou, our donor, to excess
Do not assess us; quote no canon
On our quota: lay on hands and homeward
Hie thee, hie thee homeward in cathedra.

Nancy G. Westerfield

EDITORIALS

Christians and the World's Have-Nots In his recent addresses and statements the Archbishop of Canterbury has been expressing increasingly a concern which he feels, and believes all Christians ought to feel, about the growing gap between the "haves" and the "have-nots" in the world of today. Much of his presidential address to the spring session of the General Synod of the Church of England was devoted to this theme.

When Christians in Britain (and by implication *a fortiori* in America) think about living standards, they must broaden their vision to include not only their own standard of living but that of all people everywhere, he declared.

His speech put the grim economic situation of Britain in Christian perspective. About this he said: "It is being said that one of the morals is that we have had too high standards and ought to repent of this and settle down to lower standards as a better way of life. That is rather too facile, because there is nothing specially Christian in having lower standards, and neither 'doing with less' nor 'having it so good' is in itself Christian or un-Christian. There are those in this country for whom we must long to see a better standard of living. No, the point is rather that the world as a whole, with its vastly increasing population, is going to be hard put to it in feeding the world's population as a whole, that the world's whole economy is in crisis, and that the Western states cannot count upon the continuance of standards which they have taken for granted as the unquestioned order of the day."

The archbishop said further: "We are thus going to be compelled to see our world economy in terms of our being members one of another; and while we try to raise the standards of some whose standards are far too low, we have to be ready ourselves for a new simplicity of living." To this he added: "After all, Christ assures us that such a way can be happy and blessed, and events now seem to suggest that it may be the only way of survival."

American churchmen may need more persuasion than do their British cousins that what Dr. Ramsey is talking about are the ineluctable facts of life all over this planet (the USA included). America is still an oasis of comparative material plenty. But what we call the energy crisis is an early symptom of a world-wide condition of maldistribution which calls for two things: spiritual concern on the part of the "have" peoples, and all the economic and political wisdom that the leaders of the "have" and "have-not" nations together can summon and put to work.

Christians are not economists or politicians by virtue of their faith, of course. The venerable Dr. Ramsey is not an economist, does not claim to be, and propounds no specific economic program for equitably distributing this world's material goods. But he sees it as the calling of the Christian church as a whole, its leadership and its membership together, to be the guiding and motivating conscience of the nation as a whole. This is the right understanding of the proper relationship between

church and state, between religion and politics.

One of the blessings we may well pray for throughout this Lent is a growth in our own hearts, and in those of our fellow Christians and all our countrymen, of a more loving concern for the dire needs of so many millions of souls who share this planet with us and whose living and dying, like ours, is indeed precious in the sight of the Lord.

Can Truth Hurt Brotherhood?

We have nothing but sympathetic agreement with our Jewish brethren who ask that there be more of justice and truth in school textbooks dealing with the birth of the Jewish sect known as Christianity, and especially the trial and crucifixion of Jesus. But if our primary concern is for truth, we must note that some proposed emendations of that story are benevolent falsifications, and we doubt that anything good—even happier inter-faith relations—can result from such an enterprise.

Elsewhere in this issue (on page 9) under the heading "Jews and Christians" appears a news report of a textbook revision which, as described, appears to be such an accommodation at the expense of truth.

The original text of the offending book stated that the Jews did not "want any further disturbance in their country" and felt that "something must be done about this man whose preaching was so disturbing to the peace." This is considered objectionable. Certainly, it should have been made clear that it was only some Jews who felt this way. But some Jews did. The initiative for getting rid of this troublesome Galilean certainly came from some of his Jewish countrymen. That they should want peace and be worried about this disturber of the peace is by no means discreditable to them. It shows them as being human, not less than human. A proper correction of the text would have consisted of a qualification of the blanket term "the Jews" to indicate that only some Jews had that fear.

The revised new text makes no mention of the Jewish leaders and their attitudes in connection with the arrest, trial, and execution of Jesus, so the whole guilt is put upon the Romans. Altogether apart from the question of justice to the Romans, this revision of the record as it has come down to us is simply fraudulent. The engineers of the judicial murder of Jesus were Jewish leaders and there is absolutely no evidence to the contrary.

A reputable author or publisher has indeed a social obligation to be concerned about what his work will do to help or hinder good relations within the community. But his primary obligation, first, last, and always, is to the truth. No solid benefit, social or otherwise, ever comes to anybody from subjecting truth to politics or even to brotherhood.

Moreover, Christians have never hated Jews because of what they found in their Bibles, but rather because of what was already in their hearts. Finding a convenient text was strictly an afterthought.

MUSIC...

There's More to Church Music than Meets the Ear. Richard DeVinney. Fortress Press. \$2.25.

A delightful little book that thoroughly covers the subject. With a light touch, the author explores the problems of music in the church, and suggests ways to meet the changing church.

Anthems for Choirs I. Ed. by Francis Jackson. Oxford University Press. \$3.40.

Fifty anthems chosen with the average parish church choir in mind. There are four anthems written especially for this collection by Francis Jackson, Kenneth Leighton, David Lord, and William Matthias. The collection covers all the main seasons and festivals of the church year, and also includes twenty-one anthems for general use. A worthwhile buy.

Praise the Lord. Ed. by Theodore Wuerffel. Concordia. \$1.25.

"A collection of music for worship in a contemporary folk idiom." Some sixty numbers separated in four categories: Contemporary Folk; Gospel / Spiritual; Hymns / Chorales; and Liturgical. This is a melodic edition with guitar notation.

The Light of the World. Jean Pasquet, H. W. Gray. \$1.00.

A Lenten service for reader, mixed choir, soloists and organ. Selected Bible passages are interspersed with hymn-like short anthems. A rather nice, quiet, conventional setting of words and music. It would probably be most successful before or after a Lenten evening gathering or discussion.

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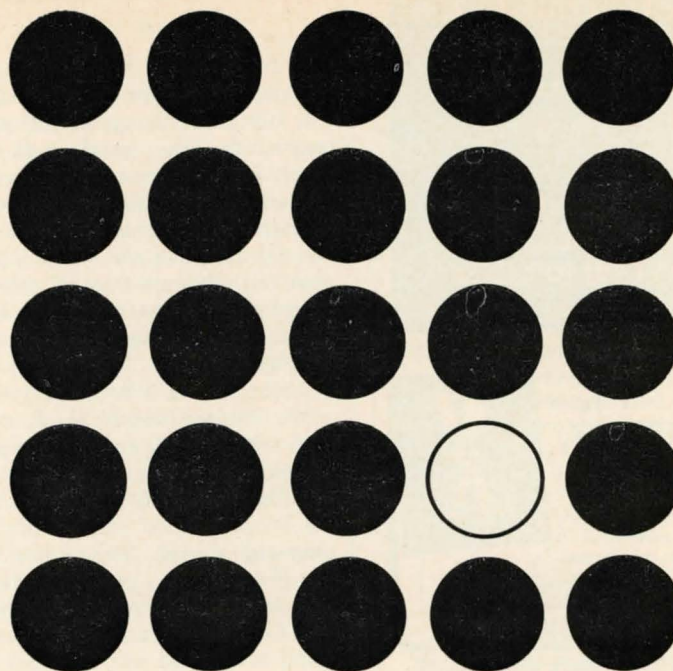
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DON'T SIT THERE!

Continued from page 11

your bishop, your rector or vicar in your intercessions to the Father? Ask God, as you lift your clergy to his presence in prayer, to bless, guide and strengthen them. Ask our heavenly Father to reveal his will to his ordained servants in holy scripture, prayer and sacrament—and, through them, to you. What a joy, what a comfort, what a source of power for any clergyman to know that he is being lifted and sustained daily by the power of his peoples' prayers! It can and will bring amazing results. Why not try it?

No farmer would think of planting seed without first carefully preparing the ground to receive it. I believe that many sermons bear no fruit because the seed of the Word of God falls on hard and unprepared ground. So—as you pray daily for your clergy, pray also for yourself and other members of the congregation. Ask God to touch you, to open you fully to his Word and will, ask him to prepare your life that when the seed of his Word is sown in the sermon it might take root and bear much good fruit. Be generous in your prayer life for God loves to have us lift his children to his presence in earnest intercession. Why not pray for the organist and choir director, remember the choir members as they practice and prepare for the Sunday services. Pray for the loving labor of the Altar Guild, the sexton, the acolytes, and the ushers. Lift them all by the power of your prayers to the throne of God's grace that the whole service may be filled with both God's presence and his power. When you have finished, simply say "Thank you, Father!" knowing that it will be so. Go to church next Sunday expecting to be amazed and lifted up. You will be!

My third suggestion for bridging the gap between preacher and parishioner is to enter into dialogue with him during the sermon and actively participate with him in his preaching the Word of God. Permit me to explain what I mean by dialogue.

The story is told of a farmer who, mid-morning, gave his hired hand a rest break. Observing the young man stretched out on the ground he said: "Don't just sit there, plant onions!" This is good advice for those who sit in the pews at sermon time: "Don't just sit there!" How then can members of the congregation help preach the sermon? First, by being expectant. Dull, irrelevant preaching starts from the fact that preachers preach all too often without any real expectation of change either in themselves or in the members of their congregation. Sermon time is "ho hum" time and nothing is expected to happen—so it rarely does! Members of the parish church attend services week after week not really expecting in any way to be changed, not really believing that any marked difference will be made in their lives, no real sense of expectancy

or excitement. Of course nothing happens—how could it? Perhaps we ought to give new meaning to the concept of "The Church Expectant" and be prepared by prayer and openness to be changed. If we come to church open on the Godward side, expecting great preaching, thinking that we can and will be changed—the Holy Spirit will take it from there!

Another important part in the participation of the pew in the sermon event is how we, as members of the congregation, listen to the Word being preached. What kind of non-verbal feedback do we give the preacher during the sermon? If the preacher is well prepared, if he is free enough of his notes or manuscript so that he can be in visual as well as verbal communication with the congregation, he will be able to read and react to what they are telling him by the manner of their listening. A good preacher will keep his eye, not on the clock, but on the congregation and will read them as easily and as accurately as the print on a page. A good communicator will sense the response of his audience, he will feel their reaction to him and his message moment by moment as he moves through it. This means that those who are listening by the openness, their sense of expectancy (and, hopefully, by their excitement!), their body language, will communicate and will cooperate with the preacher and thus participate in the preaching of his message. Real dialogue, real meaning, and a real exchange of life-giving, God-inspired experience will take place. The Word of God will be shared, it will be communicated!

These are exciting days in which to live. Much is happening in the world and in the church that ought to stimulate and challenge us. All about us, people are hungry for the Word of God. Jesus said: "Look around on the fields; they are already white, ripe for the harvest." (John 4:35) and again, he said: "You must therefore beg the owner to send labourers to harvest his crop." (Matt. 9:38) But this is not the task of the clergy alone, no preacher can, by himself, be expected to do the work of God that needs doing. To know Christ and to make him known is the mission of the church, and this task is given to clergy and laity alike. We can and ought to pray: "O Lord, revive thy church, beginning with me"—and mean it. We can begin with preaching. We need no longer tolerate dull, irrelevant, uninspiring sermons. We can all do something about it. As the farmer said: "Don't just sit there!" We can help our clergyman plan his message by sharing with him our needs and our concerns and ask him through his preaching to bring to bear God's Holy Word upon them; we can daily lift him up to God by our prayers; and we can help him preach the Word by being expectant, excited, open, and ready to change. Try it, and you'll find that you will!

CREATION CONTINUES. By **Fritz Kunkel.** Word Books. Pp. 282. \$5.95.

Here is a psychological exposition of St. Matthew's record of the Good News. We have a chance to understand the whole universe from the spiritual point of view. This may come about not from argument but from experience — when God has found a foothold in a person. "This is the power of creation which changes us against our will." We may accept this power or we may reject it.

Thus psychiatrist Fritz Kunkel relies on the system of his mentor, Carl Jung, whose aim in analytical psychology is the acquisition of self-realization, something that both authors call individuation. Individuation is a process wherein general human qualities make you a unique individual. There are certain universal characteristics which we all have. If our own peculiar talents are cooperating with the qualities that all people have, then we may be sure that we have the business of individuation in working order. "To become individuated means to discover the spirit within."

In making the decision to accept the spirit of creation we have to stand on our own two feet. We are stewards to forces greater than ourselves, forces that require the virtue of endurance in a vast struggle over the demons that would destroy us. The struggle will temper and whet the "inner spirituality" of the disciple as he goes in search of the mysterious "Beyond." We seek a *direct* religious experience, something that can never be put into mere words if it is genuine, and is what Jung calls *immediate* experience.

The foregoing glimpse of this would be misleading if the reviewer failed to note the simple and earnest exposition of St. Matthew's record, the complete text of which is printed as needed so that the reader is spared the chore of looking it up. This is a good book for Lenten reading for priest or layman.

(The Rev.) VICTOR L. DOWDELL
Canon of Albany

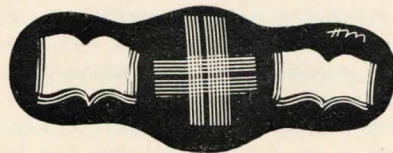
HUNTING THE DIVINE FOX. By **Robert F. Capon.** Seabury Press. Pp. 167. \$5.95.

A reviewer must approach any book by Fr. Capon with some degree of trepidation. In order to say something about his books it is, of course, necessary to *say* it. And Fr. Capon is unquestionably a master with words. His books teem with them, they leap and dance and shout and sing, hordes of them jostle through his pages, surrounding and buoying up the reader. He has a great talent (not the least evidence for which can be seen in his impact producing that preceding verbal spate!).

His latest book, *Hunting the Divine Fox*, subtitled, "Images and Mystery in Christian Faith," not only *uses* words but is essentially *about* words. Thus, Capon introduces us to analogies, proofs, images, illustrations, likenesses, showing not only their strengths and limitations and the peculiar ability of each to shed light but also why we use the particular verbal tool that we do. Behind this, of course, is his theory of epistemology: "The world is a tissue of beings, each of which, like Eliot's cat, is the only one who knows its own deep and inscrutable singular Name. We do indeed know each other, but only by knowing the names we decide to call one another" (p. 10).

Names. Words. Man is created by word, by the Word, as an image of the Word and his relationship to the rest of the creation is basically verbal. But if we follow Fr. Capon to the end of his hunt, the Divine Fox, the ultimate Mystery—the loving, creating and redeeming activity and relationship of God to his creation—swallows up and surpasses words. Words are our necessary tools with which we go searching for that which ultimately finds us and renders both the tools and the search unnecessary.

In the meantime, however, on the hunt, Capon is a fascinating and refreshing guide. His chapter on the sacraments is



particularly lucid. The acid of his wit and penetrating logic ought to lay to final rest a number of the verbal bugbears that have so cluttered our expression and understanding of the sacraments. With the priesthood he is especially good, seeing the "matter" of it in its exercise rather than in a tactile moment of time, thus being truer to scripture and allowing the possibility of a truly ecumenical priesthood (including women!).

There is much of great value in this book for both clergy and laity but its unity sags and the net effect is curiously dispiriting. Many individual sections I read with delight and hurried to find someone to share them with. And yet, on the whole, I felt dissatisfied with the work. The author's talent is great and his subject is important but I felt only at times that the hunt for the divine fox also lies through doubt, anguish, questioning, failure, and sin. One hopes that Fr. Capon's undoubted abilities will lead him to plumb these depths as well as to dance, as he does so superbly, on the hilltops.

(The Rev.) GEORGE C. L. ROSS
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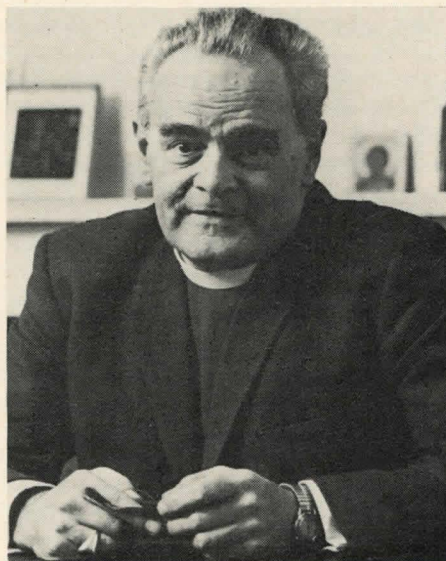
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The ACC Secretary Reports

*John Howe



BISHOP HOWE

Last December I took part in a conference on torture. Two different kinds of conference take place on the subject of torture: One is the kind I went to "for the abolition of torture," sponsored by Amnesty International; the other is for training people how to torture with up-to-date apparatus and psychological techniques. These are sponsored by governmental departments or agencies.

Torture as an instrument of governments is on the increase, and has been described recently as reaching epidemic proportions. The number of countries by which it is practiced, or where the practice is seriously suspected, is sickeningly long, and sometimes surprising. Torture is traditionally a means of extracting information. That is still one use, but now there is another: to create such dread that a minority government shall be able to continue in power without the will of the people. The main reason for torturing people today is to deter other people from action, and it proves an effective means.

States expound and justify to the world their policies, practices, and even their violence. There is one exception. The use of torture is always denied and justification is never attempted. Yet it is not occasional, but epidemic and international, with experts in torture and modern equipment being made available by one country to another. The immediate result of it all is unbearable human suffering and degradation.

The Rt. Rev. John Howe is secretary-general of the Anglican Consultative Council with headquarters in London.

Article 5 of the Universal Declaration of Human Rights asserts: "No one shall be subjected to torture or to cruel, inhuman, or degrading treatment or punishment." It is an assertion no Christian would wish to diminish. The gospel, the beatitudes, the law of love, the example of Christ, make it intolerable that torture should be excused. As a message from the Archbishop of Canterbury said to the Amnesty International conference I attended, it is a "totally unacceptable practice." Christians have cause to be in the lead in every effort for the abolition of torture.

As I write this, or as you are reading it — so widespread are torture and the torturers today — we may be sure electric shocks are being administered to some man or woman somewhere, perhaps to a number, the wires being applied to their eyes, their ears, their genitals. It may have been going on for two hours, and will go on for hours more yet, and then again tomorrow, and other days after that. Or it may be one of many other treatments — perhaps shut naked in a small refrigerated room without food or water or light for days while tape recordings transmit human shrieks alternating with a crescendo of jet engines. This is what is happening in our world just now, in 1974.

I attended the Conference for the Abolition of Torture last December in Paris in my official capacity, representing the world-wide Anglican Consultative Council. The sponsoring body of this international conference, Amnesty International, came into being a dozen years ago to secure the provisions of the Declaration of Human Rights on behalf of people imprisoned for their beliefs, color, ethnic origin, or religion, provided they have neither used nor advocated violence. It is independent of any government, political faction, or religious creed. It has the highest reputation and support, and has consultative status with the United Nations.

Having received their invitation, I sought the advice of the Anglican Consultative Council when it met in Dublin. There are many governments that have cause to prefer that the churches should keep safely silent. For some churches present at the ACC, silence would have been the safer course. Where did we stand? Did the council wish that I officially represent them? Unanimously they did.

The conference was rather tedious. This was perhaps inevitable with all 250

participants in fundamental and deep agreement. The important thing was for it to take place, and to draw attention as widely as possible to this dismal feature of the contemporary way of life. In fact it did not take place as planned in the great UNESCO building. Shortly before the Conference, Amnesty International's book *Report on Torture* was published. In it many countries are criticized, including member-states of UNESCO. One or two of these, and one wonders which, objected to the conference on the abolition of torture being held on UNESCO premises, and indeed the director of UNESCO withdrew permission — a curious incident.

I suppose in all these cases one can say it was not just an ecclesiastical business, but the requirements of politics and high treason are involved too. Nevertheless they were consented to and justified by Christians — by theologians! This is a shattering and terrifying thought.

On all this one can dwell and draw conclusions. Two conclusions I draw are: that the need for power is more dangerous with minorities than with majorities; and that it can be unwise to trust a theologian unless you are sure that he keeps the whole Gospel in view.

Here are the Paris conference's recommendations to religious organizations:

1. **To demonstrate** the total incompatibility of torture with the ethical demands of religion;

2. **To promote** theological study of and research into human rights and social responsibility and to include the teaching of human rights issues in all institutions of religious or theological study;

3. **To organize**, in co-operation with non-religious bodies, opposition to torture through their local, national, and international structures;

4. **To urge** religious leaders and authorities in exercising their moral leadership to denounce torture and all pretexts to justify it in general and in specific situations;

5. **To urge** individuals and local, national, and international religious structures to come to the aid of victims and their families with moral, material and legal aid;

6. **To declare** that any involvement in, or support for, torture is in conflict with membership of religious bodies;

7. **To urge** members to resist all pressures to practice or condone torture in any form or to remain silent in face of it;

8. **To take** all steps in their power to ensure that their representatives working in prisons or other penal institutions or in the Armed Forces will be employed by, and/or responsible to, an authority independent of the confining institution and that such religious and social workers should be obliged and free to report all cases of actual and intended physical or mental ill-treatment to appropriate national and international bodies.

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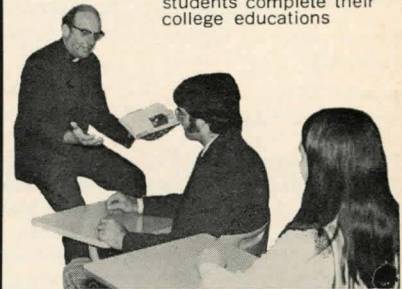
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LETTERS

Continued from page 6

sweet, merciful rain fell on Shylock? There was not one drop. His property taken from him; his daughter alienated; his religion outraged. When Shakespeare wrote *The Merchant of Venice*, because of his racial prejudice, Art and Truth were subtracted from him."

You are in mighty good company.

(The Rev.) BEN A. MEGINNISS
Rector of Trinity Church

Mobile, Ala.

"Americans"

That rejoinder [TLC, Feb. 17] to "a well wisher in Dallas" regarding Gordon Sinclair's editorial is a classic in its own right. Thanks for putting into words my own feelings.

(The Rev.) W. B. MURDOCK
Trinity Church

San Jose, Calif.

Cambodian Bombing

Your editorial comment following Mr. Hartmann's good letter [TLC, Feb. 3] regarding the moral-political arguments raised [TLC, Dec. 30] asks if anyone can refute your assertion that the presidential order for the "secret" bombing of Cambodia was, in fact, illegal, unconstitutional, immoral and murderous rather than being simply suspect on all those grounds. I should like to try by asking you a few more questions:

Is it not true that much of world opinion

has progressed from our own General Sherman's assertion of a century ago that war is hell (and he had introduced a new dimension to total war himself by his infamous but highly effective march to the sea) to the widely held feeling today that any and all war is morally reprehensible to say the least? Is it not true that "modern" warfare has left behind such old-fashioned formalities as declarations of war in favor of blitz tactics which boil down to the application of maximum force when and where it is least expected? When the presidential order in question was given were we not trying to disengage from an endless war of attrition with an enemy who has never to this day paid the slightest heed to national boundaries anywhere except to capitalize on our known reluctance to violate them? Was it not our effort to prevent the massive buildup behind such hypothetical boundaries of enemy forces resting immune and awaiting only our departure to signal a devastating onslaught upon what was left of our allies throughout Southeast Asia? Finally, was there ever the application of military force made without the intent to be "murderous?"

I agree with everything Mr. Hartmann has said and I admire and envy his ability to develop his points with clarity and restraint.

Until this country has declared any and all warfare unconstitutional, it remains the President's duty as commander-in-chief, guided by his military advisers, to decide on the conduct of military operations in progress, including when and where to engage, disengage and what forces to apply to secure the success of those operations. President Nixon inherited a war when he took office; he achieved finally our present

uneasy disengagement and, for all we know, the bombardment of Cambodian targets may have played a major role in making the present state of affairs possible. Since the bombing was stopped, moreover, the plight of government forces in Cambodia and elsewhere has worsened perceptibly and it seems more and more likely that a general communist takeover of all Southeast Asia is at hand. If any memory serves, it was to forestall just that that the struggle we inherited from the French was all about.

All that has been accomplished actually is the sweeping under the rug of the whole bloody mess, but the stains are there on the national fabric. We have "peace" but we have, at last, lost a war. Could it be that momentous fact, smoldering unchecked somewhere in the nation's subconscious, which has caused so many to set themselves relentlessly to the grim task of pulling down and disgracing the leader who has made the claim that he has brought us "peace with honor?"

Sherman's war may have been hell, but we find ourselves living happily with its consequences today. I cannot help but wonder how current events will reflect upon us one hundred years hence.

RICHARD S. HART, JR.

Riverside, Ct.

We find it depressing that not one of our correspondents on this point has expressed the slightest concern for the people of Cambodia — men, women, and children, militarily and politically neutral — who died under American bombs. Ed.

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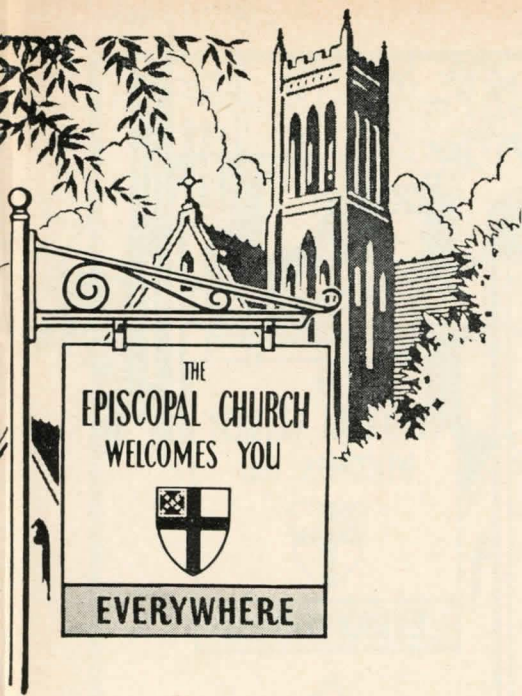
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Sun HC 8, Service & Ser 10; Wed HC 11:30

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
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

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Sun Sung Mass 8, Sol High Mass 10, Sol Ev & B 6. Daily Mass 7; also Mon, Wed, Fri & Sat 9:30; Tues & Thurs 6. Daily MP 6:45; Noon Office 12; EP 5:30; Compline 7:30. Holy hour Sat 4:30-5:30, C Sat 4:30-5:30, 8-9 & by appt

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

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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

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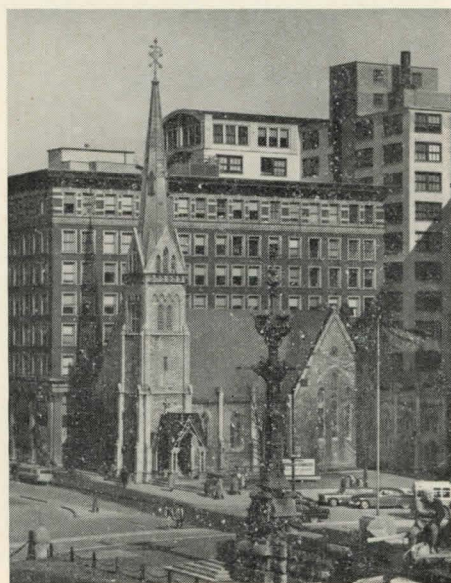
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(Continued from previous page)

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ST. STEPHEN'S U.S. Hwy. #9
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Sun HC 8; MP & HC 10; HC Wed & Fri 9:30, C
Sat 7-8

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ST. PAUL'S (Flatbush)
Church Ave. Sta. Brighton Beach Subway
The Rev. Frank M. S. Smith, D.D., r
The Rev. John M. Crothers, c
Sun HC 8, 9, 11; Thurs HC 10

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The Rev. Jerome J. Nedelka, v
Sun H Eu 8, 10, noon; Ch S 10

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The Rev. Roger W. Raskopf, r
Sun Eu 8, 9:30 & 11; Thurs 10

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The Rev. Marlin L. Bowman, v
the Rev. Dan Riley, ass't
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H Eu Sat 10; Sun 10:30

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& 2 Wkdys, Sun 12:30

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Sun Masses 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

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The Rev. Marlin L. Bowman, chap.
Serving Protestant, Anglican, and Orthodox
Sun H Eu 1; Wed 12:15 H Eu

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

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.

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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

QUEENS, N.Y.

RESURRECTION "Our Centennial Year"
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The Rev. George Raymond Kemp, r
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SOUTHERN PINES & PINEHURST, N.C.

EMMANUEL E. Massachusetts Ave.
The Rev. Martin Caldwell; the Rev. James E. Man-
ion; the Rev. Fred C. Pace
Sun 8, 9:30, 11; Wed 10; Fri 6. Chapel of the Trans-
figuration Sun 5:30; Tues 9:30; Thurs 9:30

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ST. LUKE AND THE EPIPHANY 330 S. 13th St.
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12 noon; Wed HC 12 noon; Dial-A-Healing-Thought
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Sun 7:30, 10; Tues 5:30; Thurs 9:45; HD as anno

MOUNT PLEASANT, S.C.

ST. ANDREW'S
The Rev. Thomas S. Tisdale
Sun 8 HC, 10:30 MP (HC 1S & 3S), Tues 6 HC;
Thurs 10 HC. Church open daily for prayer.

MIDLAND, TEX.

HOLY TRINITY 1412 W. Illinois
The Rev. Bob J. Currie, r
Sun HC 8, MP 9:15, 11 MP (HC 1S & 3S)

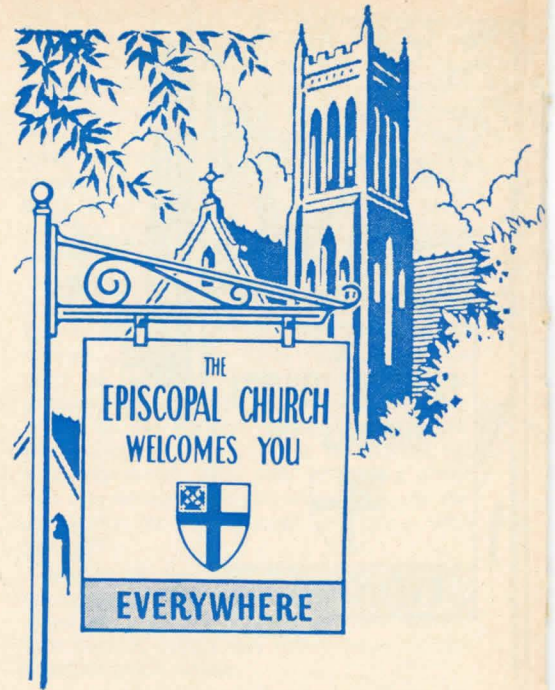
ODESSA, TEX.

ST. JOHN'S 4th & W. County
D. N. Hungerford, r; J. P. Haney, assoc r
Sun services 9:15, 11; Ev 7

ST. BARNABAS CHAPEL Tangelwood & 42nd
Sun services 8:30 & 10



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Services: Mass Christmas & Easter 10

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ST. LUKE'S
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Sun HC 8, 11 MP (1S HC)

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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

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